The Christian Cynosure.

EZRA A. COOK & CO., PUBLISHERS, CHICAGO, ILL. *"In Secret Have I Said Nothing."*—JESUS CHRIST FORTNIGHTLY EDITION $1.00 A YEAR

VOL VI. NO. 1. CHICAGO, THURSDAY, AUGUST 19, 1873. WHOLE NO. 131

The Christian Cynosure,
WEEKLY AND FORTNIGHTLY,
No. 11 Wabash Avenue, Chicago.

Terms invariably in advance: Weekly edition, $1 per year, six months, 50c; fortnightly edition, $1 per year, six months, 50c; postage prepaid, on the weekly, by, on the fortnightly &c, payable at the office of the subscriber.

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Correspondence of the Recent Convention in Ohio—Important Letters from Bishops Edwards and Weaver of the U. B. Church.

BISHOP EDWARDS' LETTER.

LEXINGTON, Ill., July 29th, 1873.

Rev. D. S. Caldwell:

DEAR BROTHER.—Yours of the 24th is received to-day. Glad to hear that you are so wide awake to purify the church from the great evil of secrecy. I regret that circumstances prevent me from being with you. The sickness of our daughter has kept us here a week longer than we expected, so that I would not get to Dayton till after your meeting. I hope Bro. Weaver will go.

My advice is: organize; circulate Anti-masonic papers, books and tracts freely; encourage lecturers by supporting them. It will cost money, time and reputation; but what of it? Every good thing costs. To ministers having regular ministerial work, I would say throw your influence against the wrong everywhere. But make no one thing a hobby. Preach a full salvation from all sin by the blood of Jesus, to be had now by faith. Awaken the people to the necessity of living a better life. If possible lift them so far above the world and towards heaven that they will scorn to be led into the dark dens of secrecy hood winked, and cable-towed and stripped at once of their clothing and their manhood. I feel that a genuine revival of the spirit of holiness among preachers and people similar to that of the times of Wesley and Otterbein is the best means of saving the people from becoming entangled in the meshes of the dark and soul-destroying orders. May the Lord of Hosts be with you in your counsels and lead you into all truth and holiness!

As ever, yours for a free and open gospel and a pure church.

DAVID EDWARDS.

BISHOP WEAVER'S LETTER.

21 JACKSON STREET,
DAYTON, OHIO,
July 30th, 1873.

Dear Brother Caldwell:—Your letter of July 25th is received. I very much regret that I was not informed of your meeting at an earlier day. I have in engagement near Cincinnati, which, if I had known of your contemplated meeting sooner, I could have arranged differently. But it is now too late.

Permit me through this meeting to say to you, and the friends who may be in attendance at the meeting, that I am in hearty sympathy with every judicious movement looking in the direction of overcoming the influence of secret organizations. The religion of our Lord Jesus Christ is too pure to mix with the spirit of worldly organizations, and it is my deliberate opinion that no man living can carry out practically the principles of Christ's religion and at the same time carry out practically the principles of any oath-bound, secret organizations. They are opposites, and cannot be brought into harmony; and just so far as these worldly organizations incorporate sacred things into these ceremonies, they are guilty of sacrilege; and it would be so pronounced by every respectable theologian in the land.

Let me illustrate. Take for example the Masonic order. Notwithstanding their claims and pretensions, they are not a Christian organization. First, because they are composed of Jews, Mohammedans, skeptics, and many other wicked persons.

Second: They are not Christian; because every Christian organization rests upon Christ as its foundation. Masonry excludes the very name of Christ, and says it is Anti-masonic to use that name. I find in a book now before me, entitled "The Craftsman and Freemason's Guide," composed by Cornelius Moor, on page 216 the following language: "The entire, indispensable requisite in Masonry is secrecy. This is the guard of their confidence, and the security of their trust. So great stress is to be laid upon it, that it is enforced under the strongest penalties and obligations." Here, then, in their own language we have the foundation of their whole superstructure. Call you that a Christian organization whose principal virtue is secrecy? Notwithstanding which, they do make some pretensions to Christianity. They have the Bible, sing hymns, and say prayers. But do they read the Bible, sing hymns, and pray as Christians? I answer emphatically, No. It is purely Masonic. It is a part of the ceremony, and used just as any other part of the ceremony is used. It is a fact that the prayers and ceremonies of the order are often performed by wicked men. Therefore, I repeat, that such a use of secret things is downright sacrilege.

It is difficult for me to imagine how it is possible for any man who has been baptized into the spirit of the meek and adorable Redeemer to mingle in, and become a member of any such organization. How ministers, whose only business is to preach Christ and him crucified, can afford to be members of an oath-bound organization, whose principal virtue is secrecy, and who openly say that it is Anti-masonic to use the name of Christ in the lodge, is a mystery to me.

It must be apparent to every thoughtful, observing Christian, that the tendency of the church of Christ to-day is towards the world; and of there is one thing more than another that is drawing the church away from Christ, it is the influence of secret societies. These organizations are worldly in their origin, worldly in their principles, worldly in their spirit, worldly in their love of display, and worldly in all their purposes.

Religion is a pure and spotless thing. It will not mix nor mingle with anything unlike itself. It was born in heaven, and brought down to earth by Him who spake as never man spake. It partakes of the nature of its Author. Its tendency is ever upward toward the place of its origin. When a Christian enters the lodge-room and sits down with skeptics, and men not at all in sympathy with Christ and his cause, he has taken his religion to a place not unlike the spot where the man was between Jerusalem and Jericho. He will most likely be stripped of very much of his spiritual power.

It is time, high time, that the church of Christ should make an advance movement. What has a Christian to do with organizations whose principal virtue is secrecy? He has not time to stop and meddle with them. What need has he of their oaths, ceremonies, and regalia? These are only weights to hold him down, and keep him back. Every night he spends in a lodge-room is that much time wasted. Every day he spends at their public gatherings is one day lost. A Christian cannot afford thus to waste his precious time. Souls are perishing within hearing of our church-bells, and yet many whose names are on the church record seldom are to be seen in their seats in the sanctuary; but their seats are seldom vacant in the lodge-room.

Christians have too much to do, and their work is of too noble a character to falter away their precious time with secret organizations. It is a woeful coming down for a Christian to enter the lodge room. Draw down the curtains closely. See that every inlet and outlet is fastened securely. Let the inside and outside sentinel be on their guard. Who comes there!

Answer—A minister.

What is his calling?

Answer—To preach Christ and him crucified.

We know nothing about Christ in here. What about his character?

Answer—He is a good man. He was carnal, sold under sin, but has been cleansed by the precious blood of Jesus.

I tell you again, I know nothing of that name in here.

But he is a reliable man. As a Christian he can have nothing to do with the unfruitful works of darkness, and he has come from the pulpit in search of light

Let him enter.

I say again it is a wonderful condescension for such a man to enter the lodge-room; and he cannot do it without soiling his Christian character.

Lest some one might charge me with misrepresenting Masonry, I will quote from the "*Mystic Star*" of Nov. 1867. The Grand Commandery of Pennsylvania held a meeting, and the speaker in delivering the annual address said: "It seems to me that we are allowing ourselves to become loose in our inquiries as to the character of candidates for knighting, especially as to their religious belief. Permitting Royal Arch Masons to become Knight-Templars, who do not fully believe in the Trinity of the God-Head, and that Christ was the Son of God as revealed in the New Testament. It was for this that knighthood was established." Let us now hear what the *Mystic Star* says on this address. The *Star* says: "It is as far from the true import and principles of Masonry as the mythology of heathenism. How is it that an enlightened mind can so far ignore the firm foundation upon which the Masonic edifice is erected, and bring up such sectarian tests for Masonry is something unaccountable. It seems to us that this eminent Christian commander has incorporated more of sectarianism into his system of Masonry than he has of Masonry itself. Every true Mason will in feeling, in word, in action enter a solemn protest against such a lowering of our beloved and honest institution. The moment such a sectarian test is adopted in any jurisdiction, that very moment the doom of Masonry is sealed."

Now mark, if you please, the language of their own paper. It says, to recognize the Christian doctrine is a lowering of the standard of their beloved institution. To introduce the doctrine of the Trinity and of Christ as the Son of God is not only lowering the standard, but as far from the true import and principles of Masonry as the mythology of heathenism, and that every true Mason in thought, in feeling, in action and in word will enter his solemn protest against it. You will please take notice. I am not quoting from Bernard or Morgan, but from their own publications. Now, I ask, can a Christian, and especially a Christian minister, identify himself with an organization that regards it a lowering of the standard of their order to recognize the Christian doctrine. I tell you, they purposely ignore the name of Jesus. What is the Bible worth without Christ? What are all their prayers without Christ?

Let Christians be content outside the lodge-room. It is enough for them to know and feel that they are members of a brotherhood of living hearts; baptized by one Christ into one body. A brotherhood whose elder brother has gone to prepare them a home. Let Christians be content with this. We cannot afford to compromise with sin in any form. Secret oath-bound societies are anti-Christian, anti-republican and anti-social, and as Christians we must oppose them. Let our opposition be carried forward firmly, but in the spirit of Christ.

Your brother in Christ,

J. WEAVER.

The name of Nero is always associated with petty cruelties practiced upon weak and harmless animals and insects. A custom of Long Branch revives the history of the Roman. It is considered a beautiful feature of dinner table arrangements in that resort of elegance to fasten living butterflies with fine wire upon bouquets, the fluttering of their wings while dying having an appearance of hovering over the flower.

Popery Unmasked.

BY PROF O. F. LOMBY.

Editor of the Cynosure:

While stopping on a late Sabbath in Elgin, I had the pleasure to listen to a very plain and convincing exposure of the errors and dangers of popery, by the Rev. Mr. White. In the afternoon in the Methodist Church he gave us a masterly expose of the errors and blasphemies of popish theology, fortifying his positions by quoting from the priests' secret books.

In the evening in the Baptist church to a very large union congregation he laid bare the secret efforts of the papacy to overrun and destroy our civil and religious institutions. The Austrian society, with the Emperor of Austria at its head had for its object the importation of the ignorant and bigoted Catholic population of the old world, with a view to outnumbering and overwhelming us by this "dragon-flood" of superstition and idolatry. The Propaganda and Jesuits had for their object the establishment of schools to instruct, not the children of Catholics, but those of Protestants, and their sole object is to proselyte them.

He showed that their whole claim of thoroughness in such schools was a sham. They prefer to educate our daughters, hoping thus to secure for the church them and their posterity. They have also a shrewd eye to business in this matter, seeking to entrap young ladies of wealth upon whom after they have made them proselytes to their communion they ply all their Satanic art to make them take the veil and become nuns, when their wealth quietly drops into the coffers of the church, and is used to further their designs against our free government and religion.

Another of their most effective and cunning measures is their hospitals. They induce state governments to appropriate money for their use, and then use all covert and deceptive arts to proselyte the patients. He showed by quotations from their standard works printed in Latin that every priest was a sworn enemy of all government, civil and religious, except that of the pope, and that every layman was just as effectually but not so palpably thus bound.

Not a week before, on the platform, in the presence of others, in Princeton, Ill., a priest had told him in answer to the question as to what answer he would give if interrogated as to the guilt of a man that confessed murder in the confessional he would say he was not guilty. "You would be then," said he. "No," said the priest, "It would not be a lie. What I heard in the confessional I heard as God, what I said out of it I said as a man."

On Monday evening in the Congregational church, Mr. White delivered a lecture to men only, in which he gave from the highest church authorities the questions asked of wives and daughters in the confessional I was not able to be present. Mr. W. is a Presbyterian minister somewhat advanced in life. Eight years ago he left a pastorate to engage in stern conflict with the "mother" of all "harlots," including Freemasonry. Although in the lectures I heard he did not name Masonry, yet every blow at the mother must necessarily affect all the daughters. therefore we ought, as Christ bade his disciples, to bid God speed to every one that is engaged in casting out devils, even though they follow not after us, and especially to rejoice in every effort to destroy the great anti-Christ which is the pattern and cover of all the lesser ones.

That intelligent American Protestants should be so blind as to entrust the keeping and instruction of their children, and especially their daughters to women whose moral status is that of the street women of our cities, with this difference, that their paramours are not ordinary rakes, but pampered priests who are denied marriage, would be entirely unaccountable if we did not know the facts and see how readily they can be induced to support every other secret abomination. May God hasten the time when all darkness shall flee before the advancing light of the Gospel.

Unfinished Work.

An able editorial in the *American Wesleyan* of the 6th inst., replies to the statements of the *Christian Advocate* and *The Methodist* of New York, that the distinctive work of the Wesleyan church is ended, and a longer separation from the more numerous and popular Episcopal branch involves the sin of schism. After clearing up the important differences between the two bodies in church government, the *Wesleyan* speaks of another point of vital distinction, as follows:

"But an anti-scriptural and anti-republican polity is not all. All through this and other countries, savage and civilized, is a Secret Fraternity laying high claims to antiquity, morality and religion. In all its degrees every obligation is taken with an oath. In the first seven degrees, with the Holy Book which says "swear not at all" before him on the altar at which he kneels, blindfolded and cable-towed, each candidate takes over half a hundred distinct oaths—this going on each week in thousands of lodges—no marvel that profanity abounds, and that "because of swearing, the land mourneth." Monstrous obligations are taken alike inconsistent with the duties of the citizen and the precepts of morality; horrid and murderous penalties are invoked; such as having the throat cut across—the tongue torn out by the roots—the left breast torn open and the heart and vitals taken thence—the body severed in the midst and the bowels burned to ashes—the tongue split from tip to root—the skull smote off, and so forth; thus familiarizing the mind with murder and mutilation horrible to contemplate. And what, if possible, is worse than all, this motley mixture of fact and fiction, mummery and murder, profanity and prayer, while ignoring the mediation of the Blessed Lord and Saviour in its very prayers, yet holds out a false light; promising its votaries deliverance from sin and a home in the "house not made with hands, eternal in the heavens." And dreadful to contemplate, while these terrible practices are prevalent throughout the land, and thousands being decoyed into these mystic meshes, not only are the pulpits and presses of the Methodist Episcopal church silent, as the grave on the subject, but still more awful, thousands of her ministers and members statedly worship at these Christ-rejecting altars! A thousand times no; the work of the Wesleyan Methodist Connection of America is *not finished*. It is not "dishonoring to God" to be inflexibly loyal to Jesus Christ; and the arbitraments of eternity will so decide. Let others do as they will. But to be holy we must warn men against false lights, antagonize all sin, and be loyal to Jesus Christ. We cannot do otherwise. God help us.

How is it.

A number of earnest Christians believe that all things in this world are waxing worse and worse, and will continue to do so till the Lord in person consume wickedness with the breath of his mouth and the brightness of his coming. We do not subscribe to this view, as we think much is being gained through the efforts of the Church universal in the preaching of the gospel, Christian Associations, sabbath Schools Missions and the use of the press. We think also the reflex influence of Christianity in promoting civilization, education and intelligence in doing much. Nevertheless, when we look abroad on the almost universal corruption of political parties and corporations; the willingness of the people to elect the worst men; the fearful strength of popery; the widely withering influence of scientific rationalism and bald infidelity; the eleven thousand dram shops in this city, defying the law, and the authorities winking at them; leading journals advertising assignations, procuresses and abortionists; the waste of more means upon the filthy and offensive uses of tobacco than would be necessary to double all the religious benevolent and educational efforts of the time. When we see ingenious swindles like the Credit Mobilier participated in by leading statesmen in this model Republic and Canada; seats in legislative bodies, and even on the Bench, made matters of traffic and gain; when the question with grasping monopolies is only whether it is cheaper to buy the electors or the elected, we are apt to exclaim: The whole head is faint and the whole heart sick! Nor is it reassuring to turn to the evangelical churches and see twice as much laid out on edifices as is necessary, whilst the heathen perish day by day. Nor to learn that as much is paid to four men and women with good voices (but probably no other valuable qualification) for singing on Sunday as to the pastor and preacher of the congregation. Or to be informed that Christian ladies, wearing dresses and ornaments costing it may be several thousand dollars, contribute a few cents to a missionary collection. When we see all these things, and a great deal more, we are almost inclined to ask: Are not the Advent brethren right?—*N. Y. Witness.*

Accepting the Situation.

Every day, in this world of mutation, men and women are called upon to exchange broad-cloth for homespun, silk for calico, the palace for the cottage. By fraud, by accident, by flame, by fluctuation in trade, the rich inheritance, the honestly-earned competence, is swept away, and the man who thought himself independent for life must begin again at the foot of the hill; the woman lapped in luxury must become her own maid, and the servant of her family as well. So quietly do those suffering reverses slip away into the nooks of society, that little is known of their daily lives, their struggles with adverse fortune, their efforts to retrieve loss and regain position. The contest may be long and fierce, and end in defeat, deeds of prowess may be done, and acts of valor performed, blows given and received that in the crowded amphitheater would call forth tumultuous applause; but there is no concourse to cheer, there are no hands to clap, no voices to shout for the victor. Yet not unnoted do these noiseless heroes and heroines move along their quiet path. Many a heart is strengthened at sight of their patient toil, their cheerful submission, their acceptance of whatever fate may bring, for all of us bear burdens of one sort or another, all of us need the cheer and stimulous of such examples.

Recently an instance illustrating what we have said fell under our observation. Years ago we knew a gentleman who by industry and business sagacity had become the possessor of a handsome competence. His family had grown to maturity enjoying all the advantages of metropolitan life for education and accomplishment. We supposed him still riding upon the full tide of prosperity. But a year or two since reverses overtook him which compelled the sacrifice of a beautiful residence on the Hudson, the sale of fine carpets and costly pictures, the giving up of every luxury, and the recourse to daily toil for daily bread. Living in modest retirement, surrounded by an intelligent and industrious family, sustained and cheered by a devoted wife, we found him a few weeks since steadily and patiently trying to lay again the corner stone of another competence. The sempstress was long ago dismissed, there was no house-maid, no landress, no cook. The young ladies, accomplished musicians, thorough French scholars, well read in literature and poetry, devoted themselves to the mastery of household accomplishments. The mother showed with equal pride a dress her daughter had ironed with nicety, and a drawing she had finished with skill and taste. In the evening we had music from Beethoven and Mendelssohn, and in the morning delicious butter-cakes from the same fair fingers. Every ray of sunshine in that family landscape was dwelt upon and enjoyed; we need no finger to point out shadows; instead of mourning over the loss of fortune, the whole family were resolved into a committee of the whole to improve the neighborhood in which they live, to diffuse intelligence, to inspire aspiration toward culture and refinement, and awaken the love for that which is imperishable. Sweet are the uses of adversity! Accepted, it is the "crowning grace" that sanctifies the whole of life. Honorable indeed are the stars it sets upon the forehead and upon the breast, though to careless eyes they seem but wrinkles or marks of vulgar toil. Plunged in the flame, tempered in the ice-brook, polished by long attrition must be the blade ere it may receive the tool of the graver, be set in the jeweled hilt, and flash in the air as the general waves it in front of his on-moving legions.

"O well for him whose will is strong!
He suffers, but he will not suffer long;
Big suffers, but he cannot suffer wrong:
For him nor moves the loud world's random mock,
Nor all calamity's hugest waves confound,
Who seems a promuntory of rock,
That compassed round with turbulent sound,
In middle ocean meets the surging shock,
Tempest buffeted, citadel-crowned."
—*N. Y. Tribune.*

Public Schools and Public Character.

It was a remark of Daniel Webster that "mere intellect is nugatory. It may be cultivated to almost any extent without materially improving the character, or benefiting the heart." The following from an address by John Hancock, superintendent of the public schools of Cincinnati supports a like sentiment. Moral and religious instruction can never have less than the highest place in the education o youth.

"It is a favorite theory that our public schools are to convert the great mass of our youth into good citizens. No amount of intellectual training will accomplish this. If the springs of moral action are not touched, the result at any rate will be but a partial and unsatisfactory one. The truth is every where recognized that to form character it is far more important that the child's emotional and moral nature should be reached than that his mind should be well stored with knowledge.

But, notwithstanding the general recognition of this truth, in the certain means of doing this we are making no very considerable progress. The wrong teacher hesitates to take hold of the matter, either fearing that it is one too difficult for him, or that his lecturing on moral duties might savor too much of cant. He needs, I think, but to feel assured that the virtues of gentleness, kindness, forgiveness, self-denial, self-control, temperance, courage, honesty and truthfulness, can be as easily cultivated by a little care and ingenuity on his part, and with results just as certain, as can the faculties of memory, judgment, etc., to be induced to act about the great work. As the moral status of a community must always greatly depend upon its public schools, moral instruction in them ought not alone to be incidental, but should have its specific time assigned to it, as in any other branch. To make such a course practical and sure in its results is environed, from its very nature, with great difficulties, but not necessarily with insuperable ones. At any rate it is worth while to make the trial."

"Beware of the wounds of the wounded souls. Oppress not to the utmost a single heart, for a solitary sigh has power to overset a whole world."

As ATTRACTIVE NOTICE, if not a welcome one, is that reminding the readers of a paper of the close of a volume. But with the Cynosure readers we naturally look for something unique, inasmuch as it differs so widely from most journals. They are expected to have a readiness in supporting the reform it advocates, and especially in keeping the paper on a sound financial basis. Can this be easier done than by promptly renewing! Now is the time. Volume VI, of the fortnightly begins with this number. Give a ready reply to the card of your publishers, which may be expected next week, unless you get before him in the business.

The Christian Cynosure.

Chicago, Tuesday, Aug. 19, 1873.

Pres. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 11 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

A METHODIST EPISCOPAL D. D.

Some one has sent us a copy of *The Ripley Bee*, Brown county, Ohio, the scene of the excellent and venerable John Rankin's labors for half a century. The writer informs us that Rev. Wm. H. Sutherland, D. D., is the leading spirit of the M. E. church in Southern Ohio; and, if so, the Methodists of that district are in danger of complete apostasy from Christ.

The *Bee* contains an address delivered by Mr. Sutherland on the fair grounds at Ripley, Ohio, on St. John the Baptist's day, Tuesday, June 26th, 1873. The time was, within the memory of old men now living, when such a speech, from a Methodist preacher would have caused him to be loathed and shunned by the entire connexion. For besides that it celebrates a spurious and anti-Christian saint's day, the harlot impudence of the lodge, and utter disregard and contempt of all history and truth runs through the whole performance.

He begins by deriving Freemasonry from Solomon, which even his best Masonic authorities give up; and which the Latin name, "Jubala, Jubelo, and Jubelum," prove to be false; as Latin did not exist till centuries after Solomon. These are his weak and worthless words:

"*We* claim a hoary antiquity for Masonry. We will not, of course, be expected to point to the particular page of profane history which records its inception. Because, from the the privacy of its conventions, and the unostentatious manner of conferring its benefactions, it might long exist without attracting the attention of the historian. Traditions which have been sacredly preserved among Masons, from age to age, and which exist with remarkable unanimity among Masons in every clime, date the origin of Masonry, in the illustrious reign of Solomon."

Then, after giving a rehash of gas-conade history from old Masonic handbooks, which proves nothing but his ignorance and imposture, he proceeds to retail the story that Washington, Lafayette, and "every general officer of the revolution, except Arnold the traitor," were Freemasons!

Who are in the Presbyterian churches of Ripley, Georgetown and Red Oak? Are the successors of Rankin, Gilfleland, Crothers and Gilman silenced by the lodge? Are they "dumb dogs that will not bark," that such stuff should be weeded for truth in the Ripley fair grounds? In the adjacent state of Pennsylvania, Gov. Ritner, by request of the Pennsylvania Legislature, collected and laid before that body incontrovertible documentary proof that Washington spurned the idea of being regarded as a Freemason; saying that he had not been inside of a lodge "but once or twice in the last thirty years." And Benedict Arnold was a Freemason, initiated at Fountain Inn, New Haven, 18th April, 1765; R. W. Nathan Whiting, Master. This record is taken from the Hartford (Conn.) *Times* of Dec. 18, 1844, which copied it from the New Haven *Herald*. Can it be possible that such stupidity possesses the Methodists of southern Ohio, that this deceiver can hold preeminence among them? And will his conference endorse such bold, defiant imposture by passing his character? We shall see.

After thus outraging history, Dr. Sutherland goes into a general laudation of the lodge as "dedicated to universal benevolence," excluding, of course, all who are too poor to pay their dues, the old, the young, the maimed, halt, blind, etc., and all women who are shut from all but mock lodges into which they are initiated in midnight meetings by men who are not their own husbands. Of Masonry proper, Mackey, and all the standard writers say, "no woman is capable of initiation."

This vain speaker then comes to religion, which he handles thus:

"Masonry does not profess to be a religious institution; but it pays the highest court to the doctrines, morals, and hopes of religion; and thus becomes a stepping stone to its elevated platform, a kind of John the Baptist, to usher the candid and earnest inquirer, into that kingdom which consisteth in "righteousness, peace, and joy in the Holy Ghost." I have been credibly informed, of persons who experienced religion amidst the solemnities of the lodge room. The late, excellent Gov. Whitcomb of Indiana, it is said, was converted in being raised to the sublime degree of Master Mason."

Now every reader knows that the lodge-room does not teach Jesus Christ, as the Saviour of men, in order to take into equal and full membership, Jews, Deists, Mohammedans, and pagans, which is its honst. Think of Governor Whitcomb's conversion without Christ or the Holy Ghost.

But look at the declaration of this doctor of divinity that "Masonry does not profess to be a religious institution!" And yet this same speaker, in this same speech, tells us that—

The being of God, and his perfections of Omniscience, Omnipotence, Omnipresence, Truth, Justice, Holiness, Love and Eternity, are distinctly recognized as *foundation* truths in the system of Masonry."

Look at it. Masonry requires of the candidate to believe the above creed, as "foundation" truth; and the outside world knows that it has its temples, priests, high priests, altars, baptisms, and sacraments, such as the fifth libation, and Dr. Sutherland believes souls are converted in lodge-meetings; and yet "Masonry does not profess to be a religious institution." Surely shallowness and impudence can go no further. Read the following from the standard lexicon of the order:—

"No aspirant can be admitted to participate in our sacred rites until he is thoroughly cleansed from all pollution of guilt." Mackey, p. 285.

"The Master Mason represents a man under the doctrine of love, saved from the grave of iniquity and raised to the faith of salvation." Mackey p. 295.

There were Christians in southern Ohio once, with whom we have taken sweet counsel and gone to the house of God in their company: Ripley, Georgetown, Sardinia, where we have once gone preaching the gospel; if the race of noble men and women whom I saw there is not extinct, I call aloud to them to save their religion from the serpents which are creeping into their churches.

A BIG STRAW.

The following is taken from the Chicago *Evening Journal*:—

"WASHINGTON, July 21.—The select Committee on Transportation, through their Chairman, Senator Windom, today addressed letters to the State granges inviting their co-operation in the work assigned the committee. The following is a copy of the letter:

The Senate of the United States at its last session appointed a select committee which is changed with the duty of investigating the subject of transportation between the interior and the seaboard. This duty embraces a wide and difficult field of inquiry, and involves certain questions in which the farmers of the country are deeply interested. Knowing that the Patrons of Husbandry have given much attention to this matter, and believing that through their organization very valuable information may be obtained in aid of our work, we have the honor to request that you will, after consultation with the granges in your jurisdiction, select a suitable person, who will appear before the committee at a convient time and place, to be hereafter named, and present the views of the farmers of your State in regard to the defects, abuses, and grievances alleged to exist under the present system of transportation, and also any suggestions they may desire to make as to the remedy required. Should you deem it advisable to arrange for the conference suggested, please inform me of your action, and I will give you due notice of the time and place of the proposed meeting. Communications similar to this have been addressed to the masters of all State granges, and I venture to express the hope that the committee may be favored with the valuable assistance and co-operation of your organization."

Just as we predicted five years ago. The granges were gotten up by secret society, politicsl wire pullers in Washington, Masons of the 32° and 33°, and leading Odd-fellows. The object being to rope the farmers into their ring for the secret manipulation and management of all national affairs. The National grange located at Washington is vested with the centralized power of the order. This is controled by the originators, who already derive large revenues from the order of Patrons of Husbandry, and every Patron of the 4th degree has taken a solemn obligation to cheerfully obey all orders issued by the proper authorities of the order.

Is there not something sublimely beautiful in a Senatorial committee of the United States constituting such a centralized secret despotism the representative of the farmers, and inviting them to elect delegates to meet with this Senatorial committee and favor them with the valuable assistance and co-operation of your organization." Where are the Presidents of the State Agricultural societies? Where are the trustees and faculties of the agricultural colleges? Where are the veteron editors of the agricultural papers and the authors of the various scientific works upon agriculture? These it seems are nowhere, since these mushroom granges have sprung up in a night. Their knowledge is of no account. The grangers alone have enjoyed the illumination of the Masonic Patrons of Husbandry, who in their sublime ritual have taught them that an axe is used to exterminate grubs and cleave timber; a plough, to stir the soil; and a spade, to stir it still deeper. Verily we should think this Senatorial committee were a part of the ring of "Masons of the 33° and leading Odd-fellows" who originated and control the granges, or were acting upon their suggestion, if it were not that their action is to barefaced. The design of submitting the affairs of government to secret ordeas, is too thinly covered. Masons would have been more cunning and cautious. Whether this movement was intended to glorify the order of the Patrons and accelerate its increase, or to secure its patronage to the party or the individuals who have bestowed the bungling and ambiguous compliment upon the granges, we trust it will accomplish a very different object—that of opening the eyes of the people upon the real designs of the inventors of the order of the Patrons of Husbandry.

H.

THE CONTRAST.

Between Masonry and Christianity there are numberless points of contrast. Indeed there is almost a total and universal contrast. One such point occurs to us at this moment which furnishes food for useful reflection.

Such is the nature of Christianity that the greatness of the number who embrace it can never detract from the value of its benefits to each individual. If every man, woman and child in the whole world were to accept it, that would be just the consummation devoutly sought by every true Christian. It would be the permanent establishment of the system; and instead of there being less for each because so many claim its benefaction, every individual's portion and joy would be greatly enhanced; and the longer this universal prevalence of Christianity should continue, the more would every member be delighted and the more earnest would be the desire and effort of all for its endless continuance. Such is the reverse in the case of Masonry. There must be large numbers of profane cowans, in other words, of non-Masons, or Masonry loses its occupation. If all were to become Masons, that fact would be the instant death of Masonry, for that would be the perfect disclosure of all its secrets to the whole world; there would be none to whom the Mason could say, I know something that you don't. There would be none to whom the Mason would be under peculiar and special obligations. He would be obliged to confess in that state of things that he owed the duties of friendship, relief and truth alike to all; there would be none at whose expense he could exercise Masonic partiality. Hence the moment Masonry were to become really universal it must die. There could be no room for its exercise; no use for it. But every Mason would thee find himself just where God's law places him now, under an infinite obligation of impartial righteousness and benevolence toward every human being. When Christianity becomes universal then has come its triumph, the day of its power, the fullness of its blessing. When Masonry reaches that point it instantly perishes from suffocation; for there would be no room for the exercise of one of its peculiar functions.

What is Masonry then? A rebellious attempt to apply and enforce the law of love in a partial and limited manner, which from its legitimate sphere divests it of the very attributes in which its glory, as a Divine law consists, to wit: the absolute impartiality and universality of its application.

H.

"THE AMERICAN MISSIONARY" ON FREE-MASONRY.

The following temperate yet decided editorial is from the organ of the American Missionary Association, which is just issued for August. It breathes the spirit of the calm and venerable senior Secretary Whipple, whose definitive and accurate judgment is: "*The American Missionary Association is committed to reform.*"

If all our great national, ecclesiastical and missionary associations would purify themselves from these secret abominations, millions which now go for Masonry would be given to the cause of Christ.

FREEMASONRY.

Attention has been called anew to this subject by the refusal of an ecclesiastical council at the West to ordain a young man to the ministry for what was regarded as a too tenacious adhesion to the lodge. Of the merits of that case we are not well enough informed to pronounce a judgment, but it is clear to us that the growth and power of Masonry is no light matter. The principle of secret organization is unsuitable to a republican government and contrary to the open spirit of Christianity. Moreover the colored people the prevalence of Masonry would be a great evil —involving a waste of time and an expenditure of money they are little able to bear, as well as exposing them to undue political influence and diverting their attention from an intelligent and pure Christianity—their only hope. Our teachers and ministers at the South already see these effects beginning to appear and deprecate them.

ITEMS FROM NOBLE COUNTY, O.—We learn by a private letter, that the friends of the Anti-secret reform are rapidly multiplying in Noble county, Ohio. In their county convention recently held, they nominated Dr. R. B. Taylor of Summerfield for Representative of the district in the General Assembly. He accepts and will canvass the district, and his friends expect a very respectable if not a triumphant vote in October. A prominent lawyer not long since challenged the doctor to a public discussion of this question: "*Resolved*, That from a Christian stand-point the theory of our republican government is infidel." The doctor accepts provided the said lawyer will discuss with him at Summerfield this question: *Resolved*, "That from the stand-point of patriotism, the principles and practice of speculative Freemasonry are at war with the theory of republican government." To this it is understood the said lawyer accedes, and if so the discussion will take place.

The friends in Summerfield are in favor of Alliance, Ohio, for our next anniversary. They also want a plank in our political platform provided that laws increasing the salaries of the public servants of the people shall not go into effect until ratified by the people themselves at the polls. A thought worth considering by the nation at this crisis.

H.

NOTES.

—The editorial staff of the *Cynosure* will be represented in the Kansas State meeting at Topeka, September 23rd next, by Rev. I. A. Hart.

—Prof. C. A. Blanchard of Wheaton College will speak at the Guthrie County convention, Iowa, held at Guthrie Center from the 17th to 20th of the present month.

—The Cambridge (G.) *News* gives a cheering bit of information which shows a steady and strong forward movement in Guernsey county, G. The Anti-masonic and National Reform associations of that vicinity have united their interests in the fall elections of Ohio upon the following ticket:

Representative, Eleazer Thomson, of Richland; Auditor, Andrew Duncan, Londonderry; Treasurer, Rob't Wilkin, Londonderry; Prosecuting Attorney, Nathan Evans, Philadelphia; Commissioner, D. Wharton, Wills; Recorder, J. R. Moss, Cambridge; Infirmary Director, John Leeper, Liberty.

—The *Baptist Weekly* (successor of the *American Baptist*) publishes the following on the grange movement from the *Christian Instructor*. This is calm and good, and deserves to be followed by more like it:

"The professed objects of these organizations is to protect their members against raiload and other monopolies, and for the purpose of carrying out their plans, it is reported to us they are in every sense secret organizations, with oaths binding their members, signs, passwords, and everything that marks the ordinary oath-bound secret orders or societies of the day; and if so, they must have the same mingling in close fraternity and intimacy of the virtuous and the vile, and of them that fear God, and of them that fear him not. If so, and they wish to have all enter their ranks, and they must necessarily ignore the divinity and work of Christ, (a thing not to be specially wondered at, seeing that He so often and in such solemn words, denounced all secret hidden associations and acts of men) and all that is distinctive and precious in church organizations and relations. If these things are so, how can any truly Christian man—to say nay nothing of any United Presbyterian he a member of them?"

—An illustration of Masonry in Chinese is before the San Francisco courts. A secret society of Chinamen exists in that city, whose object is the prostitution of women. For refusing to pay for an escaped woman whom he had married, a certain Chinaman was threatened with death by the society, the Han Yee Tong. He fled to the authorities, who took the case in hand, procured the records of the society, and after investigation, will do it the justice, we hope, of an execution and burial. If it proves nothing else, it will, as in the case of the Ku-Klux, show that these orders are not beyond the power of law; and the time may not be distant when justice will be meeted out to those lodges which are every where prostituting the public conscience, corrupting courts and legislatures, and unsettling those principles which give society permanence and peace.

Call for Organization in Guthrie County, Iowa.

We, the undersigned, citizens of Guthrie county, Iowa, believing that a government within a government is dangerous to civil and religious liberty, and recognizing the fact that this state of things exist in our land, under the name of Freemasonry and in other forms, deem it necessary, in order to preserve our republic from virtual overthrow, by being ruled by a midnight clan, to call a meeting to devise means to meet this hidden foe. Therefore, we urge upon all citizens of Guthrie county who are opposed to clans, rings and secret combinations, such as Masonry, Odd fellowship and others of a like nature, to meet for organization at the Baptist church in Guthrie Centre, August 20th, 1873, at 1 o'clock, P. M. By request of many

CITIZENS.

Ritual of the Grange.

DEGREE OF SHEPHERDESS.

This is the second female degree. As the candidate is brought before the overseer by the lady assistant steward, she is informed that it is necessary "to place a tribute upon the altar," and is presented with a rose (generally artificial) for this purpose. The series of official lectures is introduced by the chaplain, who remarks as follows: "My worthy sisters, the care of the flocks is one of the most ancient on record, and history tells us that Abel in the simplicity of a shepherd's life, took a pleasure in practicing all the social virtues. The first oblation made to God, and which met His favor, was that of Abel's which consisted of the milk of his herds and the firstlings of his flocks. It was on the shepherd's abiding in the field, and keeping watch over their flocks at night, that the angel of the Lord came with the glad tidings of great joy, that the Saviour was born: and to them the heavenly host sangs, "Glory to God in the highest, and on earth peace, goodwill toward men." Our Saviour symbolized the flocks in his parable of the Good Shepherd and the lamb has ever been held emblematical of purity and innocence. It is in this light we, in this fraternity, desire to look upon woman, and in our teachings we aim to inculcate all those virtues which will make her noble and beloved. Wherever you go, whatever your calling, aim to do good. Good deeds are ever fruitful."

The candidate is then led to the altar, whereon lays an open Bible, in imitation of the mother lodge—Masonic. In solemn form the artificial flower is placed upon the Bible, and the master who meets the candidate here makes a very flowery speech, thus:—

"Worthy sisters, your tribute is accepted. This is God's holy word, and thereon fair hands, prompted by pure hearts, have dropped roses, emblems of everlasting love. As their fragrance claims our admiration, so may the teachings of this book inspire you with hope. Nevertheless, let no hope allure nor fear deter these from doing that which is right; so shalt thou be prepared to meet all events with an equal mind."

The obligation is now given in the same form as in the corresponding male degree. The lecturer then speaks:

"Sisters, it is a noble employment, and well worthy of woman, to constantly study the book of nature; to learn in it the truths which may remind us of the immense greatness of God and our own littleness, of his blessings, and the obligations which they impose upon us. Nature is in small objects what she is in great ones. There is no less harmony in the construction of the mite than in the elephant. Every grain of sand is filled with cavities, and these are the home of insects. The mould on decayed substances presents a thick forest of trees and plants. When we consider that nature never repeats—that of everything that exists from the smallest to the greatest, no two are alike, we are filled with awe and amazement. Let your mind be nurtured to study these wonders of the Great Creator, and as you advance in our order, still further truths will be taught you."

This is another specimen of the extended, useful and various instruction imparted by the grange, for which it is praised alike by apologists, who fear the power of this secret ring, and by its official representatives, who well know that there is money in it. Persons of common acuteness can judge whether or no the claim is well founded. The ceremony is concluded by the master:

"My worthy sisters, may the simple lessons you have received be engrafted upon your minds: cultivate the seed thus planted, that it may yield a hundred fold, and let me, in extending the right hand of fellowship, urge you to "know thyself." Remember thine own dignity, nor dare to descend to evil or meanness. Be generous, whilst the poor groaneth on the bed of sickness, whilst the unfortunate languish in the horrors of a dungeon, or the hoary head of age lifts up a feeble eye to thee for pity, aid them to the extent of thy ability. When the friendless call upon thee, when the widow's heart is sunk, and she implereth thy assistance, remember and pity her affliction and extend thy hand to those who have gone to help them. I will now give you the sign, signal, password and salutation of this degree. And now accept the right hand of fellowship, and the congratulations of your associates."

A Word on Odd-fellowship from a United Presbyterian Session.

Bro. Telford of Stanton, Pa., sends the following extract, being the action of the U. P. session at Jacksonville, Pa.—

We are called upon by the principles we hold as U. P.'s and as professers of Christ, when we see public evil prevailing in our midst injurious to the cause of Christ, and, as we believe, in opposition to the teaching of Divine writ and the advancement of Christ's kingdom in our midst, to protest publicly against them, by whatever manner, name or order they may be called; and as there exists in our midst an order known as Odd fellows, as they are making considerable progress in this place and have raised a house to carry on their secret proceedings, and are using every means which human ingenuity can devise for the upbuilding of their so-called order; we consider it our duty to publicly declare our grievances, and to bring our influence to bear against them, by precept and example, at the same time using Christian prudence and charity towards those who go astray, and use our endeavors to lead others in the path of rectitude.

In view of these things, we present the following resolutions:—

Resolved, Whereas, the principles of our Church are opposed to all secret oath-bound organizations, and we have vowed to maintain those principles, and believe them to be founded on the word of God, we here declare that we will not aid or support any secret oath-bound society in any manner whatever.

Resolved, That we believe these institutions are a moral, as well as a religious evil, directed against the general interests of mankind, and, as their benevolence only extends to those who are members of their order, we will strive to suppress them in every lawful manner.

Resolved, That we believe they destroy the social relations of life and sometimes the peace and harmony of families, by taking from them that support which is requisite for their temporal comfort, by trusting to the organizations of men and not to the providence of God.

Resolved, That we believe secret oath-bound societies to be a national evil, lurking in high places, and often deprives men from getting justice in our civil courts, and is sapping the foundation of our nation and has a tendency to lead her into modern infidelity; therefore we will raise our voice and vote against them and use our influence in putting men into office who do not belong to secret orders.

Resolved, We believe it not to be for the honor and glory of God, nor for the advancement of his spiritual kingdom; therefore we will pray that God will speedily overthrow them, and that His kingdom of grace may be advanced in our midst, and that every system of iniquity may be broken down throughout the whole earth.

Resolved, That we invite all to assist us who hold similar views, and let us all march in one glorious phalanx against the common enemy in the work which we are called to perform.

Passed June 20, 1873.

Notice.

Having had hundreds of thousands pages printed on leaflets, addressed to our YOUNG MEN, each leaf showing full proof of the murderous character of oath-bound Masonry, and now wishing all such men to read them, I therefore ask the *Cynosure* to say for me, that I will gladly continue to mail parcels free and post paid, to every traveling lecturer who will let me know that he would use them in our labors—labors which we are giving to the public for the protection of our youth, our nation and a practical Christianity. For, says Pope, "As the twig is bent the tree's inclined." So it is yet. Every child imbibes the language and habits around him. If he sees the glitter of Masonic frolics and finds that they spring from a secret den, he leans towards that den for more light. But if he knows that den is coudensed darkness and a source of treason, casting us a four years rebellion, he will learn to hate it, and may then grow up to be, like the righteous, bold as a lion and harmless as a dove.

I have never known an honest man to join the lodge after having proof of its more than savage penalties. And showing those death penalties and its wanton sacrilege, is, I believe, what God demands of his working servants.

Here follows a clause from one of said tracts:

Are you now ready to swallow this dose of oaths from the hands of your dues-mede master; and thus secure a high seat in the "lower pit?"

Every honorable man mustahhor the fraternity that needs such demoniac phrases to save their necks from the gallows. Would not such oaths haunt you, as Jeptha's did him, and scourge you unceasingly from the lodge to the grave, and perhaps beyond it, with the cold scorpion's stings of a relentless and undying remorse!

Do they bind their members in such sacrilegious oaths for mere fun, or is it to hide their crimes and escape the punishment of civil law. Judge ye.

If Masonry is a murderer, as is often shown, then is not every member of it stained with blood. Now, with the above proof before them, will any but knaves or ninnies ever pay $25 to be apprenticed in such workshops of ——!

A sample of usurpation was given me this week by an agent on a train near Rochester. N. Y. He saw me dealing out tracts, and said. "I don't want you to give out any more such papers on our train." I told him that that caution confirmed the truth of the tracts—that Masonry is trying to usurp control of the nation, including railroads. But more tracts were still given and were faithfully read.

Address, ENOCH HONNEYWELL,
Alsay, N. Y.

Aunther Anti-Secrecy Meeting in Cumberland Valley, Pa.

At 2 P.M., Aug. 2nd, 1873, on Social Island, Franklin County, Pa., Rev. J. M. Bishop delivered a lecture, subject: "Odd-fellowship—Gates Ajar." Devotional exercises were conducted by Rev. B. G. Huber, of Chambersburg, Pa., after which the convention was organized by electing Israel Foust, Esq., president; S. W. Clippinger, Esq., secretary, and Rev. J. P. Anthony, reporter for the press.

The speaker's first proposition was "That Odd-fellowship is anti-Christian; hence, wrong and false. He made frequent quotations from Grosh's Manual to prove that it is a religion, and puts Christianity on a level with Judaism, paganism and Mohammedanism. The greatest hindrance to the spread of Christianity at this day is secret oath-bound societies.

2. Description of the lodge with its officers and inside workings, initiations, etc., signs, grips and pass-words.

3. Work of the lodge in merchandizing, auctioneering and war. It prolonged our own late war and the Franco-Prusian struggle. Secrecy must be taken out of the church, court-house and ballot-box or our country will be ruined. Many of our would-be innocent men and ministers are weak-kneed, limber backed, and are doing work in the devil's kitchen." S. W. Clippinger made a brief statement of the financial work of the lodge, and referred to the fact that secret-society men must evade the truth and screen the guilty.

The attendance on this occasion was not large, the lodge trying to keep all away they could. Rev. W. Post of Rochester was expected to be present but failed to reach in time.

J. P. ANTHONY, Secretary.

Probably one hundred at least, of those whose subscriptions have expired are laboring under a similar impression to that held by Pres. Finney. Read his good letter and follow his example.

THE ANTI-TOBACCO JOURNAL is received, and is full of interesting and profitable matter especially to users of the narcotic. The diary of Rev. Solomon Spittle should be read by every minister and church officer in the land. The *Journal* is $1,00 per year, published by Geo. Trask, Fitchburg, Mass., who also issues tracts and other documents which are widely circulated and accomplishing quietly a vast amount of good.

The Reformed Presbyterian, Synod of Scotland on Secret Societies.

BY REV. A. M. MILLIGAN.

Dear Cynosure:—That your readers may see the estimate which Christians of other lands place upon secret fraternities, I send you the action of the Reformed Presbyterian Synod of Scotland at its meeting in Glasgow in May last.

"The following series of resolutions was taken up, discussed *seriatim*, and adopted:

"While the Reformed Presbyterian Church has in times past testified against the principle on which secret societies are formed, yet in view of the increase of these orders and their injurious influence upon the cause of truth and the church of Christ, the Synod of the Reformed Presbyterian Church makes the following declarations:—

"A solemn obligation, vow, or oath, not to make known to others, matters which are afterwards to be communicated, or to obey laws that are not open freely to the inspection of the person vowing, before he undertakes the vow, is to be condemned under all circumstances. To require an obligation in this manner is to enslave the conscience; to take such an obligation is to surrender the right of private judgment.

"Voluntary associations through such societies with the well known economies of Christianity is an alliance condemned alike by right-reason and Scripture.

"These orders cherish a spirit of vanity inconsistent with the character of men and Christians; interfere unwarrantably with the law of the God of families; usurp, to some extent, the place, and assume the functions of the church; treat irreverently the word of God; and are fruitful and pregn in some of their religious rites.

"We declare that all societies founded on these principles are opposed to the word of God, and the subordinate standards of the Reformed Presbyterian Church; we engage to make our grounds of objection as public as possible, believing thata clearer understanding of the character of these associations will tend to the weakening of their influence and the strengthening of the cause of truth; we resolve that, as hitherto, admission to the membership of the church shall not be accorded to those who are, and are resolved to continue, members of these orders; and we affectionately and very earnestly entreat those members of the church, if any who are in union with such orders, to consider their position, and give them no longer their countenance and active support."

Alk ghony, Pa., July, 1873.

Odd-fellowship in Indiana.

The thirty-sixth half yearly report of the Odd-fellows of Indiana has just been published. The membership is 21,797, which is about one in twenty of the voting population. The resources of the lodges is returned at $800,000; receipts for the term ending December 31st, $95,000. The amount expended for relief and charity is $34,000, while expenses are $81,000. The mileage and per diem of the members of the grand lodge amounts annually to $10,000. The expenses of that other branch of Odd fellowship, the encampment, and the losses incurred by neglect of business in attending to the affairs of order, is not of course included in the above. The assets of the Grand Lodge is returned at only $35,000.

It seems that 382 lodges (all but one) are in possession of a new ritual, at a cost to them of the copies of the old ritual, and $2,300 in cash. It appears that the "work" of the order is still undergoing revision; the Grand Lodge recommends the adoption of a "sign and word for the wives and widows of the order, to be used in cases of difficulty and danger in the dark as well as day." Are not the daughters of the order as much exposed to danger in the dark, as well as day, as the more experienced matrons?

The report fails to enlighten the public as to the cause of the suspension of 745 of the 767 members suspended during the term. Of the forty-seven expulsions the cause in twenty-three instances is reported. The number who received withdawal cards is 403. Of these 1214 members, how many left the order never to return, because the religion of Christ and the religion of Odd-fellowship are two distinct systems? How many became disgusted with the tom-foolories practiced in the lodge-room, and whose sense of justice was outraged by the selfishness and unjust favoritism which lies at the foundation of the order? Why the Grand Secretary selects only forty-eight names out of 814 suspended and expelled during the term, and by what rule he is governed in publishing to the world their misconduct is not apparent. Possibly they are poor in purse, or in some other respect unpopular with their fellows. The discipline of the order appears somewhat unequal. For instance, under the head of admissions we have,—"North Star Lodge, No. 380—Nathan Bidwell, three months, for cohabiting with an unmarried woman," while in the list of expulsions, occurs the entry, "Angerona lodge, No. 68—James Davidson, for contempt." It is safe to conclude that the brethren of No. 68, look upon contempt of the lodge as a greater offence than a violation of the seventh commandment is viewed by North Star lodge.

Female Odd-fellowship does not appear to be very popular with the sex in Indiana. Only 136 women took the degree of Rebekah during the term. The Grand Secretary says: "A few of the Rebekah degree lodges are doing well, while the greater number have either suspended operations, or are only in partial working order." R.

A Sister's Experience.

It is now more than ten years, since I first commenced to speak in public against Masonry, and all other kindred societies. Soon after I commenced preaching, I was led into this work by the Spirit of God. In their families, and in public places, some of the Masons have treated me with neglect and contempt. Several years ago, while I was preaching a sermon against Masonry in the village of Malta, a Masonic church-member arose, hastily left the room and slammed the door after him. On another occasion, while speaking against Odd-fellowship in the town of Rush.an G.F., with an indignant air left the church. At the village of Warren, when I was lecturing against Masonry, the master of the lodge talked out loud most of the time. An M. E. sister told me afterwards, that she thought he would certainly interrupt me, so that I would have to cease speaking; but the Lord blessed me so that I did not even hear him. While I was residing in Warren, H. G. Reynolds, editor of the *Masonic Trowel*, Springfield, Ill., came through on a general visiting tour to all the lodges. Immediately on his return home, he printed in the *Trowel* of Dec. 15th, 1870, the following against me:

"Don't Believe Ir.—At Warren there is a woman ordained as a preacher, who makes Masonry a part of his theme in every discourse. Not content with that, she is now engaged in visiting the families of Masons in order to make strife. What such people seek is notoriety, and by hook or crook persecution. By all means let them have their own way, and render them under every provocation, that which they do not deserve, courtesy, hospitality and silence. Pound a fool in a mortar and he will be a fool still. Kindness and politeness these mischief-makers do not expect, and they are far more aggravating to them than abuse and reproach. Again very few women can he made to believe their husbands, sons, fathers or brothers are such men. The dread instilled into them is, that these dear to them are associated with evil men. Just what they fear, other women fear. for Masons are much alike every where; the danger is distant, not near. Nobody can be brought to say that they believe such things of their Masonic neighbors."

There are some falsehoods in the above piece. I did not speak against Masonry in every sermon, but only when my subject led directly to it. In calling my object was not to talk against Masonry. I called at every house, on every street, as fast as I could find time, and prayed with the families and urged the unconverted members to seek Jesus. I saw that Masonic persecution was threatened, but I did not believe it would ever come. Just before we moved from Warren, a Presbyterian sister told me that she had really been afraid the Masons would do me some injury. I replied that I was not afraid of them. But at a certain time within the last two years the Lord has permitted me to suffer from Masonic vengeance. All at once, when I had not the least thought of danger, I found myself completely in the power of Masons. I came very near death's door. To obtain human aid was impossible. I saw in a moment that in God alone was my help. I knew that he had interposed, and by his marvelous power saved his children from the hands of their enemies, and he could do the same again if he chose. I prayed for deliverance and it came. Blessed be the name of our God who has all the power in heaven and in earth! Nothing but the power of God could have saved me from the jaws of death. To the latest hour of my life my heart will swell with gratitude and thanksgiving to my heavenly Father for so wonderful a deliverance. I will not mention the exact time, place, nor persons engaged in this terrible tragedy, for I feel that it is not the will of the Lord that I should. It is not best to needlessly arouse the tigers in their dens. But I am not afraid of my persecutors. The Bible says "the righteous are as bold as a lion." I know that the Lord is on my side, and "if God be for us who can be against us." If the Masons had numbers and power sufficient, we should soon see a St. Bartholomew's day repeated in America; if God did not hold them back by his power. All of our anti-secret society lecturers are in danger, and they ought to be constantly on their guard. for God will not do for us what we can do for ourselves.

Mrs. H. E. Havoken.

Harmon, Lee Co., Ill.

Notes From Letters.

An old friend, while visiting in West Virginia, meets with some experiences while looking after subscribers:—

While far away from home in West Virginia, I have thought it might be interesting to some of the readers of the *Christian Cynosure* to give a few incidents, as Bro. Kiggins when he was with us Indiana requested that I should write. So I will try. The *Cynosure* came here all right as ordered, and I show it to the people. One Mason said it was the first paper he ever saw that opposed Masonry. So one man got a little light outside of the lodge. Another Mason read some of it, and seemed to like it well, and said the man that wrote that knew nothing about Masonry for he had taken nine degrees. So I thought it was my duty as a Christian to speak and ask a few questions with regard to that matter. He said that Masonry was unwritten and could not be revealed. So we had quite a discussion on that matter and I wanted to know of him as a candid man if he could not tell all he know about Masonry, if he felt free to do so. But he said that was a question he would not answer. So I told him that Masonry is from darkness to light. So when the truth is brought to bear on them they must quail under it.

Yours with respect, E. Tetер, Sr.

The apostle of the anti-tobacco reform cheers us with—

May our dear God and Saviour bless the *Cynosure*, and its great and important object is often my prayer.

Yours truly, Geo. Trask.

An Iowa 'home missionary writes with his renewal:—

I am a home missionary with a large family and small salary. I like your paper, and after reading it send it to friends in other places. I am sorry to see that many of our Anti-masonic friends in this state have joined the secret order of farmer's granges, thus showing their inconsistency and cutting short their influence for good against Masonry, the mother of abominations. A. S. A.

Gherkin Ohio, Aug. 9th. 1873.

Ezra A. Cook, Esq.

Dear Brother, until this moment I had all along thought that my subscription did not expire till next Nov., by the label of this week, I perceive my mistake.

Enclosed, please find a Post Office order for four dollars, which will pay for the paper for two years from last Nov.

I do not intend to allow subscriptions for papers to lie over unpaid.

God bless you, and the cause.

C. G. Finney.

Circulate Tracts.

Starting on a trip up into Iowa, after the adjournment of the Anti-masonic convention, I asked for a few tracts from the table in the Hall. These I distributed on a train on the B. and C. R. railroad. They were well received. Such a bad-thing little man came to me in a very great rage. Tract No. 3, "Secrets of Freemasonry," had been placed in his hands. He denounced it as an imposture. It bears the lie in its very face; its title bespeaks its character: it is a sheer fabrication, and we could do nothing better for Masonry than to circulate such spurious stuff. "Very well," said I, "if Masonry is so good a thing as you think it is, and you wish to favor it, and think you could do it in that way, just give us over $15,000 or $20,000 and we will make use of it for you to the best possible advantage." He went away; and after reading a while came back and in as kindly a way as could be, asked the privilege of looking through my tracts, and made a selection for himself. Possibly his eyes may be opened. The Lord grant that it may be so. Respectfully,

N. R. Kirkpatrick.

The Western Rural is furnished with the weekly *Cynosure* at $3.75 per year for both papers.

Advance in Price of Finney on Masonry.

The W. T. & B. Society have temporarily raised the price of Finney on Masonry in paper covers, because they have none of the books printed except on heavy paper, the same as the cloth bound books. Until further notice the price will be $25.00 per 100 and 35 cts per copy at retail.

The *Cynosure* and the Young Folk's Rural, a fine monthly, for $2.00 per year. Two chromos are given with the Young Folk's Rural.

NEWS SUMMARY.

City.—A reporter of the *Evening Mail* has been interviewing pretentious inmates in this state and Michigan and finds strongly corroborated testimony showing the complicity of Chicago detectives with the less respected and more unfortunate class—the thieves.—The proposition to erect a monument to Marquette. the first explorer of the site of Chicago is heartily endorsed. His visit to this now populous vicinity was made in August, 1673, two hundred years ago.

Country.—Another steamboat horror occurred on the 8th, this time on the Potomac, near Aquia creek. The steamer Wawasset for Washington, with 150 passengers took suddenly fire and in fifteen minutes was burned nearly to the water's edge. Seventy persons white and colored were drowned and burned, the sudden breaking out of the fire causing a panic. An investigation will be held, and serious charges are already made of overloading the boat fifty passengers being the regulation number.—On the 9th a $800,000 fire occurred in Portland, Me., among the docks and shipping.—The divorce suit against Brigham Young is likely to terminate in a mere nttempt to blachmail the prophet, who naturally, being a high Mason, has many family secrets more valuable to himself than a curious public.—Gen. Butler has sent to the New York *Tribune* an elaborate defense of the salary steal, to which he bears a paternal relation. No defense of the infamous business can change the honest opinions of the country.—Fourteen German brass bullers of Worcester, Mass., were last week on trial for breaking the State law. Six were fined $100 and costs, sentenced to the House of Correction for six months and put under $1,000 bail not to violate the law for a year. —In Madison, Wis., where the Sunday law was recently enforced the saloonkeepers organized to have the law, but have finally concluded to obey. and the capital city of Wisconsin has peace on the first day of the week.—At a farmer's meeting at Wheeler, Ill., on Thursday last, W. C. Flagg, president of the Ill. State Farmer's Association objected to the grange because of its secrecy. S. M. Smith, Secy of the association, denounced the politicians, threatened : legislators with tar and feathers, ropes and trees, spilt blood, etc. Such language will not soon bring on an agricultural millenium. A petition is being signed by many merchants of New York and Chicago to Congress for a national public railroad between the two cities.—Monday's stage coach was overturned in the the White mountains, and two persons killed and several injured.

Foreign.—The Dominion Parliament are passing through a long agony like our own credit mobilier of last winter. The Canada Pacific railway (not yet built) is the bone of contention and Sir Hugh Allan and Sir George Cartier principals in the job. An official investigation has not yet been undertaken, but enough is known to satisfy the public of immense fraud and bribery.—The French throne was lately offered by a small deputation of "Legitimists" to the Count De Chambord at Vienna. He accepted. The Ex empress Eugenie is said to be actively planning to get the troublesome seat for her son.—The city of Valencia in Spain has been retaken by the government forces, which are making quick headway against insurgents.—An Italian letter reports an earthquake at Bellano causing considerable destruction of life and property.—Japanese farmers should impose the grange. They are now required to pay taxes in money instead of produce, and 150,000 have rebelled. A party of 10,000 recently attacked a government castle, set it on fire, and killed part of the defenders.

Subscription Letters Rec'd from July 28th to Aug. 9th, 1873.

A S Allen, B M Amsden, I W Allen Jno Anderson. John Bortzfield, John Cassedy, John Cabierwood, J A Conant, A Clark, E Dresser, Jos Dodds D S Damon, Chas F Danby, Jos Evlsizer, P Elsea, Mrs A M Fans, Mrs L French, C G Fait. A Gilbert, Benj Hartman, G W Hanna, Mrs H G Hagen, E Honeywell, S B Hamilton, H H Hamilton, Rev A Hard, W Johnson, C W Kidd, Mrs H Miller. Mary C Mahan, E Miller, W H McNey, John Pettis, A W Paul, Jos Reed, H Small, Jas Squier, G W Sauger, J P Stoddard, (2), J G Smith, A Sheldon, John Shuh, Isaac Strong, G W Sutton, Jere Smith, Jos W Stinson, Mrs J Smuts, W C Somers, Wm Steel, Mrs B F Seely, D Todd, N Wardner, S D Willis.

TERMS FOR THE CYNOSURE.

ALL WHO CANVASS for the Cynosure are allowed a Cash Commission of twenty per cent or twenty-five per cent in Books, and any one sending $50 for the Cynosure during three months, will be entitled to an extra five per cent.

Each new Subscriber to the WEEKLY Edition for a year is entitled to any book in the following list.

Freemasonry exposed by Capt. William Morgan.

Diary of the Abduction and Murder of Morgan.

The Mystic Tie or Freemasonry a League with the Devil.

Valentine's Confession of the Murder of William Morgan.

Secret Oath bound Societies: their Conflict with the Constitution and Laws of the Union.

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Subscriptions may all be sent at one time or at different times, and in all cases the sender should keep an account of the names and amounts sent.

Two new subscriptions one year	$3 50.
Two new subscriptions and one renewal sent within ten days after expiration of subscription	$3.50
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Six " " "	11 40
Seven " " "	13 30
Eight " " "	14 25
Ten " " "	18 00
Twenty " " "	32 00
Ten Renewals " "	20 00
Fifty " " "	80 00

Twenty Subscriptions to the Weekly Edition for six months count the same as ten for a year.

Club Rates, Fortnightly Edition.

The premiums for the Weekly Edition will be sent to each subscriber to the Fortnightly, for ten cents extra.

Two Subscriptions, one year,	$1 25
Five " " and one Copy to sender of Club,	3 00
Ten Subscriptions, one year, one copy to sender of Club,	5 50
Twenty " " "	10 00
Fifty " " "	37 50

ANTIMASONIC TRACTS.

These tracts are sold at the low rate of $1 per 1,000 pages, and are five tracts of 8 pages each, eight tracts of 4 pages each and one of 8 pages.

TRACT NO. 1:

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE.

This tract was published in three series of 4 pages each. Price of each, 50 cts. per 100, $4 per 1,000.

Tract No. 1, Part First—Shows the origin of Speculative Freemasonry, and is entitled "HISTORY OF MASONRY."

Tract No. 1, Part Second—Is entitled "HISTORY OF CHARACTER OF FREEMASONRY."

Tract No. 1, Part Third—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2:

MASONIC MURDER.

By Rev. J. K. Bacon, of Pleasantville, Pa., a seceding Mason who has taken 17 degrees. A two-page tract, at 25 cts. per 100, $2 per 1,000

TRACT NO. 3:

SECRETS OF MASONRY.

BY ELI TAPLEY.

This is a 4 page Illustrated tract, showing the signs, grips and pass-words, of the first three degrees. Sells for 100 or $4 per 1,000.

TRACT NO. 4.

GRAND! GREAT GRAND!!
By PHILO CARPENTER.

This is a one page tract, calling the attention of the public to the despotic and ridiculous titles of Freemasonry. Price 15 cts. per 100, $1.00 per 1,000

TRACT NO. 5:

Extracts From Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A four page tract, at 50 cts. per 100, $4 per 1,000. This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT No. 6:

Hon. John Quincy Adams' Letter,
Giving His and His Father's Opinion of Freemasonry (1831)
AND
Hon. James Madison's Letter,
Giving His Opinion of Freemasonry (1832).

Both of these letters, in one four-page tract, at 50 cts. per 100, $4 per 1,000.

TRACT NO. 7.

Satan's Cable Tow.

A 4 page tract, at $4 per 1,000. This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and antichristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

TRACT NO. 8.

Is a 8 page double tract, "ILLUSTRATED." Price 25 cents per 100, $2 per 1,000. The first page represents a Mason coming out of the wonderful wisdom and benevolence of the order, with an evil conscience satisfied.

Freemasonry is Only 152 Years Old,"

And gives the thousand place of its birth.

The second page is entitled,

"Murder and Treason not Excepted."

And shows that the Masonic order is treasonable in its constitution and is both anti-Republican and anti-Christian.

TRACT NO. 8, ILLUSTRATED.

Freemasonry in the Church.

Petition for Degrees, Petioted for Deacon T. T. Gurney, who Refuses to Submit Himself to the Ballot. Is a Mason to Receive Aid in Sickness, and is Held in command of Occidental Sovereign Conclstory, S. P. R. S., Grand Degree.

Two-page tract, at 75 cts. per 100, $2 per 1,000.

TRACT NO. 10.

Character and Symbols of Freemasonry

A 2 page tract, "ILLUSTRATED." Price 50 cents per 100.

By the "Grand Secretaries, Grand Lecturers, Perfect Prince Masons, Grand Inspectors, Inspectors Commanders, Grand High Priests," etc. The wonderful symbolical meaning of "the Cable Tow," "the Square and Compass," "the Lamb Skin, or White Apron," and "the Common Gavel" are given in the exact words of the highest Masonic authority.

TRACT No. 11:

Address of Niagara County Association, New York.

TO THE PUBLIC.

Concerning the Morgan Murder, and the character of Freemasonry, as shown by this and other Masonic murders. 50cts. per 100, or $4.00 per 1,000.

TRACT NO. 12.

udge Whitney and Masonry.

This tract contains a condensed account of Judge Whitney's address before the Grand Lodge of Illinois, on charges of a masonic conduct in bringing Samuel L. Kelsh the murderer of Elliot Morse, and a number of his associates to justice. with Judge Whitneys subsequent reanncilation of Masonry.

As a page tract, $1.50 per 100, $8 00 per 1,000.

TRACT NO 13.

DR. NATHANIEL COLVER ON MASONRY,
and
HOWARD CROSBY, D. D.
Chancelor of the University of Y., on Secret Societies.

A double 3 page Tract, $2.00 per 1000. 50 cts. per 100.

TRACT NO. 14

GRAND LODGE MASONRY,

ITS RELATION TO CIVIL GOVERNMENT AND THE CHRISTIAN RELIGION. Opening address before the Monmouth Convention, by Prest. J. BLANCHARD OF WHEATON COLLEGE. This is a 12 page Tract at $1.50 per 100 $2.00 per 100.

TRACT No. 15.

MASONIC OATHS NULL And VOID.

A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. T. L. Cuyler, Sec'y, Nat'l Ass'n Published by special order of the Association

At 4 page Tract, $1.50 per 100, $8 per 1000.

TRACT NO 16.

HON. SETH M. GATES ON FREEMASONRY.

PROOF THAT THE INSTITUTION THAT MURDERED MORGAN IS UNCHANGED IN CHARACTER

This is a letter to the Monmouth Convention by Hon. Seth M. Gates who was deputy Sheriff of Genesee County and also Secretary of the Le Roy lodge at the time of Morgan's abduction and murder. A 4 page tract, $1.00 per 100. $6 cts. per 100.

A Tract Fund for the Free Distribution of Tracts,

is greatly needed, that we may respond to the many calls for tracts to distribute. Many of our most earnest workers in this cause in God are poor men, who would be glad to circulate thousands of pages of Antimasonic literature if their cards have them free.

Address Ezra A. Cook & Co.,

No. 1, Warden Ave. Chicago.

Who Murdered Capt. Wm. Morgan?

The answer to this question is found in the

HISTORY OF THE
Abduction and Murder
OF
Capt. William Morgan,

just published at the Cynosure Office

This is a Book of Thrilling Interest, and shows clearly that

Wm. Morgan was Murdered by Freemasons

IN OBEDIENCE TO MASONIC LAWS.

Price by Mail, Post-paid, Single Copy 25 cts., $2.00 per doz.

By Express, Subject to change, $12.00 per 100.

☞See Sample Pages below.

to the general duties of a person so situated, and he at last determined to communicate the facts to some person who might feel bound to act upon them as public good should seem to require.

JOHN MANN.

Sworn the twenty-first day of February, 1827, before me,

Wm. H. TISDALE, First Judge of Genesee.

On Sunday morning, the tenth day of September, 1826, Nicholas G. Chesebro, of the village of Canandaigua, a hatter by trade and Master of the Masonic lodge in that place, and one of the coroners of Ontario county, applied for and obtained from Jeffrey Chipman, a justice of the Peace, a warrant for the apprehension of William Morgan on a charge of stealing a shirt and cravat, in May previous, from an innkeeper named Kingsley, who afterwards deposed that he had no intention of entering a complaint against Morgan until he was prompted to it by Chesebro and his associates. Having obtained the warrant, which was directed to him as coroner, he called upon Holloway Hayward, a constable, who with Chesebro, Henry Howard, a merchant of Canandaigua, Hurris Seymour, Moses Roberts, and one Joseph Sawdell, took their departure from Canandaigua on the morning of the same day, in an extra stage hired for the occasion by Chesebro.

At Avon the party were joined by Asa Nowles, an innkeeper; at Caledonia, by John Butterfield, a store-keeper, and at Le Roy by Ella G. Smith, all of whom, as Hayward has since deposed, seemed to know that he had a warrant against Morgan. The party proceeded to the village of Stafford, where they stopped to take support at a public house then kept by James Ganson. Immediately after their arrival at Stafford, on Sunday evening, Samuel S. Butler, a physician residing there, was introduced to some of the party, and informed that they or the officer had a warrant for Morgan, and he was requested to mention that circumstance to Nathan Follett and William Seaver, then Master of the Batavia Lodge, both residents of Batavia village, for which he immediately started. The party having finished their supper were now joined by Ganson and started for Batavia. About two miles from that place they were met by Dort. Butler,

who had some conversation in a low voice with Ganson, and communicated to him the answer of Follett, which was, that they should not come on. Some of the party were then about proceed, they had come for the purpose and would go on. They concluded, however, that it was not advisable to proceed in the carriage, and most of the party left it about a mile and a half east of the village and proceeded on foot to Batavia, and the former returned with the carriage. The next morning, early, Morgan was arrested and taken to the public house where the party had slept. An extra stage was procured for the return of the party, in which they left the village with Morgan at about 8 o'clock. Just as they were about to start, Miller came up and insisted that Morgan should not be taken away, as he was in custody of the sheriff of the county for debt, and he, Miller, was one of his bail. Miller, however, was immediately pushed aside by Bunolds, the latter of whom, who closed the door, and Cheschro having seated himself on the outside with the driver urged him to drive fast until he should get out of the county. But the driver became uneasy and stopped about 60 rods from Bunolds, refusing to proceed. He was, however, persuaded to go as far as Stafford, where he was assured Ganson would become his surety against all responsibility; and on his arriving at Stafford, Ganson accordingly gave him such assurance, and he left to proceed. At Le Roy, Hayward, who held the process, offered, as he afterwards said, to take Morgan before the justice of the peace, who had endorsed the warrant, that he might give bail if he chose. No such offer was made to him in Batavia, where he might have found bail and there was no reason to suppose that he could have friends in Le Roy to whom he could apply in such an emergency. He accordingly declined, and said that when he got to Canandaigua he could convince Mr. Kingsley, the apparent prosecutor, that he did not intend to steal the shirt and cravat. The party arrived at Canandaigua, fifty miles east of Batavia, about sunset, and Morgan was examined by the magistrate. Lodon Lawson appeared as a witness on his behalf, and made such statements as induced the discharge of Morgan. To have procured his imprisonment for larceny, would of course have defeated the real object of the conspirators, be-

ATTEMPT TO CARRY OFF DAVID C. MILLER,

PUBLISHER OF THE "ILLUSTRATIONS OF MASONRY."

On Tuesday the 12th day of September, about noon, a crowd of men suddenly appeared in the village of Batavia, nearly all of whom carried with them clubs or sticks newly cut, and resembling one another, and to all appearance provided for the occasion. The crowd assembled themselves at the house of Danolds, an inn-keeper. To the indescribable astonishment of the village, almost all of these were strangers, and to this day the names of very few have been distinctly ascertained by us, although the whole number thus equipped were sixty or seventy. They were manifestly selected for the occasion by some leader whose names are not known to the inhabitants of the village generally. No motive for their sudden appearance was assigned. Immediately after this assemblage, *Jesse French*, one of the constables of the county, repaired to Miller's printing office, and in a rude and violent manner arrested him, alleging that he had a criminal process, or a process in behalf of the people. After detaining him in a room at Danold's tavern about two hours, they put him into an open wagon. Seven men exclusive of the driver, all armed with clubs, took their seats in the wagon, all of whom were unknown to him. French, the constable, having mounted his horse, the whole mob

Prelude to the Conflict.

Seize, thou brave heart! the trumpet of Reform,
And through it give one long, electric blast,
To rouse the slumbering, like a thunder-storm,
And make the foes of progress stand aghast!
The boldest utterances are needed now,
The heaviest blows, the most heroic deeds:
For still infatuated millions bow
To Superstition, with its palsying creeds:
And false Tradition holds them in its chains,
And lone Authority their reason stays,
And blind Credulity its grasp retains,
And the dead Past the living Present sways.
Then blow the trumpet! raise the standard high!
A new advance for Truth and Liberty!
—Garrison.

Preaching for Eternity.

"When do you intend to stop?" was the question put by a friend to Rowland Hill. "Not till we have carried all before us," was the prompt reply. Such is our answer too. The fields are vast, the grain whitens, the harvest waves, and through grace we shall go forth with our sickles, never to rest till we shall lie down where the Lamb himself shall lead us by the living fountains of water, and where God shall wipe off the sweat of toil from our weary foreheads, and dry up all the weary tears of earth from our weeping eyes. Some of us are young and fresh; many days may yet be, in the providence of God, before us. There must be days of strenuous, ceaseless, persevering, and if God bless us, successful toil. We shall labor till we are worn out and laid to rest.

Many of our readers have seen, we doubt not, a small work of Vincent, the non conformist minister, respecting the great plague and fire in London. Its title is "God's Terrible Voice in the City." In it there is a description of the manner in which the faithful ministers who remained amid the dangers, discharged their solemn duties to the dying inhabitants, and the manner in which the terror-stricken multitudes hung with breathless eagerness upon their lips, to drink in salvation ere the dreaded pestilence had swept them away to the tomb. The churches were flung open, but the pulpits were silent, or there was none to occupy them—the hireling had fled. Then did God's faithful band of persecuted ones come forth from their hiding-places to fill the forsaken pulpits. Then did they stand up in the midst of the dying and the dead, to proclaim eternal life to men who were expecting death before the morrow. They preached in season and out of season. Week-day or Sabbath was the same to them. The hour might be canonical or uncanonical, it mattered not; they did not stand upon nice points of ecclesiastical regularity or irregularity; they lifted up their voices like a trumpet, and spared not. Every sermon might be their last.

Graves were lying open around them; life remained not only a hand breath, but hair breadth; death was nearer now than ever; eternity stood out in all its vast reality, souls were felt to be precious; opportunities were no longer to be trifled away: every hour possessed a value beyond the wealth of kingdoms; the world was now a passing vanishing shadow, and man's days on earth had been cut down from three score and ten to the twinkling of an eye. O how they preached! No polished periods, no learned arguments, no labored paragraphs chilled their appeals, or rendered their discourses unintelligible. No fear of man, no love of popular applause, no overscrupulous dread of strong expressions, no fear of excitement or enthusiasm, prevented them from pouring out the whole fervor of their hearts, that yearned with tenderness unutterable over dying souls. "Old time," says Vincent, "seemed to stand at the head of the pulpit, with his great scythe, saying with a hoarse voice, 'Work while it is called to day, at night I will mow thee down.'" Grim death seemed to stand at the side of the pulpit with his sharp arrow, saying, Do thou shoot God's arrows, and I will shoot mine. The grave seemed to lie open at the foot of the pulpit, with dust in her bosom, saying,

Louden the cry
To God,
To men,
And now fulfil thy trust;
Here thou must lie,
Mouth stopped,
Breath gone
And silent in the dust.

Ministers had now awakening calls to seriousness and fervor in their ministerial work, to preach on the side and brink of the pit into which thousands were tumbling. Now there is such a vast concourse of people in the churches where these ministers are to be found, that they cannot many times come near the pulpit door for the press, but are forced to climb over the pews to them, and such a face was seen in the assemblies as seldom was seen before in London; such eager looks, such open ears, such greedy attention, as if every every word would be eaten which dropped from the mouths of the ministers.

Thus did they preach, and thus did they hear, in those days of terror and death. Men were in earnest then, both in speaking and hearing. There was no coldness, no languor, no studied oratory. Truly they preached as dying men unto dying men. But the question is, saddest is ever the oratory wins? Should there ever be less fervor in preaching, or less eagerness in hearing than there was then?—*Bonar.*

The Philosopher and the Bible.

Jean de Muller, a learned Swiss writer, was deeply engaged in historical studies at Cassel, in the year 1782. Indefatigable in research, he wrote to his friend, Charles Bonnet, that he had studied all the ancient authors, without one exception, in the order of time in which they lived, and had not omitted to take note of a single remarkable fact. Among other works, it occurred to him to glance at the New Testament, and we give in his own words the impression it produced upon him:

"How shall I express what I found here? I had not read it for many years, and when I began it I was prejudiced against it. The light which blinded St. Paul in his journey to Damascus was not more prodigious or more surprising to him than what I suddenly discovered was to me the accomplishment of every hope, the perfection of all philosophy, the explanation of all revolutions, the key of all the apparent contradictions of the material and moral world, of life and immortality. I see the most astonishing things effected by the smallest means. I see the connection of all the revolutions in Europe and Asia with that suffering people to whom were committed the promises, as one like to intrust a manuscript to those who, not knowing how to write, cannot falsify it. I see religion appearing at the moment most favorable to its establishment, and in the way least likely to promote its reception; the world appearing to be arranged solely with reference to the religion of the Saviour. I can understand nothing if such a religion be not from God. I have not read any books about it, but in studying all that happened before this epoch, I have always found something wanting, and since I have known our Lord all is clear to my sight: with him there is no problem that I cannot solve. Forgive me for thus praising the sun, as a blind man who had suddenly received the gift of sight."

"Fishers of Men."

It is related of Mr. Cowie, a godly Scotch minister, that "one of his attached hearers was the wife of a wealthy farmer, who, after weeping and praying in vain for her ungodly husband, brought her grief before her pastor, whose preaching she could by no persuasion induce him to hear. After listening to the case, which seemed quite inaccessible, Mr. Cowie inquired, 'Is there anything your good man has a liking to?' 'He heeds for nothing in this world,' was the reply, 'forbye his beasts and his siller, and it be na' his fiddle.' The hint was enough; the minister soon found his way to the farm-house, where, after a dry reception, and kindly inquires about his cattle and corn, he awoke the farmer's feelings on the subject of his favorite pastime. The fiddle was produced, and the man of earth was astonished and charmed with the sweet music it gave forth in the hands of the feared and hated man of God. The minister next induced him to return his call by the offered treat of a finer instrument in his own house, where he was. Delighted with the swelling tones of a large violin, he needed then but slight persuasion from his wife to accompany her and hear his friend preach. The word took effect in conviction and salvation, and the groveling earth-worm was transformed into a free-hearted son of God, full of the lively hope of the great inheritance above."

Home Influence.

If the father chiefly talks "money, money," at home, he generally rears a family in the worship of the almighty dollar. If he talks mainly horses, games, and races, he breeds a batch of sportsmen. If fashion is the family altar, then the children are offered up as victims upon that altar. If a man makes his own fireside attractive, he may reasonably hope to anchor his own children around it. My neighbor Q. makes himself the constant evening companion of his boys. The result is that his boys are never found in bad places. But, if a father hears the clock strike eleven in his club house or the play-house, he need not be surprised if his boys hear it strike twelve in the gaming-room or the drinking saloon. If he puts the bottle on his own table, he need not wonder if a drunken son staggers in, by and by, at his front door. When the best friend that childhood and youth ought to have becomes their foe, the home becomes the "starting-post" for moral ruin. Cuyler.

God's Hand is Every where.

No one can escape from the Almighty, Even a child must be struck by the following remarkable providence. In the United Service Museum, Whitehall Yard, London, are exibited the jaws of a shark, wide open, inclosing a tin box. The history of this strange exhibition is thus given:

"A king's ship, on her way to the West Indies, fell in with and chased a suspicious looking craft, which had all the appearance of a slaver. During the pursuit the chased vessel threw something overboard. She was subsequently captured, and taken to Port Royal to be tried as a slaver. In the absence of the ship's papers and other proofs, the slaver was not only in a fair way to escape condemnation, but her captain was anticipating the recovery of pecuniary damages against his captor for illegal detention. While the subject was under discussion, a vessel came into port which had followed closely in the track of the chase above described. She had caught a shark, and in its stomach was found a tin box, which contained the slaver's papers. Upon the strength of this evidence the slaver was condemned. The written account is attached to the box."—*Rose, Shamrock, and Thistle Magazine.*

Drunk for Twenty Years.

Some months ago, just as a service in the rooms of the Boston Christian Association was closing, a man whose face bore the marks of dissipation and life-long sorrow and disappointment, rose and said:

"I have been drunk every day for the last twenty years. But God has been merciful to me, and has spared me, and I now believe that he is about to save me. I must tell you how it was. God sent His angel to me in the form of a man. He is here in this meeting. He it was that reclaimed me."

He said that on the Sunday evening previous, a wet, cold night, he had gone to a horse-car shed for rest and shelter. They drove him away. He next went to the stairway of a passenger house, but a policeman forced him again into the darkness, cold and storm. He wandered up Tremont street to the Temple, and finding it open, went in and lay down at the foot of the stairs. A young man came to him, spoke to him kindly, found him a place to sleep in the building, and, on the following morning, gave him a warm breakfast, a suit of clothes, and then knelt down beside him and prayed God to help him leave off drunkenness.

"That was too much," said the man, "to go to God and ask him to forgive me,—that was to much. I broke down, and began to pray, too. I believe that God has forgiven me, and I will never drink any more."—*Recorder.*

Chemistry of a Hen's Egg.

Within the shell the animal portion of the egg is found, which consists of a viscous, colorless liquid called albumen or the white, and a yellow, globular mass called the vitellus or yolk. The white of the egg consists of two parts, each of which is enveloped in distinct membranes. The outer bag of albumen, next the shell, is a thin, watery body, while the next, which invests the yolk, is heavy and thick. But few housekeepers who break eggs ever distinguish between the two whites, or know of their existence even. Each has its appropriate office to fulfill during the progress of incubation or hatching, and one acts, in the mysterious process, as important a part as the other. If we remove this glairy fluid from the shell and place it in a glass, and plunge into it a strip of red litmus paper, a blue tinge is immediately produced, which indicates the presence of an alkali. The alkali is said to be in a condition, and its presence is of the highest consequence, for without it the liquid would be insoluble. A portion of the white of an egg when diluted with water, and a few drops of vinegar or acetic acid added to it, undergoes a rapid change. The liquid becomes cloudy and flocculent, and small bits of shredy matter fall to the bottom of the vessel. This is pure albumen, made so by removing the soda held in combination by the use of the acid. A pinch of soda added to the solid precipitate redissolves it, and it is again liquid. There is another way by which the albumen is rendered solid, and that is by the application of heat. Eggs placed in boiling water pass from the soluble to the insoluble state quite rapidly, or, in other words, the albumen both of the white and yolk becomes "coagulated." No contrast can be greater than that between a boiled and an unboiled egg. Not only is it changed physically, but there is a change in chemical properties, and yet no chemist can tell in what the change consists. It is true that water extracts a little alkali, and a trace of sulphide of sodium, but the abstraction of these bodies is hardly sufficient to account for the change in question.—*Dr. Nichol's Fireside Science.*

Childrens' Corner.

The Farmer Boys.

Oh! give me the joys of the farmer boys,
In the meadows and fields so bright;
'Mong the cattle, and herds, and singing birds,
And the daisy blossoms white.
The note of the horn as it sounds each morn,
In the music sweet to me;
And the dews distilled from the amber rills,
The gems I love to see.

Oh! give me a home—if ever I roam—
Where plenty and comfort abide;
And the ceaseless song of industry's throng,
Fills the soul with feelings of pride.
The sweat of the brow, while holding the plow,
Brings riches of vigor and health;
Contentment and peace each day will increase,
Thus giving invaluable wealth.

O ye knights of the soil! ye champions of toil!
The world is moved by the plow,
The sickle and flail—they never will fail—
Each man is obliged to allow.
So manfully fight like a conquering knight,
For labor wins the prize;
And the hand of toil, though tanned and soiled,
The bread of the world supplies.

The Right Key.

Children often find it hard to learn a plain lesson. Katie came with pouting lips to her father, and showed a little anger. "Pa, I can't open my trunk."

"Have you the right key, my dear child?"

"I do not know. Sister yesterday was using my keys as a bell in playing tea, and I could not find my bunch, so I borrowed mother's. But not one of the dozen will open it. I wish I had no trunk."

The father gently told her that "temper made a knot harder to unloose."

"Hand me the keys." He tried one after another. But the right key was not there. "I must call in the locksmith." While her father was gone Katy was fretting over the delay caused by the loss of her keys. By and by the smith came with a wire hoop strung with more than a hundred keys.

"Pa, do tell me, what right have bureau and trunk-makers to invent so many kinds of locks."

"Because the world is a wicked one, and there are many thieves who steal because too lazy to work."

After trying a number, at length the locksmith placed a key in the lock, and in a moment the bolt sprung and the lid arose.

"Now, my child, see how easy it is to open the lock when you have the right key."

Thus, I thought, we learn why so many prayers children offer are never answered. They go and ask for a new heart, and, like Katy, amid the petty trials of life, they are fretted at this wrong, and checked by that, and get angry whenever they can't do what they want. But I hear some little girl say, "I should like to know how Katy could keep from being vexed? When I could not get my new shoes on, I got so angry that I flung one 'way across the room."

If Jenny ever reads this little piece she will find out why her prayers are not heard. No one can indulge her passions day by day, and then kneel down and pray aright. There is in that heart the wrong feeling. You must pray God to change that heart before he will hear. "My son, give me thy heart."

That locksmith might have had a thousand keys, and unless the right one was among them he could not open the trunk. "But why not break it open?" some busy girl cries. Because it would cost ten times as much to mend it as to pay for the right key.

Remember, in coming to ask gifts of your dear parent you do not, must not, come scolding. He will not give a coral set to any pouting, peevish daughter. A sneer, a kiss, a warm embrace, will often win what you want. This is the right key.

Thus you can't force God to give you any blessing. His treasure is full of jewels—brighter, more dazzling a thousand times than the crown jewels of Victoria. The only key that will open those gifts is a child-like faith resting on a loving Saviour. This is the right key.—*Presbyterian.*

Freemasonry Forty Years Ago

Freemasonry a Distinct Government.

FROM THE SPEECH OF SAMUEL W. DEXTER IN THE U. S. ANTI MASONIC CONVENTION.

Let it never be forgotten, that, in these United States, there are from one to two hundred thousand men, who have sworn allegiance to laws not recognized by our constitution; laws in direct opposition to those of our land; laws cruel and abominable. This is not mere theory in the Masonic institution; but has been reduced to practice. We have seen these unlawful oaths developed by the conduct of those who have sworn fealty to them. Can it be doubted for a moment that the developments of Masonry, by Bernard and others, are true? We have, sir, the substantial testimony of about five thousand seceding Masons to this effect. In addition to this, we have circumstantial evidence that is irresistable. Why was Morgan murdered, if his book was not true? Why are seceders so bitterly persecuted, if it be not pursuant to Masonic oaths? We have the text and the commentary, in the Masonic oaths, and the conduct of the Masons for the last four years.

Here in a Masonic empire standing on its own foundation, subordinate to no law, human or divine. Its subjects are sworn, if they are Master Masons, to keep each other's secrets, murder and treason not excepted, and that left to their own election; to obey the grand holding sign of distress, sent them from a brother, at the risk of their own lives. They are sworn, if they are Royal Arch Masons, to keep each other's secrets, murder and treason not excepted; to rescue each other from danger, right or wrong. They are sworn, if they are Illustrous Knights of the Cross, to revenge each others injuries, and support each other's political preferment. They are sworn, if they are elected Knights of Nine, or Illustrious elected of Fifteen, to put to death any seceding Mason of those degrees. There is moreover, a penalty of barbarous death attached to each degree from the lowest to the highest, with one or two exceptions.

Will you say that this is not Masonry? The edifice is one, the institution is one. Will say Mason deny that the upper degrees are not genuine Freemasonry? He may say that he is ignorant of those degrees; but if he is ignorant of any part of this institution, especially of one so deeply suspected, he is ignorant at his peril. He gives the sanction of his name and influence to Masonry, and he is bound to have every reasonable assurance that the institution is pure.

What constitutes an American citizen? Is it that he lives within the limits of these United States; that he was born within certain boundaries, or has since submitted to certain ceremonies of naturalization? These, sir, may be necessary, but he only is an American citizen who renounces the pure republicanism which our fathers bled to maintain; he who acknowledges no laws paramount to those of his country and his God.

When a citizen kneels at the altar of Masonry, when he swears allegiance at her laws, he snaps asunder the ties that bind him to his country; he cannot at the same time he the citizen of a free republic and the subject of a despotic empire.

The ideas to which I have referred most justly observes, "That all foreigners, even the most enlightened, though they be perfectly honest and capable; though they may reside with us to their life's end, and be practical converts to the truth and beauty of our systems, are disqualified by being the subjects of other governments. By stronger reasons adhering Masons are disqualified. Of this sin, there can be no doubt. There are certain ties that bind man to man, independent of all human government. It is the law of love expressed in the comprehensive words, to do to others as we would that they should to us. We are the children of the same common parent, the subjects of the same divine authority. Wherever we may live we may be the citizens of that great community, bound together by love to man and to God. But Freemasonry is bound by other ties than of revenge and murder. The bonds which unite Masons together, separate them from the rest of the world. There are ties where the Christian religion is unknown, which the God of nature has established, which bind man to man; these, Masonry has thrown of. There are other and dearer ties which bind Christians together all over the civilised world; wherever the Christian goes, he may find a Christian brother; but Masonry has broken those holy ties with the rest. Nothing must interfere with her dark dominion; her priests, her altar, her laws must be supreme. Every kind affection, every virtuous sentiment, every holy principle must be prostrated in the dust beneath the wheels of the chariot of this idol of secrecy and sin.

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VOL VI. NO. 2. CHICAGO, TUESDAY, SEPTEMBER 2, 1873. WHOLE NO. 132

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Knight Templar's Parade.

BY A. THOMPSON.

Behold the lordly Templars come,
With sound of fife and stirring drum,
All gleaming in their tinsel gold,
Every one a warrior bold;
Say, did those bright swords ever shine,
On the red fields of Palestine;
Those stainless flashes brightly play
Above the Templer's proud array?
Ah! no, those blades did never gleam
Deep in the battle's fiery stream,
Nor ever left their sheaths, to be
The bright defence of liberty.
But when the days are clear and fine,
These gallants march in showy line,
And at the midnight hour combine
To drink, from ghastly cups, their wine.

PART SECOND.

In boyhood's moments, long ago,
I, too, rejoiced in baby show,
And had the Templars beer about,
I'd thought them grand, without a doubt;
How could my vanity withstand
A cocked hat and a shining brand,
And all the great and grand display,
The brave knights wear on gala day?
But now I see by God's great light
The hostile powers of day and night,
In grappling strife's tremendous strain
Sway like the billows of the main;
And where the truth is bravely trying
With all its might and undying,
To break the holted doors of treason,
Against God's laws and human reason,
There I must go with eager speed
Nor tinsel nor regalia heed,
Till through the gloomy hall of night,
Is flashed the truth's life-giving light.

"It can Never be Argued Out—Must be Prayed Out."

So said a highly esteemed deacon by way of objection to the work of Anti-masons. This brother was a Mason, and has since entered the spiritland where he now knows the validity or the weakness of the objection, a world where even Satan cannot hoodwink his victims.

Now one branch of our work is to pick up and answer every plausable argument and objection which may be brought forward against the legitimate work of an Anti-mason. This we must not fail to do till every subterfuge is hunted out by the keen eye of truth and pierced through and through by the "sword of the spirit." With God's help let us look at this specious objection to agitation and argument against sin. Little, we may presume, did this esteemed and influential deacon think of the concession concluded in his remark, Pray it out, not argue.

Does not this remark imply that God is against Masonry? What else could it mean? It would be vain to pray to any god which has not superior power, or none at all, to rout a thing so potent as Masonry vauntingly assumes to be; and especially as Masonry and false gods are the offspring of one parent. But this brother evidently meant that we should pray to the "Father of our Lord Jesus Christ," against the evil. Such, from the uniform and often avowed principles of the man, must have been his meaning. Had he said we must argue it out of the church, that we cannot pray it out, then we might infer that, Freemasonry is a question to be settled by merely human agents, by the conflict of intellect with intellect; but since our deacon brings God into the conflict, and that to the exclusion of human agents (excepting in prayer), we must conclude that, though a Mason, he believed God to be against the institution. It certainly could avail nothing to pray to Jehovah against a divine institution.

But we must not forget to look at the fundemental error in his position. God has endowed us with certain powers to be used for him, here on earth. Have we bodies composed of bones, muscles, etc.? They are to be employed in our combat against the kingdom of Satan. Have we souls, constituted with will, conscience, and reason? These doubtless are to be used in their legitimate sphere in our conflict with any and all evils. That we should pray fervently, with strong crying and tears, against the sins of earth, as our deacon intimated, is true. The fact that God has given us access to him in prayer, power to pray, is proof that we should pray against great wrongs. But shall we exclude our power to reason, to "argue" from the combat? If we must pray against Mesonry, shall we not also reason with man against the same? Did Jesus, our model Teacher, do nothing but pray to the Father against sin? Let all history speak on this point. What evil on record, to be opposed to any human agency, was ever met by prayer alone? Are we here reminded of the demons which went not out but by "prayer and fasting?" While we confess the strong analogy between the demons who are said to have been "blind and dumb" and the poor hoodwinked and tongue-tied Mason, we do not think the case to be an exception to the above statements of the matter. This example teaches merely that prayer and fasting were indispenseble means to be used in casting them out. That they are Masons who can never be reached by any argument, any more than demons could be reasoned out of men, may be conceded; while at the same time, arguments may move tens of thousands who are not yet given over to a reprobate mind, either to come out or keep out of the lodge. So it has been and will continue to be, while men remain rational moral beings.

Which among the reformers, from the patriarchs to the prophets, from the prophets to Christ, from Christ to this day, did not reason and "argue" against the sins of his age and day? "Come now and let us reason together," saith the Lord. Well does the old adversary know that this man who does not couple argument and persuasion with prayer against moral wrong will not pray against them to any effect if he does not cease to pray altogether. He who will not work against evil, by all righteous means, will never persevere in prayer against it. He will soon fall long suffering and doctrines. Paul might have secretly prayed in Corinth, Ephesus, Athens and anywhere, while he studiously withheld all arguments and public efforts against the abominations of these heathen cities, and he would have escaped the "persecutions he endured" and a martyr's death and crown. Were Paul or Peter, or even Jesus here to pray publicly against popular sins now at one of our great convocations, he would need no more to call down on his head the anathemas of scores of doctors of divinity. Let an obscure backwoodsman teach Freemasonry, just pronounce this name by way of disapprobation in a public assembly, and he will kindle a fire that water will not quench, worse to the minions of the craft than "Greek Fire," which, while they find the fuel and do the blowing, preys on their own vitels. C.

Cicero says, "It is a disgrace to be deceived." This is a wise remark. But being deceived is only making a mistake, because when we are deceived it is, in most cases, because we were lacking in prudence and foresight. When a man takes upon himself obligations whose nature he was not able to understand before he took them, and afterwards says, "I made a great mistake," we justly have a contempt for him. Our philanthropy would come to his rescue, while something else says to us, "He ought to have had more sense, and is served right." In a mistake of this kind it is a great mistake to lie under the obligation as it was to take it at first. The only course is to break away from it.—*Telescope.*

"Once a Mason Always a Mason."

In the *Masonic Advocate* for March, 1873, is a leading editorial on "Masonic obligations," in which the writer says: "Whatever the outside world may think of Masonry or Masonic obligations, those who have taken them are certainly new man in a new sphere, if they rightly read the guide boards of their own Masonic travel." Again, "The imprints of the Masonic lesson are not given to be rubbed out with pleasure, for their obligations are as perpetual as they are distinct and practical. There are none indeed, that can supersede them in their moral power, for they have the sublimest origin as their basis, as well as the purest purposes in their diligent and practical operations. Therefore, he that becomes a Mason should remember that he is no longer a common man, for he has been ordained—set apart and obligated in the grandest fellowship fraternity that the wisdom of human genius has ever devised."

Again he says of the obligations: "They are too solemn, and too intimately associated with the rightful duties of life. . . to be either forgotten or treated with coldness or indifference." "The grips of the authority are nevertheless, as the bonds of its obligations like words of truth are not to be sundered."

That is, a man who joins the lodge is bound hand and foot and bended over to lifelong service in its Christless worships and according to Masonic law and usage there is no escape.

Does it not behoove our young men to ponder well and examine carefully before they enter such an institution from which there is no escape?

J. P. STONNARD.

Will the Lord Always Wait?

BY H. H. HINMAN.

"For as much as this people draw near me with their mouth, and their lips do honor me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will proceed to do a marvelous work and a wonder: for the wisdom of their wise men shall perish and the understanding of their prudent men shall be hid." (Isa. xxix: 13, 14.)

Drawing nigh to God with the mouth, while the heart is far from him, and teaching the fear of the Lord according to the precepts of men, is not less common now nor less offensive to God than in the days of Isaiah.

We have an illustration in the slavery question. God's word said, "Remember them that are in bonds, as bound with them." "Undo the heavy burdens, let the oppressed go free, and break every yoke." But the people who honored God with their lips only and to whom the fear of the Lord was taught by the precepts of men, were either quite indifferent, or decidedly hostile to the abolition of slavery. It was in vain that the positive commands of God were set before them; so long as the great leaders of public opinion in the church were indifferent or averse to the cause of the slave the law of God was counted of no effect. For thirty years our public men sought for some means to settle the slavery question without delivering the slave, and their wisdom perished, their understanding was hid, until God had poured out the vials of his wrath upon the people and they were willing to recognize his law.

So, too, with the respect to the abominations of Masonry, the plain teachings of God's Word are set aside and the precepts of men are set up instead. It is abundently evident (at least to all the leaders of public sentiment in the church) that Masonry is anti-Christian in the following particulars:

1. It is false and hypocritical in its pretensions to age, sanctity, and the value of its secrets.

2. It is exclusive, selfish and unjust in its pretended benevolence.

3. It inculcates a religious worship in which there is no Mediator, no atonement and no confession of sin.

4. It professes to save men and (in its burial sermon) *declares them saved*, on the sole ground of Masonic morality and without the slightest reference to Christ.

5. It binds persons to keep secrets and discharge duties of which they are profoundly ignorant, contrary to the word of God. (Lev. v. 4, 5.)

6. It imposes many extra-judicial oaths contrary to Christ's positive command, "Swear not at all."

7. The language of its oaths is disgusting and profane; their penalties horrible and their obligations such as no man can keep without positive disobedience to the laws both of God and man. Add to this its ceremonies which are frivolous, contemptible, and in some instances blasphemous, and its titles anti-republican and unchristian. All this is, or may be known by every minister in the land, and yet the precepts of men so prevail over the Word of God that the multitudes of Christian men and Christian ministers are the sworn defenders of this mystery of iniquity while the great mass of the church is wholly indifferent or hostile to any reform. Have we learned nothing by the experience of the past twenty years? Shall not the Lord again do "A marvelous work and wonder," except we repent?

Ironton, Wis. Aug. 15th, 1873.

Ritual of the Granges.

DEGREE OF HARVESTER.

Among the qualifications for this degree the candidate is supposed to know how to select and plant good seed; when he appears before the master the latter says: "More assistence is needed in the fields. The grain is ripe and ready for the harvest. It is, however, important that none but intelligent and skillful laborers be employed. Before they enter upon their labors it will be necessary for them to receive instructions, and, first of all, to give a pledge of secrecy and fidelity. Brothers, this will not conflict with your social, religious, moral or political views."

The obligation is then given. It would seem from the above remark, that it was intended to increase the intelligence and skill as a laborer, as it appears to be first of all the instructions, and may be regarded, with its injunction of secrecy for all previous degrees and for the present, as a fair sample of the "instruction" afforded by the grange—a knowledge which tends only to poverty of goods and deadness of conscience. The petty farce is kept up in the lectures. First, the lecturer says, "Brothers, as harvesters, reap for the mind as well as for the body. Natural history is replete with both the wonderful and beautiful, and its study enables us the better to carry out the noble principles we inculcate of Friendship Love, Truth, and Charity. In the field of nature, earth, air, and vegetation are replete with life. Nature has made nothing in vain. Wherever she has created a habitation she has filled it with inhabitents. On the leaves of plants, animals feed, like cattle in our meadows, to whom the dew-drop is an ocean without a shore; the flowers are their elysian fields, decorated with cascades and flowing with ambrosial fluids. Every plant has its inhabitants and every climate its plants."

After these hypothetical and interesting remarks the overseer speaks and quotes poetry, which is no doubt original: "You are now about to enter the harvest. Labor with cheerfulness. The truest balsam for injured minds is cheerfulness. Cultivate the habit of looking for better and brighter days instead of mourning over the past.

Some of your hurts you have cured,
And the sharpest you still have survived;
But what torments of grief you endured,
From evils that never arrived."

One would surely think the candidate was about entering an asylum for hypocondrises. The chaplain adds to this strange ceremony religious instruction in the unholy effort to season with passages from the word of God such unsavory rites. He says: "Brethren, the fields of our chief labor are ever white unto the harvest,' and in them the that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together.' Take heed therefore, and beware of covetousness; for a man's life consisteth not in the abundance of things he possesseth,' but in the right use of God's blessings. Say not therefore, 'Soul thou hast much goods laid up for many years, take thine ease, eat, drink and be merry;' for our Heavenly Father placed us here to be 'laborers together with him, and rises up the ever whitening harvest, that we may be the stewards of his bounty, and so partake of his blessedness in being beneficent. Therefore, be ye helpers one of another. And be not proud; for pride goeth before destruction, and a haughty spirit before a fall. Mind not high things but condescend to man of low estate; for ye are all brethren. Be patient and contented in your labors, and in the use of their fruits; for godliness, with contentment is great gain."

Bondage and Freedom of Conscience.

In this free country it is very strange that free men should desire to restrain their own freedom of intellect and of mind and also of their own moral convictions! Yet such is actually the case, when they bind themselves by an oath never to reveal what they shall be told.

I was about to ask a Freemason a question on a business matter when I remembered that his oath had bound him to some men as against others and therefore I could expect only such an answer as would be subject to his secret obligations. I rejoiced in my own freedom over all in his position. Thus are they cut off from full, free and confidential intercourse with non-Masons. For it is clear that I cannot trust the candor of an answer when I suspect it to be under the influence of a secret oath.

You are doing a good work, Mr. Editor. When I first began to read your columes I was afraid that your zeal prompted stronger language than was necessary; but having read some of their own expositions of their obligations, and seen their arrogant assumptions of superior honesty and trustworthiness to the religionist, whether Christian or Mohammedan; having seen their claim to be a better fraternity than any church, and surprised by the actual repudiation of the doctrine that *all* need the Saviour because they are good enough in their natural condition and need no repentance, I was amazed at such teaching. It is found in some of their leading Masonic periodicals, which therefore must be classed with the enemies of Christianity. No matter how many professed ministers and members of churches may be among them. The open Bible is but a farce in their ceremonies. A Koran would answer the same purpose.

H.

Positive Theology.

"The common outcry against creeds is quite as often foolish as wise, as weak as it is amiable, having often more cowardice than catholicity, and more laziness than love. It is no time to sneer at or disparage systematic theology. The pulpit has too little rather than too much of it. The reaction from the old Puritan spirit and methods is extreme. A religious character that has no basis in intelligent convictions is always full of flaws, and it may go crashing down under almost any great strain or pressure. A creedless church may be sentimental and pleasantly sympathetic, but it will add very little to the abiding might of that army of the Lord that is set to wrestle down principalities and powere, and plant Christ's standard where Satan's seat is. A ministry that does its real work today must have the tough muscle and the red blood which come of digesting the strong meat of sound Christian doctrine. A denomination that apologizes for its existence, and fritters away its principles, and pushes the special truths out of sight which it is charged to proclaim, will find its own self-respect departing, its tremulous words dropping at its own feet, the public ear turning away from it in indifference or pity or disgust, its arms falling palsied at its side, and its own organization dropping to pieces for want of moral cohesion. To have, to hold, and to utter, strong and positive Christian convictions are the things that give it life and assure it victory.—*Morning Star.*

Thoughts for Ministers.

No man is now more sorely tempted from the social side than an earnest and brilliant "progressive" minister in and Protestant Church. Everything amiable, beautiful and hospitable in our new and generous social life sets toward him like a sunlit tide on a summer sea. Everything flattering and attractive in our new literature and popular intelligence, absorbe him. If he is enough of a man to use these great opportunities for the honor of Christ and his gospel, and go on speaking and living the Sermon on the Mount above the enchanting realm of social life, all will be well. But how many of the men from whom we have hoped the grondest things have been swept off in this deluge. Too often the prophet of the Most High has emerged from his baptism of popularity only as the prince of good fellows, the ornament of a showy culture, or the apologist for materialism in philosophy and worldliness in American life.

It matters not from what quarter the influence comes that would despoil the minister of Christ of his essential power and dignity as an unselfish, self-sacrificing representative of the spiritual life before a secular world. If he is broken down on any side, whatever may be left of him that is good and attractive, he is no longer a minister of the Lord Jesus Christ. It is a waste of words to defend the profession of the ministry on any ground lower than it was placed by the Saviour of men. It is a waste of money and of reverence to endow a class of clerical gentlemen for a miscellaneous half-secular service in culture, philanthropy and society. The day of the man of elf work is passing by. No Christian minister can marshal the amusements of the community so well as a first-class, experienced master of ceremonies. Those of us who have made real excursions into the regions of literary, educational, political and scientific activity, best know that there is a point where we must sternly resolve to be one thing or another, or lose ourselves trying to be everything. The fate of every true minister of Christ depends upon the wisdom and ability with which he gathers in his sheaves from the broadest field of outside activity, bears them upward to the feet of his Master, and consecrates himself anew to the plain and simple ministry of the Gospel of Jesus Christ.—*Religious Magazine.*

Luther's Unselfishness.

Disinterestedness was a leading feature in the character of Luther; superior to all selfish considerations, he left the honors and emoluments of this world to those who delighted in them. The poverty of this great man did not arise from wanting the means of acquiring riches, for few men have had it in their power more easily to obtain them. The Elector of Saxony offered him the produce of a mine at Sneberg; but he nobly refused it, "lest," said he, "I should tempt the devil, who is lord of these subterraneous treasures, to tempt me." The enemies of Luther were no strangers to his contempt for gold. When one of the popes asked a certain cardinal why they did not stop that man's mouth with silver and gold, his eminence replied, "That German best regards not money!" It may easily be supposed that the liberality of such a man would often exceed his means. A poor student once telling him of his poverty, he desired his wife to give him a sum of money; and when she informed him they had none left, he immediately seized a cup of some value, which accidentally stood within his reach, and, giving it to the poor man, bade him go and sell it, and keep the money to supply his wants. In one of his epistles, Luther says, "I have received one hundred guilders from Taucreism; and Schartta has given me fifty; so that I begin to fear lest God should reward me in this life. But I will not be satisfied with it. What have I to do with so much money? I gave half of it to P. Priorus, and made the man glad."

Sabbath-breaking Travelers.

The following urgent plea for the honor of the Lord's day appears in a letter to the New York *Evangelist* from Syria, the law which gave us our Christian Sabbath:

The number of American travelers here (Syria) this year, is unprecedented. They come literally by hundreds, and among them some of the very salt of the earth. But alas! some of this salt is in dangar of losing its savor unless our American Christians are more careful about Sabbath observances in this land of the Bible. Two American parties containing not a few clergymen (!) have just traveled on Sunday, merely for the sake of seeing a few more of the Syrian sights. One party of five spent Saturday night in a mission school-house, and set out on Sunday morning for Baalbec. I do not know their names, but they have struck a blow at the weak consciences of one of our little Protestant communities, which was as cruel as it was uncalled for. Syria knows no Sabbath, and when the patient labor of years has taught the people some idea of the sanctity of the Lord's day, it is a burning shame for Christian pastors and laymen from America to come to this land of prophets and apostles, and trample this sacred day under their feet. An American clergyman once asked me to eid him in planning a tour through the land. I did so. He changed it, and I observed that he had made no allowance for resting on the Sabbath. I protested; but he said he could meditate as well on horseback as in a dirty Arab village. Yes, said I, and the people whom you see can meditate, too. They will say, "Who is this Christian minister who comes through our land, casting contempt upon God's holy day?" Would he venture to do it in his own parish at home? Or they may say, "If American clergymen can do it, why may we not do it, too, for we are poor men and need all we can earn? Why should we leave off work, if this Christian foreigner does not?"

It brings the blush to our cheeks when good, conscientious Syrian Christians ask us to explain such conduct. Would it not be well for churches at home to stipulate, when their pastors and members go abroad, that they carry their Sabbath with them? It is a comfort to know that the great majority do keep the Sabbath; but it is a and and bitter thought that so many violate it when traveling over the very paths trod by our blessed Lord. I have heard these Syrian dragomen jest at and ridicule the religion of so called ministers of the gospel who have delighted them to travel on Sunday for the mere sake of eight-seeing, giving no rest to man or beast. It must be that there is something demoralizing about traveling in foreign lands and that too many are governed by the "ont of sight, out of mind" principle. I have some times thought of printing a notice, to be hung up in all the hotels in Syria, Egypt, and Palestine, asking "Christian travelers, for the sake of the native Christian churches in these lands, to avoid traveling on the Lord's day, excepting where it is absolutely necessary. There is hardly a village or town in this land through which travelers ordinarily pass, where there are men, women, and children who have the Bible in their hands, and who are grieviously injured and scandalized by Sabbath desecration on the part of foreign Christian travelers. Some of these travelers even quote the absurd saying, "The better the day the better the deed," a proverb which must have had an infernal and not a celestial origin.

Don't delay renewing for your paper.

The Christian Cynosure.

Chicago, Tuesday, Sept. 2, 1873.

Pres. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question affecting them will be ignored in our columns. Articles for publication will be thankfully received. All letters relating to subscriptions should be addressed to the Office Editor, at 11 Walnut Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

EDITORIAL CORRESPONDENCE.

FOXBORO, MASS., Aug 18, 1873.

Philo Carpenter, Esq.,

RESPECTED SIR:—As it was your motion, at our Anniversary in the city Mount uth, which placed me on the committee instructed to call, if found advisable, a national convention of citizens opposed to secret societies next fall; it seems proper that I should report to you, and through you to the national Executive Committee at Chicago, the state of fact as I find it.

I have called on and conversed with clergymen and civilians concerning our causes in Chicago, Syracuse and Utica, N. Y., and in Northampton, Worcester, Boston, Chelsea, Quincy, and here at Foxboro, Mass. Besides interesting conversation with gentlemen of intelligence and capacity whom I have met on the cars from Cincinnati, Ohio, Kingston, New York and other places of less significance.

Since I travelled this same route five years ago, there is a marked change come over the spirit of the country touching the Masonic dicussion. As one expressed it: "The chill is taken off the water." This time I have yet to receive the first rude answer. Five years ago, I received many. Lodgemen are silent; and, if good men, troubled and downcast, anxious what to do; and many of them would bail the downfall of a system which sits on them like an iron shroud.

Last winter, a candidate, otherwise unexceptionable, presented himself to the orthodox (Congregational) church here in Foxboro, and when asked by a deacon if he was a Freemason, first objected that it was an improper question; but finally admitted that he was, and began at large to defend the lodge. The deacon replied, "If the question of Masonry is improper, it is surely an improper subject for a lecture." The candidate "dried up" and withdrew his application, and remains here in Foxboro inside the lodge but outside of the church. One such deacon in each village of New England could expel these out-croppings of heathenism from the churches. Will not every church member who reads this "Go and do likewise!"

I am to speak here to night, and the announcement of my lecture and subject from the pulpit to a full Sabbath congregation in the leading church produced no sensation, but was received as a thing proper and of course. Lecturers like Wendell Phillips, John B. Gough and others, do not hesitate to express their personal convictions against the secret orders from Masonry down. And the Hon. Charles Francis Adams lately presented a copy of his father's letters on Freemasonry to an acquaintance with the remark that he himself wrote the preface to that book. That preface contains the following sentence concerning the lodge:

"A more perfect agent for the devising and execution of conspiracies against church or state could scarcely have been devised."

This was written by Mr. Adams, in 1847, sixteen years after Anti-masonry had ceased from American politics, and when the country was cool and quiet on the subject.

But, along with these, and a multitude more encouraging tokens there are not wanting other tokens of an opposite and even alarming character, such as the following:—

1. The first and most revolting of these is the hitherto unexampled rush into these dark orders. Three thousand "Knights of Pythias" lately paraded in Boston. The city of Springfield flaunts in its directory nine lodges, councils, commanderies, etc., of Freemasons; four of Odd-fellows; and four temperance training schools for the old lodges. These bodies orders, without having answered one argument which once led to their legal supression by the Massachusetts legislature, flaunt their names in the gazettes of the towns and cities here; and succeed, as do their prototypes, by impudence and contagion. These however, though they disheriten many, disgust more and will yet prove an overdose of poison on the public stomach. The granges, now spreading among the farmers of the west like the disease known as "the epizootic" among horses, puzzle many thinking politicians at the East. But one reflecting man said: "Like the Morgan movement, it is founded on rage, the rage of farmers at their real and imagined wrongs; and it will be shorter lived than the Know-nothings."

But the only really alarming fact is the sepulchral silence of the New England pulpit and religious press on the subject. God grant it may prove the silence which precedes and presages the storm! And yet I have not conversed with one clergyman since I left home, who has anything but condemnation for the lodge. One excellent man in the interior of this state said to me, "If you can get access to the ministers in their associations you may do great good; but I don't think it would be wise to attempt a movement here. Some of my most active members are members of the lodge and they declare they do not find Masonry in the way of their religion." This good man has read Finney, but is forgetting what he has read in his silence, and the lodge locusts are crawling into his church. Yet when I stated to him that it is a wrong for Christians to practice the rites and blasphemies of the lodge, as any heathen religious rites, he admitted it, and suggested that I meet and convince the ministers in their associations forgetting, or not seeing, that that does nothing unless ministers when convinced themselves, will speak to their people. This is a worthy and excellent brother, but he evidently has not learned to lay down his life for Christ's sake.

The result is, I am more and more thoroughly convinced that the line must and will be run through the American churches, and those which allow in their members open fellowship with blasphemy and idolatry in the lodge must be shut from the communion of saints. "For what fellowship hath light with darkness? or he that believeth with an infidel?" If a minister can swear and help to swear others through the some fifty oths of a lodge and encampment to the Royal Arch degree, and keep his place in a Christian pulpit, there is no other abomination which he may not do.

And I have not conversed with an informed person, who does not see and admit that if a Mason keeps his oethe to the lodge, he is forworn to the stote; and has no more right to sit on a jury, vote, or hold office under the law of the Union and of the states, than an unnaturalized foreigner. To-morrow night I am to speak in Willimantic, Connecticut.

Very respectfully and sincerely your obedient servant. J. B.

NEW HAVEN, CT., Aug 20th '73.

Philo Carpenter, Esq.,

RESPECTED SIR:—As on my return, I shall be overwhelmed with home duties, I report, through you, to the National Committee by letters as I pass along. This will give the double advantage of freshness and detail.

In Willimantic, CT., Mr. Conant has done much by correspondence and circulating literature. I spoke there night before last, to an attentive and respectable audience, the first ever addressed there on the subject. An Episcopalian clergyman had come down from Bethlehem, CT., to attend the meeting, and an intelligent member of the M. E. church, who takes their *Free Press*, said to me that years ago he found he must give up his Masonry or his religion, and he chose the first. Said he, "Your meeting to-night has but taken the seal off from the letter. We must now let our people open and read the contents."

At Hartford, yesterday, I called on one of the best and most prominent civilians of the state of Connecticut, Hon. Francis Gillette. A life-long reformer, he was a U. S. Senator and took his seat the day of the passage of the Kansas Nebraska bill. He was walking with Senators Chase and Sumner while cannon were being fired in honor of that infamous bill. Chase and Sumner were dejected; but Mr. Gillette said to them, "Gentlemen, in the roar of those cannon I con hear the dying groans of slavery." Mr. Gillette was profoundly interested in our movement, and will write me when he has read the documents which I left him. I have asked him to attend a national political meeting the ensuing fall to inaugurate

"THE AMERICAN PARTY,"

the idea of which thus far, meets the approbation of many, and objections from none.

The arguments for it are

1. The people are tired of the old parties.

2. There is a dearth, almost a famine of ideas and principles in the political papers.

3. Our movement includes the principles on which the American movement was founded, neither more nor less, as the Bible, the true religion; hatred of church and state, kingcraft and priestcraft; the Christian people their own "priests and kings," and all the legitimate ones there are; abhorrence of lordly titles, privileged orders, favoritism and monopoly, etc.

And all can and will see at a glance, that the secret orders contain all that our fathers abhorred; that they are the monkish orders of Protestantism, setting up the shells of king-craft and priest-craft among us, while our people are fascinated and wonted to their forms, secrecy, taxes, and titles in the lodges.

I saw my old professor, C. E. Stowe, at his Hartford home yesterday. He has lately travelled through Spain, and says no American imagination can paint the degradation of the Spanish people by the three hundred years of "spiritual" titles, glitter, mummery and show to which they have been subjected. An Americanized Spaniard looking on the multitudes said to him: "We are a nation of infidels and dupes. Those who think don't pray, and those who pray don't think." The secret orders of this country will turn Americans into Spaniards if suffered to go on. Or. Stowe said the effect of our war, and the triumph of popular government on the body of the Spanish people was sublime and almost terrific, so profoundly were the masses moved by it. And crowned heads are penetrated by the great idea of the age. Dr. Schaff carried the congratulation of the M. E. General Conference to the Emperor William of Germany. The Emperor was pleased with their congratulation for his triumph over popery and sent back this message:

> *"Tell the Americans to beware of Unbelief and Superstition. They are the two greatest foes of God and man."*

Give us an "American Party," without the "native," simple and pure. Let every man hold office, no matter where born, who has an American heart in his bosom, and American principles and loyalty to the Republic in his vots, and the downfall of our national Dagon is nigh. Yours respectfully,

J. B.

AN OLD DODGE IN A NEW QUARTER: OR THE UNITED BRETHREN TRIBUNE.

The Masons are moving with characteristic guile to make a lodgement within the United Brethren church. They do not propose to have Masons admitted into the church. That would create an alarm and awaken such determined resistence as would render all their efforts useless. But they propose such a modification of the rule of that church as shall admit the members of such innocent and benevolent orders as Good Templars, farmer's granges, trades unions, Grand Army of the Republic, etc. But mind, they do not propose even this in their own name, nor by any one professing friendship for Masonry; the thing is proposed by certain members of the church itself who confess no friendship for Masonry nor for any secret society. They declare their belief that "all secret societies are unnecessary and that better methods might be adopted for the accomplishment of the ends they seek, by open and undisguised associations and gatherings, and that some of them are injurious to the spiritual interests of the Christian. Nevertheless" they say, "we think the law which excludes from persons connected with what we define secret combinations whether so or not, . . is unnecessarily severe; brings us into merited disrepute before the more intelligent classes of the country; stands as an almost insurmountable barrier to our entrance into cities; divides and destroys many of our long-established churches; alienates brethren; and, contrary to the Bible and the nobler aspirations of the human soul, attempts to put fetters on the conscience and reason of men made in the image of God."

For this cause the propose to start at Harrisburg, Pa., an independent monthly periodical, to be called the *United Brethren Tribune*, one of whose objects, and we judge its leading object, will be to advocate the modification of the law above named, which is designed to keep the the U. B. church pure and separate from the unfruitful works of the secret orders of this age. We strongly suspect that the prime mover in this matter are Masons, secretly. If this be not so then the prime movers are out of sight. For we understand the methods of the craft too well to have a doubt that the origin and main-spring of this movement is Masonic. If there is no formal league, if the originators of the paper are influenced by a method so subtle that they are duped unconsciously, "of this they may be assured, they are treading this matter in the interest of Masonry, and in a method which the most jesuitical and zealous Masons would not modify one iota, if they might. I do not believe that the great grand master of all Masonry himself, even the Prince of darkness, would wish it altered.

This argument for modifying the rule against secret societies, so as to admit the members of the minor ones, or at least of some of them, into the church, reminds us of nothing so much as the plea of Flatterwell with Peter Parley to make a small opening in the hedge to let so genial and intelligent a friend as himself into the garden and then come down to the wicker door and open the slide so that they could talk without being overheard and he could safely tell him something to his advantage. "Your master," says Flatterwell, "is a very good man [i.e., he always means well] but it spt to be a little too suspicious of others, strict and rigid with his servants, and is justly hlemed by the intelligent gentlemen of the wilderness[i.e., the robbers] for shutting his house against good company; and his servants are laughed at for submitting to so restricted and dull a life as his exclusive rules impose. I am sorry, Mr. Parley, that so sensible a man as you should have such a horror of our acquaintance. I assure you this is a mere prejudice, begotten of narrow views and ignorance of our real character. Believe me, I would not press you to admit me into your castle but out of pure disinterested regard to your own happiness. I shall get nothing by it, but I cannot bear to think that a person so wise and amiable should be shut up in this gloomy dungeon, under a hard master, and rules so unnecessarily severe; such fetters upon the conscience and reason of men made in the image of God. If you admit me, you need have no more waking, no more watching. You shall have access to the cities and all the best society of the wilderness. You shall indeed be a richer, merrier, happier man, and so shall all your companions be. Here is a sample of the best wine of the wilderness; take it as a pledge of my love and proof of my sincerity.' He tasted, he poured down a goblet full, and called for another. 'Now will you open to the door?' said Flatterwell. 'Yes,' says Parley; and back flew the bolt. Then a moment he hesitates,—'I hope, my dear friend, you are alone.' 'Certainly,' says Flatterwell, pressing through the partially open door; follow ed instantly by another sturdy robber, and he by another and another, until the whole gang of a hundred robbers was crowded within the castle Then fell the gleaming sword, and poor Parley was the first victim. Rapine, murder and conflagration followed, and with his expiring breath Parley exclaimed: "Oh that my fate may warn the keepers of other castles to believe the mentor's word, that all attacks from without will not destroy unless there is some confederate or dupe within; that he who allows himself to go to the very bound will soon jump over the hedge; that he who talks out of the window with the enemy will soon open the door to him; that he who holds out his hand for the cup of sinful flattery loses all power of resisting; that when he opens the door to one sin all the rest fly in upon him, and the man perishes as I new do." "

Is it possible that there is any portion of the U. B. church, and even ministers in it, who do not understand the total disparateness from sinners which true godliness requires makes the intelligent classes of the world think it strange that the godly run not with them into their various excesses, and makes them censure the godly as morbiting disrepute! (See 1 Pet iv: 4) Have they yet to learn that the offence of the cross has not ceased? That the founders of Christianity were utterly exclusive? Would have no part with any other religious or moral system, nor suffer their followers to be any thing but Christians, or to know any thing but Jesus Christ and him crucified? That they demand What part hath the temple of God, with idols, or he that believeth with an infidel? Wherefore come out from among them, and he ye separate, and I will receive you; But ye cannot partake of the table and cup of the Lord and of devils or demons, i. e., of other religious organizations, Have no fellowship with the unfruitful works of darkness, says Paul; i.e., with the rites and mysteries of the philosophers and priests of that age usually celebrated in the night, always in secret, but professing to preserve and impart the great primitive truths of religion and science. "Have no fellowship with, but rather reprove them." The Romans would have set up an image of Christ by the side of Mary and Apollo, and have tolerated Christians as they did the worshipers of the other gods, But the Christians had no appreciation of that sort of liberality, and would have no communion with any worship but their own. The denizens of the cities, the men of rank, the intelligent classes were enraged at such intolerant bigotry. They declared it intolerable, "maiming" not only "disrepute" but extermination by the cross and the stake. Have these brethren to learn thet this very exclusiveness which made the disciples appear as fools to the Greeks or insulters to the Romans and the Jews, and seemed likely to prove an insurmountable barrier to their entrance into cities and all the high places of the earth was the very battle axe by which they cut in pieces every bar and bolt and battered down every den and gate and wall that forbade their progress?

Have these brethren yet to learn that their business is not to conciliate the disciples of error or the children of this world by accommodating Christianity to their views, but that it is to convert them to a full and exclusive Christianity? That its only while we occupy this attitude unflinchingly, insisting upon unconditional surrender and a wholehearted renunciation of every thing religious or moral but Christ and his gospel, that only then Christ is with us, or we have any saving power? "Let them return to you but return not thou to them." [See Jer. xv: 19] Receive the members of one secret society and rejectanother! It cannot be done without the grossest inconsistency. The church is supposed not to know in one case more than in the other what is concealed by that perpetual secrecy. But, as Christ says, "Every one that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God," i. e., are good, "that he that doeth evil hateth the light," and allows not his deeds to be thus made manifest, we have a right to conclude that the deeds not manifested, but covered with perpetual secrecy are evil. While such secrecy is insisted upon therefore we have not furnished with evidence of purity and sincerity sufficient to justify us in giving to the concealed the hand of Christian fellowship—we have no right to do it. And in this respect all secret societies are alike. If you let in one you must let in all, just as sure as that the opening voluntarily made to let in the least sin will turn out to be large enough to let in the greatest. The specious reasonings and implied contradictions of this prospectus of the U. B. *Tribune* may claim attention hereafter. H.

NOTES.

—The *Reformer* has received in donations and pledges $727 for the purchase of a new press. There is yet needed $722 to complete the work. The work of the Arnold Bros. is a good one and should have the prayers and aid of the people of God who hate the lodge.

—Rev. A. Crooks, of the *Wesleyan* and financial agent of the Wesleyan Methodist connection, is now on his annual tour among the conferences of Michigan, Indiana, Illinois, Wisconsin, Minnesota, Iowa, Kansas and Missouri. Three months will be consumed by the trip. One object to be accured this year is funds for a new Wesleyan Publishing House in Syracuse. May the Lord prosper his efforts.

—The editor of the *Cynosure* stopped at Syracuse, N. Y., on his way east. The *Wesleyan* thus mentions his visit:

"Pres. Blanchard of Wheaton College, Ill., made a deep impression on the minds of hundreds for Christ's sake when in this city, some ten days since. We had three meetings, and they were important and deeply interesting. The President preached an able sermon on Sabbath morning in the Wesleyan church, which was crowded to its capacity. The day of victory is advancing. The foe is in retreat. "*Veritas magna est et prevalebit.*" "Truth is mighty and will prevail." Hence cheerfully, hopefully and unflinchingly let us commit our cause, which is God's cause, unto the future, and await with joy the result."

—J. C. Abbott, general deputy of the Patrons of Husbandry, has been circulating among the New England villages, urging the order upon the farmers as the sovereign remedy for their agrieved condition. He naturally gravitated to the "Hub," and finding a congenial element, whether of secretism or of agricultural affinity is not stated—but a grange was instituted. It is no wonder that the grange should find a welcome among the farmers of Boston—it will be so instructive to them!—and the old memories of Faneuil Hall are fading before the rising glories of Butlerism, "back pay," and Masonic baptisms of post-office corner-stones.

—The particulars of the recent struggle between the Freemasons and Catholics in Brazil are briefly these: The Bishop of Pernambuco excommunicated several members of the fraternity, refusing them the marriage rits and the burial service of the church; and his brother bishops sustained him. This aroused the lodges, which, as in parts less remote, stirred up the "baser sort" to indignation meetings and mobs. The Jesuit college of Pernambuco was ransacked and the furniture broken up, and office of the *Union*, a Romanist journal, fared no better. The trouble attracted the attention of the government, and the Council of State ordered the Bishop to restore the excommunicated within one month and in the future to obey the laws of the empire. The papal bull against Freemasonry has not yet received the *placet* of the Emperor of Brazil, and this is made the ground of the decision.

—The *Tribune* of this city published recently the following note which may be of interest to those who revere the name of Washington and would defend it against the ambitious and false claims of the lodge:—

"A question has arisen in New Jersey Masonic circles as to whether a Masonic scarf recently sold at Morristown as Washington's was ever in his possession, and as to whether he ever rose higher than the "blue lodge." A Mr. W. P. Parker, of Newark, states that the "cherry red scarf" in question is the same worn by Royal Arch Mason No. 1, of New York, a blue lodge, but privileged to wear cherry-red scarf because of its age, and of the ancient custom of British troops wearing them during the revolutionary war. Past Master H. D. Walker, of New York, a Masonic authority, declares Washington never rose above a blue lodge.

The Spencerville Mob.

BRO. KELLOGG:—As you have intimated to the readers of the *Cynosure* that they may expect some account of the mobbing and egging episode in the experience of your general agent at Spencerville, Indiana, and as both the Masons, who afterward stoutly denied having anything to do with the affair, and anti-secrecy friends are silent, I will give a brief statement of facts in the case.

When I reached the neighborhood of Spencerville on the afternoon of July 28th, I learned that there was much excitement in the community and that my life had been threatened, etc; but such things being quite common in places where secretism is dominant, I thought little of it. At dusk I repaired with Bro. Alwood to the hall where the meeting was to be held, which was in the second story of a fine new brick school-building just at the edge of the village. The house was soon filled, and I spoke for something over an hour to an audience, the most of whom were very attentive. Quite a crowd of desperate looking fellows came in rather late, and among them, and apparently as leader, was Conrad Vyburg who figured so conspicuously at Leo. They crowded around and sat upon the platform where I stood and seemed much disturbed, especially by some illustration of Masonry which I drew out upon the black-board and explained. After dismissing the congregation I remained while the crowd was slowly making their way down the narrow stairway. A part of these desperadoes passed down the stairs and the remainder held their position in and about the stairway. Some of our friends waved from a reconnoisance near the door and said there was danger of a serious row. With Bro. A. at my side and two of the brothers each with a lamp, just behind us, we started to make our exit. As we approached the crowd divided and I shook hands and spoke with several whom I had previously met at Leo and Cedarville. When we reached and were just beginning the descent of the narrow stairway, there was a rush from behind with a cry, "Kill the damned scoundrel," etc. The lamps were smashed and we were pressed rapidly down the steps. Just as I reached and was stepping from the broad steps at the bottom into the open air, a heavy blow from behind was aimed at my head; but as I stepped it overshot the mark and sent my hat whirling out into the crowd, who were gathered near the door. Old Father Landis promptly seized the ruffian's coat-tail and by a dextrous swing against the jam of the door rendered his movements so effectually that he failed by the utmost endeavors to get again within reach of me. parted from Bro. A. and sprung into the crowd, which seemed bewildered and cried some one thing and some another," and were as it appeared unable to determine my whereabouts. I extricated myself as speedily as possible, and soon joining Bro. A. in the road started toward the house of our good host. Our whereabouts being either known or suspected the valiant defenders of Freemasonry and Odd-fellowship dealt us a volley of eggs, which however failed as at Leo to take effect. Our good "genius," father Landis, esme up with us hastily saying "They are after you. You had better climb over the fence;" so we did, and these "valiant sons of the craft" and their dupes ran up and down screeching and yelling, in search of their prey, whom God had delivered out of their hand; and until midnight they could be heard calling to each other and signaling in different directions. My hat, I am told was carried off by the school-master at Cedarville, a Mason, as a trophy of their valorous exploits; and thus the affair ended, as to the first chapter.

The second is yet to be written. I have consulted with able and experienced counsel and am told that such proceedings are in violation of the statutes of the state of Indiana and an infringment of the constitutional rights of an American citizen. Some, however expresn a doubt as to whether any thing can be done to bring these men to justice, as it is believed that our courts are controlled by the secret orders, whose interest these rioters were defending. God will order, and justice will in the end overtake these men who set at naught law both civil and divine. J. P. STONEBRO.

P. S. I should add perhaps in justice to the people of Spencerville, that it is believed that only a very small minority of her citizens indorsed or mingled in the mob; and it is to be hoped that they will epenk for themselves by some one of their accredited citizens through the *Cynosure* and let us know whether they believe in free speech or not.

Cotemporary Notes.

One thing, however, is apparent, that organization, by some wider and more accessible agency than the lodges is wanted to generate public sentiment against the drink system. Who will move for the organization of an open society in this burough? There are hundreds who want to work; but will not go into the lodges and divisions,—*Norristown, Pa., Witness.*

This Buffalo *Express* says of the grange: "It is to be hoped that its managers will get rid of the flummery in the way of rituals, grips, and passwords, etc., with which it is now encumbered. Then, if they would make each school district the basis of a grange, they will be that much more likely to meet with permenent success than if they try to build up large, magnificent associations, having their centers in cities and villages. The schoolhouse would furnish a convenient place of meeting to begin with; afterward they could replace it by a small, pleasant, nicely furnished building if they desired. A social meeting once a week with business meetings as often as might be necessary, would tend to give the rural population a better opportunity for improvement and enjoyment than they have ever had before in this or any other country."

It is becoming plain, even to those who are not students of politics, that we are about to have new political combinations in this country. The people have had enough of Democracy and enough of Republicanism, and they want something else. They are not willing to merely swap one for the other; they demand something better than either, and they are at this moment in search of that something, resolved to continue their search till they find it. They are ready to see the Republican party overthrown, but they are not ready to see it succeeded by a Democratic secondency. There are scores of thousands of Republicans in the North, chiefly in the Northwest, who are ready to cease to be Republicans, but are not ready to become Democrats.—*St. Louis Republican.*

Think you that the "Lodges of darkness" can be kept out of your town? If not already there, strive hard to keep them out. They present a very ostensible argument for their existence, and deceive many. Even the grange I dread. The whole brood are the offshoots of Freemasonry. They do not know it, but I more than conjecture.—I have watched them for over 40 years. Possibly Red Men may have started it without their planting; but they, too, have at the head prominent Masons. And not only the secret societies, but the churches—except small ones as ours—are under their close watching; and some, as the Methodists, under their actual control. A Methodist dare no longer speak out his mind on secret societies, in opposition, without being made to feel the consequence.—*Correspondence Christian Family Companion.*

The Cynosure is sent with the Western Rural one year for $4.75; with the Young Folks' Rural for $2.90. Two chromos with latter.

Correspondence.

INDIANA.

Bartholomew County Comes to the Front.

MR. EDITOR:—Hartsville, Ind., is located in the extreme east of Bartholomew county, and is "beautiful for situation." It stands on the eastern bank of Clifty Creek, appropriately so named, and is surrounded by scenery bordering on the picturesque. The creek is larger than many streams called rivers, and is bedged in by bluffs, and, in many places, by walls of solid limestone. The Hartsville University is situated in the south part of the village, the main building, large and commodious, stands on the top of a beautiful mound, which assumes the shape of a huge bluff, when viewed from the south, descending very abruptly in that direction, and lost amid beautiful forest trees. Northward, the college campus descends with a gradual slope to the village. The selection of a college site could not well be better than this. No saloon is allowed to operate here; and such is the combined natural scenery, social advantages, and moral tone, that I would commend the university to the youth of Indiana who desire the advantage of a good college, at a moderate expense. It is under control of the U. B. church.

Rev. S. B. Ervin, formerly a presiding elder on the White River Conference is the pastor of the U. B. church here. According to arrangements I was to have been there on the evening of Tuesday, Aug. 5th, but not being able to do so telegraphed Bro. E. to that effect. But the people gathered, and Bro. E. gave them a well prepared address upon the Origin and Authority of the Grand Lodge.

On Wednesday morning at 11 o'clock I arrived at Columbus, the county-seat of Bartholomew county, where Bro. Erwin woe in waiting with his buggy. We' set out immediately, but owing to circumstances did not arrive at Hartsville till about three P. M. Pursuant to a call which had been duly published, the people had met in the college chapel to organize a county association of Christians opposed to secret societies, at 2 P. M., and as the lecturer was not present, they proceeded to elect ex-Bishop Shuck temporary chairman, and requested him to address them; which he was doing in a very able and pointed manner when we arrived. After the bishop had finished his address, a committee was appointed to prepare a constitution, with instructions to report on Thursday morning. The writer was then requested to address the audience: the people were patient, and manifested an interest. An M. E. Royal Arch minister sat near the pulpit taking notes. I gave a few items expressly for the "notes." I thought of Bro. Baird and Rev. Underwood—"put that in your notes, sir!" In the evening I spoke again, and in the morning we met at 9 a. m., and adopted a constitution, and elected officers. The constitution is one, which, for practical utility equals any I know of. Ex-bishop D. Shuck was elected permanent President, and Rev. S. B. Ervin, corresponding secretary. Some resolutions of a very practical, and quite a radical nature were introduced, discussed, and finally passed with but a single dissenting vote, and that was relative to political action.

In the evening I addressed an interesting audience on "the Relation of the Secret Orders to the Pagan Mysteries, and to Christianity," and after stopping over night with Bishop Shuck, and his kind family, and dining next day with Rev. Hardy Wray, M.D., an ardent opposer of secretism, Bro. Aaron Davis, one of Indiana's pioneer preachers, who now is above 70 years of age, took me in a buggy to Give Branch chapel, where I spoke in the evening. Father Davis gave some of his own sad experience with the "Image of the beast." His son had been converted under his own ministration of the truth, but afterward joined the Masons and backslid, and died so. How terrible! May God soon free the world from this "mystery of iniquity"!

I know of no county association that starts out more vigorously, and with more of the element of success in it, than that of Bartholomew. It contains ten ministers, four professors, and one M. D., and will contain a college president as soon as the new incumbent arrives, President Shuck, a brother to the Dishop. Thus Hartsville puts itself by the side of its sister Westfield, on the vital issue of the day. May God bless her abundantly and send out of her halls such men as shall aid in the reformation of the world!

I have recently formed the acquaintance of two men, who will, I hope, be of great service to this cause in Indiana. Mr. I. L. Manly, attorney at law of West Liberty, Jay county, and Mr. E. M. Householder, attorney at law, Noblesville, Hamilton county. They are both men of ability and integrity, something not always met with in lawyers. I go from here back to Jay county. The work is coming in grandly, and we hope soon to effect the organization of several more counties.

Pray for us, friends.

J. T. KIGGINS.

Indianopolis, Ind., Aug. 9th, 1873.

INDIANOPOLIS, Ind., August, 1873.

DEAR CYNOSURE:—I am waiting for the train and embrace this opportunity to write you. I left Bowling Green on the 24th, and arrived at Xenia, Indiana, on the 25th of July. I found Bro. Darby roofing his house, evidently quite above the vexations of our common enemies,—the devil and Masons. As arrangements had been made for a lecture at two o'clock of the 26th, I had time to rest, and make myself somewhat acquainted with the enemy's position, and intrenchments. I found him, as usual, fortified behind a showy array of Methodist preachers, and a vast amount of "talent," "brains," *ad infinitum*. On Friday eve (the 25th) there was to be a school exhibition, and for several reasons I thought it best to attend, supposing of course, that I should behold many things in their nature calculated to elevate, expand, and refine the minds of the young. This I had a right to expect, as the exhibition was under the management of the principal of the Union School, who is also an M. E. preacher. Accordingly, in company with Bro. Darby, I went. The audience being large, many were compelled to stand. Boys were constantly passing around exclaiming, "pea-nuts!" "candy!" "Have some candy!" and poking their wares under people's noses in the most annoying manner. Some three or four declamations, delivered by young ladies, as well as some of the music was good, had we not been so constantly annoyed by those venders of "peanuts" But most of the performances were in keeping with the "pea-nut boys." The principal was most of the time where he could smile approval, while his pupils were performing such coarse, vulgar, and profane plays, as "The Yankee Pedlar" and others similar in character, in which boys must needs swagger, and swear, as well as to imitate drinking, and more than that, at obscenity. And I thought, what better course could the devil and bad deceitful men take to degrade society and destroy the power of the church, than to put a minister to grinding on just such a mill as this?

On Saturday at the appointed hour I spoke upon the proposition, "Has Masonry been exposed?"

In concluding I presented the opportunity for persons to deny or to confirm the revelations made. No doubt as being offered, Mr. Andrew Zeek, at this time a member of the U. B. church, arose and said (taking in his hand a copy of the Morgan expose), "Any man who is a member of the Masonic fraternity, who has read this book, and denies that it is a correct expose of the order, 'is a liar, and the truth is not in him.' I have belonged to the lodge in this place, and sat with many who are in the lodge now, and I say, in the presence of God that Freemasonry is correctly exposed." No Mason replied, though a number were present. I spoke here thrice, at Amboy once (in Friend's meeting-house), and at Carey once. Here at Xenia is where Mr. Bailey was knocked down and abused so shamefully. "The friends of Zion" are numerous, and intensely in earnest in this vicinity. Both Xenia, a leading member of the Friend Quaker church, is one of our most zealous workers; and although a Quaker, is not afraid to respond to the truth with a hearty "amen!" How it does help one, too! Here also are Bros. Small, (who has a large heart,) Mille, and many more equally zealous for truth. The U. B. minister here has been living so quietly on this subject that it became necessary for him to tell the people that "he was not a Mason." It strikes me that if ministers did their whole duty, as Christian reformers, they would not need, after several years of laboring with a people, to inform them of such things. How would it look for a minister to arise before a congregation he had served for years, and state that he was not in the habit of tippling,—that he felt it necessary to set himself right in this matter?

From Xenia, Drother Small brought me to Marion, where I spoke two evenings. This is missionary ground; but a large element is with us, I think a large majority of the masses, the common people. Bless the Lord for "common people!" They are the conservators of the nation's honesty. On Friday morning I left Marion, and the company of Wm. Small, who brought me there, and who was indeed a true brother, during my whole stay in Miami and Grant counties. He is the very efficient Secretary of the Miami county Association. At Marion we have many supporters, a leader among whom is Isaac Eliot, of the Quaker church, a noble, earnest, faithful man of God. From here I went to Jay county. More anon.

J. T. KIGGINS.

This minister is an Odd-fellow

OHIO.

The North Central Ohio Association.

Pursuant to a call published in the *Cynosure* and *Religious Telescope*, the friends our anti-secrecy reform in north central Ohio met at Ten Mile, Aug. 5, at 8 p. m., in the U. B. house of worship. The exercises were opened with brief religious services. conducted by Rev. M. Long, after which Rev. John Levington was introduced, and spoke for over an hour with his accustomed ability and power. Committees were then appointed on constitution, resolutions, etc., and the meeting adjourned until 9 a. m. the 6th inst.

Meeting convened Wednesday morning, and after spending a half hour in devotional exercise, proceeded to business. After hearing reports from committees, and some general discussion upon preliminaries, the meeting proceeded to organize under the name of The North Central Ohio Anti-secret Association, auxiliary to the National Christian Association. Having adopted a constitution, the Association proceeded to elect officers, with the following result: President, Rev. J. D. Caldwell; Vice-presidents, Rev. L. Morgand Rev. M. Long; Secretary, S. H. Raud chaugh, treasurer. The meeting continued with increasing interest until Thursday evening, and after adjourning to meet the fourth Tuesday in October, the brethren returned to their respective fields of labor to enter upon their work with new vigor.

The meeting on the whole and in its details was a grand triumph, and much credit is due to brethren Caldwell, Foster and others for their indefatigable efforts in getting up this meeting and pushing it through in spite of opposition, and the disheartening remonstrances of those who were "weak in the faith." There was no lack of hospitality on the part of the citizens whose doors were opened, and whose tables were spread with ample store from the "fat of the land."

One feature of this meeting is worthy of special notice, and will, I hope be emphasized by other similar gatherings. After providing for the necessary expense of their own meeting, the brethren circulated a subscription paper which pledges forward the support of a state agent for Ohio to the amount of $50.

We should be glad to hear from our brethren in Ohio on this question of funds to put a thorough man into the field to organize and lecture during this fall campaign. One brother, upon whom I called said, "I had just as leave give one hundred dollars as one dollar, provided the friends will take hold of the work in earnest," but intimated that unless the friends were willing to show their colors, and stand shoulder by their principles there was little encouragement for a man to give. I shall long remember the meeting at Ten Mile, and the kind friends, whom I met there for the first, but I trust not for the last time, with gratitude.

J. P. STODDARD.

Chicago, Aug. 14th, 1873.

"AFTER HARVEST" the proverbial chip "comes in," money is plenty; liabilities are met; some calculation made for the outlay of another year. And these how seldom do the necessities of our missionary and other institutions, which are proving their usefulness in advancing the Redeemer's kingdom, find any portion! it is safe for any man, no matter how small his income to set apart a generous portion for the Lord. Were a tenth of the net earnings of the city of Chicago thus devoted it would carry on the missionary enterprises of the world as at present developed.

OUR CAUSE AND ITS SUPPORT.—The expenses attending the reform against the lodge castes of Satan have, by the severest economy of the National Executive Committee, always been small; less than the greatness of the work demands, or even than a worldly-wise policy would have urged. God has wonderfully blessed the effort already made, but the promise of success is to a "patient continuance in well doing." There must be more self denials, more prayers, more efforts, before Satan and the lodge are cast out. The plan for state lecturers is approved on all sides; the men can be found when a living support is guaranteed. shall we fail when the Lord calls so plainly for aid. Illinois has nearly provided for an able Christian work within her limits; Indiana and Bro. Kiggins are agreed; Ohio is coming on, and a noble response from Wisconsin is a bugle call to every state where this work is inaugurated, to arise and fall upon the enemies of our Lord Jesus Christ. This letter to our general agent we publish for the encouragement of all who are able to give something. but are timidly holding back:

J. P. Stoddard: DEAR SIR:—Yours of the 17th is here. I will be one of five as you suggest, to raise $5 be in the anti-secret cause. Hoping to hear from you soon again, I am your humble servant.

W.

John Todd, for many years pastor of the first Congregational church of Pittsfield, Mass., and well known as the author of the "Student's Manual" and other popular works on educational and home interests, died on Sabbath morning, Aug. 24th, aged seventy-three years.

SPECIAL REQUEST.—I will be greatly obliged if the brother who sent me the ritual of the Patrons of Husbandry, with the private letter of their Grand Secretary, which was published in the first volume of the *Cynosure*, will send me his PRESENT ADDRESS.

I. A. HARP.

NEWS SUMMARY.

CITY.—The coroner's jury on the late Alton railroad disaster found the conductor and engineer of the freight-train criminally guilty. The latter is under arrest, the former has not yet been found.—The annual camp-meeting at Desplaines, about eighteen miles from the city, has been for a week in progress. It is in charge of the M. E. church. Rev. Dr. Dandy, presiding elder. Multitudes have poured out of the city, especially on last Sabbath. It is to be presumed that such confessions and remarks as are heard at the National Holiness meetings will not be allowed here as several of the leading ministers, elder Dandy among them, are prominent Masons.

COUNTRY.—Accidents by rail and boat multiply. The fourth corporation of the Lemont disaster occurred on the Cincinnati and Marietta road. A freight train running out of time met a passenger train twenty miles from the former city. The baggage-master, brakeman, and fireman of the passenger train were killed, and a number of persons wounded. The engineer and conductor of the freight train are the guilty parties.—On the 22d, a building on Eleventh st., New York, which was being reconstructed, fell to the ground. Seven workmen were killed in the crash.—The steamboat George Wolf exploded on the Mississippi, twalve miles above Helena, Ark., on Friday last. Fifteen were killed and fourteen wounded.—Other accidents have occurred on the Baltimore and Ohio road in Virginia, on Long Island, in Texas and near Batavia, N. Y., with loss of life and serious injuries.—A fire in Belfast, Me., on Sunday destroyed property valued at $500,000.—Gen. Stanley is in command of a large force of government troops now proceeding through the upper Missouri region in advance of the Northern Pacific R. R. During the first of August they had two battles with hostile Indians.—The Ku Klux in Kentucky are bold and active; since 1870, 86 outrages have been committed in three counties. Louisville papers call for decisive action by him that government forces may be needed to secure order.

FOREIGN.—A terrible railroad accident occurred on the Great Northern line, near Retford, England, from the collision of two trains. Twenty-five persons were killed and a large number wounded.—The managers of the iron-works of Manchester, Engl., are proposing to lock out part of their men, on account of decreased demand for their products.

Do you work as hard for the spread of God's truth as for your own unworthy gains?

Subscription Letters Rec'd from Aug. 11th to 23d, 1873.

J M Adair, J K Alwood, Geo Avery, J R Ashley, R T Allison, Wm S Harris, Edwd Bruce, J R Baird, E Bascom, I Bunting, N B Blanton, Geo Brumder, E S Bell, A Baker, O W Betters, A Ball lard, A Briggs, John Berdick, E J Chalfant, R T Cross S L Cook, W Chipp, J Comin, D C Cone, S B Daniel, A L Downie, J Emmes T B France, C G Finney, S M Gates, Aaron Gunn, C A Hurd, Geo Hayes, Wm Hagerty, P Henderson, Benj Hutchins, Samuel Harpr, N Hooker, M S Hoagland, Wm Hosford, Wm Hagerty, S Hetch, J B Irish, Jos Kurtz, J L Kennedy, M Kelly, L Ketchum, J B Logan, J W Lease, J N Lloyd, J W Lounan, A Mayo, R A McAyed, Jerre Muller, S Mills, I S McCash, H P McClurkin, Peter Mill r, Thos McNair, Jas Nason (2), Wm H Oliphant, J F Overholser, Louie Piper, A L Post, S W Putnam, Rev P.B. Perry, A Robinson, J G Stearns, Jno Summerland (2), S H Skinner, O Stiles, Briggs Thomas, R Wilcox, Danl White, W J Vann, P Woodring, Smith Wright, H C West, A Wright

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AND,

Hon. James Madison's Letter,

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Is a 3 page double tract, "ILLUSTRATED." Price 35 cents per 100; $3 per 1,000. The first page represents a Mason Proclaiming the wonderful wisdom and benevolence of the order, with an article below entitled,

Freemasonry is Only 152 Years Old,"

and forms the base and place of the birth.

The second side is entitled,

"Murder and Treason not Exscopid."

And shows that the Masonic order is treasonable in its constitution and is both anti-Republican and anti-Christian.

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who had some conversation in a low voice with Gancon, and communicated to him the answer of Follett, which was, that they should *not come on*. Some of the party said they would proceed, they had come for the purpose and would go on. They concluded, however, that it was not advisable to proceed in the carriage, and most of the party left it about a mile and a half east of the village and proceeded on foot to Batavia, and the remainder returned with the carriage. The next morning, early, Morgan was arrested and taken to the public house where the party had slept. An extra stage was procured for the return of the party, in which they left the village with Morgan. Just as they were about to start, Miller came up and insisted that Morgan should not be taken away, as he was in custody of the sheriff of the county for debt, and he, Miller, was one of his bail. Miller, however, was immediately pushed aside by Danolds, the tavern-keeper, who closed the door, and Chesebro having seated himself in the outside with the driver, urged him to drive fast until he should get out of the county. But the driver became uneasy and stopped about 80 rods from Danolds', refusing to proceed. He was, however, persuaded to go as far as Stafford, where he was assured Danolds would become his surety against all responsibility; and on his arriving at Stafford, Ganson accordingly gave him such assurances as induced him to proceed. At Le Roy, Hayward, who held the process, offered, as he afterwards said, to take Morgan before the justice of the peace, who had endorsed the warrant, that he might give bail if he chose. No such offer was made to him in Batavia, where he might have found bail, and there was no reason to suppose that he could have found in Le Roy to whom he could apply in such an emergency. He accordingly declined, saying that when he got to Canandaigua he could convince Mr. Kingsley, the apparent prosecutor, that he did not intend to steal the shirt and cravat. The party arrived at Canandaigua, fifty miles east of Batavia, about sunset, and Morgan was examined by the magistrate. Loton Lawson appeared as a witness on his behalf, and made such statements as induced the discharge of Morgan. To have procured his imprisonment for larceny, would of course have defeated the real object of the conspirators, be-

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cause his person would have been out of their control. As soon as Morgan was thus discharged from arrest under the criminal process, Chesebro produced a claim against him for a debt of two dollars, due to one Anron Ackley, an innkeeper in Canandaigua, with an authority to collect the debt on his own account. Morgan admitted the debt, confessed judgment, and seemingly aware of the determination to detain him, pulled off his coat, and desired the constable to levy on it, or take it as security for the debt. Hayward, the constable, refused to take it, and conducted Morgan to jail, where he was left about ten o'clock in the evening.

* * *

ATTEMPT TO CARRY OFF DAVID C. MILLER,

PUBLISHER OF THE "ILLUSTRATIONS OF MASONRY."

On Tuesday, the 12th day of September, about noon, a crowd of men suddenly appeared in the village of Batavia, nearly all of whom carried with them large sticks newly cut, and remarkably stout ones, and to all appearance provided for the occasion. The crowd assembled themselves at the house of Danolds, an inn-keeper. To the oldest inhabitants of the village, almost all of them were strangers, and in a rude and violent manner arrested him, alleging that he had a criminal process, or a process in behalf of the people. After detaining him in a room at Danold's tavern about two hours, they put him into an open wagon. Seven men exclusive of the driver, all armed with clubs, took their seats in the wagon, all of whom were unknown to him. French, the constable, having mounted his horse, the whole mob

Built Upon a Rock.

My anchor is within the veil,
Whatever may my soul betide
Against me nothing can prevail,
For God the Lord is on my side:
Though heaven and earth shall pass away,
My trust shall still unshaken stay.

The Rock of truth I now have found,
Here shall I ever stand secure;
I safely anchor in the ground,
That shall for ever more endure.
When all the the things of earth are fled;
With joy shall I lift up my head.

Nor waves nor storms can bring me harm,
While on this rock I place my trust;
My strength is in the Almighty arm—
The shield and refuge of the just;
Here shall I dwell, and dwell serene,
Amid life's every checkered scene.

Though fiends of hell against me rise,
Their looks of wrath I will not fear;
While on the Lord my soul relies,
He shall for my defense appear:
He is my fortress and high tower,
My helper in the evil hour.

My house I build upon this Rock,
Which shall forever be my stay;
To fire, nor flood, nor tempest shock,
Shall its foundations e'er give way:
But here shall stand forever fast,
Long as eternity shall last.

—LUTHER.

Living the Word.

"It is forty years," said Mr. Schoonerhoven "since my brother Theodore and myself experienced religion. Soon after our conversion, he professed sanctification, and urged me to seek for it. I considered the subject. Theodore after being sanctified, was more forward, more confident, but no more disinterested. He was greedy of gain, shrewd in speculation, taking advantage of his keen perception to amass wealth; having his constitutional selfishness still strong, still blinding his judgment, and causing him to think he ought to be favored with all good fortune; men ought to work for him cheap; he ought to receive high wages for public service or mechanical labor; what he sells ought to bring a high price; what he buys ought to be got for little. My brother has never scrupled to buy property at a low price, which he knew was about to rise in value, and to sell at a high price that which was about to fall; he has not scrupled to buy cheap as possible young animals of great promise, from men who knew not their value, and to shift off young animals of no promise to men who knew not their worthlessness. All this, he said, was according to law, upheld by public sentiment, and agreeable to his conscience. I considered the subject of sanctification in the light of loving God with all my heart, and loving my neighbor as myself—not so much a work of the emotions as of the judgment—a work of not one moment, but of life-time; agreement, union and harmony with God; self-lost in humanity; self-lost in God; living for the honor of God and for human welfare, at all times, seven days in the week, three hundred and sixty-five in the year; in all places, at home or abroad; in the sanctuary, at the mill, or at the market; in all business; laboring, buying or selling.

"I went into the woods and prayed for sanctification, when the Lord said: 'Jacob, dost thou love my will, my law, and my government with all thy heart?' I said, I do, Lord; and the Lord said: 'Dost thou love thy neighbor as thyself?' I answered, I do, Lord. The Lord said: 'Very well; and now, Jacob, prove thy word in thy life.'

"I went to my house in a happy frame, singing hymns. A week after this, I took down a work on military science, and was reading, having a great ambition for martial fame. The Lord said: 'Jacob remember thy word.' I saw my ambition was self; I dropped the book, and never took it up again.

"I had made an arrangement to join a lodge of Masons, was on my way, riding fast, when the Lord said: 'Jacob, remember thy word.' I saw that my desire to be a Mason was self; I turned and rode home. I had coveted two colts which I knew would become horses of great value. They were rough and lean, and the owner, not knowing their value, would sell them low. I was on my way to buy them. The Lord said: 'Jacob remember thy word.' I saw I was not loving my neighbor as myself; I went on, and said: 'Peter, keep your colts; they will make the most valuable horses among all I know.' Peter said, 'I did not think them valuable: but I believe you, for you and your brother know more about horses than any man I ever saw; I would give a thousand dollars for your knowledge. But now Mr. Schoonerhoven, the fact is, I must sell them to save my house and land which are mortgaged.' 'I will lend you the money,' I said, 'to save your houses; keep your colts.' He did keep them, and finally sold them for five hundred dollars.

"A man came to me to buy some city lots. I was about to take the price which he offered, when the Lord said: 'Jacob remember thy word.' I said: 'Mr. Broderick, I cannot in conscience sell you those lots; that part of the city must fall in a few years. It did fall, and I turned those lots into a farm.

"Thus my sanctification went on. These lessons were never forgotten; self was banished from my buying and selling; the quick discernment of the value of property, and the foresight of coming changes which the Creator had given me I no more used for my own increase and wealth. It was evident to me that no man could gain wealth by speculation, and yet love his neighbor as himself. I have instructed hundreds of the honest, industrious poor, and kept them from the gins of speculators. My eye was single, my light increased, and my knowledge of right and wrong, of justice and humanity; my perception became keen to understand what was consistent with loving my neighbor as myself, to understand what it was to do to others as I would be done by.

"One morning, I was awakened by the voice of the Lord: 'Jacob, arise, and be sanctified. Remember thy word. I arose, and, coming from my lodging room, I met a committee of three, informing me for the part which I took in an anti-slavery meeting, I must recant, or come to trial. I remembered my word, stood my trial, and was excluded. To be separated from the church of my early choice tore my heart. The Lord said: 'Jacob, lovest thou me more than these?' I answered, 'Yea Lord, I love thee more than all.' The cause of temperance long before cost me a similar trial.

"I had from early life set apart all of my income, above the plain support of my family, for charity, and with much prayer sought for the most needy. I had passed a day under the clear impression that a sore trial was coming. At evening, I stopped in my barn, and cried: 'Speak, Lord, for thy servant heareth.' The Lord said: 'Thou knowest thou ready to be sanctified in the loss of all?' I said: 'Yea, Lord, take all. Thou gavest, and, if thou takest away, blessed be thy name.'

"I answered a rap by stepping to the door. Three fugitive slaves, a mother and two daughters, were there. The mother mournfully said: 'Will you send us back?' And the Lord said: 'Jacob, will thou obey my laws or the laws of man?' I answered: 'I will obey thy laws, Lord.' 'Come in,' I said. I landed them in Canada. I went to jail, and lost all—house, land, herd, and flock. I have gathered a little by hard work in old age. This little cottage is mine, with a few acres of land. My God is reconciled, my peace is like a river, and my treasure in Heaven."

"I believe, Bro. Schoonerhoven, that you do not profess sanctification. I never heard you speak of it." I never speak of it,' said Jacob; 'the word has become a term of reproach. Selfish, wilful, proud men make high professions of sanctification. My brother Theodore is often referred to as a model sanctified man. He has amassed a fortune of a hundred thousand dollars by speculation, has always sought popular favor and civil office; has ever remained pro-slavery, opposed to the Maine Law, and has gone with the most profane and debauched political party. The judge, by whose decision I was stripped of all my possessions, professed sanctification. I deem it my duty to make no noisy profession. We should, however, be sanctified every day, in all our volitions, motives, purposes, and designs; in our affections, in our temper and spirit, and in all of our business transactions. All other sanctification is mere emotion, excitement and enthusiasm; and is consistent with selfishness, cruel oppression, and grinding the faces of the poor."—*Wes. Meth. Magazine.*

The End of Pilgrimage.

Fear not, thou that longest to be at home. A few steps more and thou art there. Death to God's people is but a ferry-boat. Every day, and every hour, the host pushes off with some of the saints, and returns for more. Soon, O believer, it will be said to thee, as it was to her in the Gospel: "The Master is come, and calleth for thee." When you are got to the boundary of your race below, and stand on the verge of heaven, and the confines of immortality, then there will be nothing but the short valley of death between you and the promised land; the labors of your pilgrimage will then be on the point of conclusion, and you will have nothing to do but to entreat God as Moses did, "I pray Thee, let me go over, and see the good land that is beyond Jordan that goodly mountain, and Lebanon."—*Toplady.*

Coleridge in Prayer.

Some of our modern rationalists ridicule prayer. It is cowardice. It is superstition. It is folly to think of moving God. Against these impious revilers we may quote the sentiment of a true philosopher. "On my first introduction to Coleridge," says a writer who has collected materials of that great man, "he reverted with strong compunction to a sentiment which he had expressed in earlier days upon prayer. In one of his youthful poems, speaking of God, he had said:

"Of whose all-seeing eye
Aught to demand were impotence of mind."

This sentiment he now so bitterly condemned, that, on the contrary, he told me as his own peculiar opinion, that the act of praying was the very highest energy of which the human heart was capable; praying, that is, with the whole concentration of the faculties; and the great mass of worldly men, and of learned men he pronounced absolutely incapable of prayer.

"Mr Coleridge, within two years of his death, very solemnly declared to me his conviction upon the same subject. I was sitting by his bedside one afternoon, and he fell into a long account of many passages of his past life, lamenting some things, condemning others, etc. 'Neither do I reckon,' said he, 'the most solemn faith in God as a real object, to be the most arduous act of the reason and will. O, no! my dear sir, it is to pray; to pray as God would have us; that is, what at times makes me turn cold to my soul. Believe me, to pray with all your heart and strength; with all the reason and the will, to believe that God will listen to your voice through Christ, and verily do the thing he pleaseth thereupon, this is the last, the greatest achievement of the Christian's warfare on earth. Teach us to pray, O Lord!' And then he burst into a flood of tears, and begged me to pray for him."—*Bap. Weekly.*

Breathing and Appetite.

The vital actions of the human body, and the consequent desire for food, are effected by many causes, of which labor is the quickest in effect and greatest in amount. Dr. Smith made a series of experiments on himself showing the proportionate effect of exercise of varying degrees on the basis of the increased volume of air inspired," from which it appears that the lying posture, or condition of absolute rest, being taken as the unit of measure, or 1, the sitting posture is 1.16; reading aloud or singing, 1.26; the standing posture, 1.33; railway traveling in the first class 1.4; in the second class 1.5; on the engine average of all speeds, 1.58; walking in the sea, 1.65; on land, at one mile per hour, 2.36; riding on horseback at the walking pace, 2.2; walking at two miles per hour, 2.76; riding on horseback at the cantering pace, 3.16; walking at three miles per hour, 3.32; at three miles per hour and carrying thirty-two pounds, 3.5; carrying sixty-two pounds, 3.84; riding on horseback at the trotting pace, 4.05; swimming at good speed, 1.33; walking at three miles per hour and carrying one hundred and eighteen pounds, 4.75: at four miles per hour, 5; the treadmill, ascending at forty-five steps per minute, 5.5; running at six miles per hour, 7, or seven times the volume of air that is breathed when the body is in a state of perfect rest. These figures, although very interesting, might have been made more valuable if Dr. Smith had indicated the volume of air which as the rule, is the most stimulating to the appetite. Another series of experiments "shows the same effect on the basis of the amount of carbonic acid evolved by respiration per minute," from which it appears that the amount is not only affected by different degrees of exertion, but by the soundness with which one sleeps, and even by the time of day. The subject of the experiment, while in a profound sleep, evolved 4.5 grains of carbonic acid; in light sleep, 4.99; scarcely awake, at half-past one o'clock a. m., 5.7; at half-past two o'clock, 5.94; at a quarter-past 6 o'clock, 6.1; walking at two miles per hour, 16.1; at three miles, 25.63; trendwheel, ascending at twenty-eight and fifteen hundredths feet per minute, 43.36. The necessity of the body for food varies proportionately as it is affected by these and other causes.—*Post.*

Better have a small church—a mere handful of true-hearted men and women, who have no fellowship with the unfruitful works of darkness—than a church powerful in numbers, and weak in Christian graces.

From the Boston Press.
A Powerful Appeal.

LETTER TO A MINISTER CONNECTED WITH THE LODGE.

MY DEAR BROTHER:—You know I am not a Freemason. But I assure you I have not been precipitate to become an Anti-mason. Until within a few years, my prejudices have been on the side of Masonry; and had it not been for a degree of disgust towards its pompous titles, I probably should have been one of your fraternity. When the Anti-masonic interest was revived in this country, I took little notice of its course; read little; did not even open Morgan's book, and still thought the Masonic institution, on the whole, a good one. But in the last year I have felt interested to give the subject an examination. For this purpose I have consulted the reports of respectable committees, and the publication of respectable individuals. These have appeared to me to bear every mark of truth. And I must acknowledge that their disclosures have astonished me. I have wondered that a conscientious man, especially a pious man, could hold any connexion with Freemasonry. I have long thought of writing you on the subject. And permit me now, my dear sir, to ask you how you can justify yourself in continuing in the Masonic lodge? How can you for a moment hesitate to secede? Do you say that the institution is a good one, and productive of much utility?

If good in its constituent elements, it will of course be productive of good effects, and if it does not produce these effects, but the contrary, how can we judge it good? What then are its good fruits? Is it charitable? Have you not long known, that while one dollar of its funds goes into the hands of the necessitous, ten, perhaps a hundred, are expended in festivities? Has it the key of knowledge? Does not the Hon. Mr. Colden, himself an elevated Mason, give us the truth on the subject, when he asserts that Masons can teach us only the simplest rudiments of knowledge? such as every child may learn in his district school? Does it advance your political or clerical interest? Indeed, it may. It may give you an advantage in your political and ministerial relations over others who are not Masons. But then, do you receive your advantage on right principle? Do not others unrighteously suffer? How, then, can you either desire or enjoy such advantage? I put the question, dear sir, to your heart. How can you as an honest man, especially as a man of piety, either desire or enjoy it? And how can you sustain an institution which gives such advantage to any? Is not this institution pernicious to the community? Why, permit me to inquire, why are you unwilling that every man's rank should be graduated by his merit? Do you object to secession because Anti masonry produces excitement? Anti-masonry, does, it is true, produce excitement. But how can it be otherwise, so long as Masons seek concealment and adhere so pertinaciously to their principles and practices? Ought it not to produce excitement? Suppose there were here, in the midst of our commonwealth, a company of depredators and counterfeiters of our currency, carrying on this traffic so successfully as to jeopardize our property, our character, and our life, and so secretly as to be detected only by the most thorough investigation, an investigation which would agitate society. Would you say let them alone? would you not rather approve of the investigation, however great the excitement? I do not say that Masonry is a parallel case; yet, if it is what it appears to be, I believe the present excitement is justifiable, and I affectionately request you, my dear brother, to consider deliberately whether you are not, in duty bound to God and man, so far to participate in it, as to make an entire renunciation of Freemasonry.

Do you reply that Anti-masons are generally political men? and their cause identified with political affairs, and therefore you wish no affinity with them? Suppose it to be granted that your statement is correct, does the fact constitute an objection to your secession? I cannot think it does. Ought there not to be political men among the Anti-masons? If one class of community are under cover of jealousy, gathering all the important offices of trust and influence under their control, ought not others to rise and assert our equality of rights, and hold the civil office accessible to the man of merit, who is not a Mason? There is however, no necessity that you should, on withdrawing from the fraternity, have any active interest in the politics of Anti masons. I certainly have none. If able to perceive my motive, I know it to be a regard to moral right. And I do firmly believe that every political man is bound by obligations to his country, to identify Anti-masonry with his politics; and that every Christian is bound, by higher obligations to identify it with his religion.

Do you further object that your Masonic oaths are obligatory, and are too solemn and awful to be violated? You must have learnt, on treading the very threshold of the lodge, that these oaths contravene the laws both of heaven and earth. It is now affirmed to us, as undeniably as the testimony of the ablest and best men in the world can do it, that these oaths affect not the property only, and the character, but the very life of yourself and others. How, then, could you, my dear sir, ever assume them? And knowing their character as you now do, by what principle, either in religion or morals, do you justify your regard of them? That we have no right to swear allegiance to a law opposed to the law of God, and that such a law, however solemnly sworn to, cannot be binding on us, appears to me to possess all the plainness of an axiom. And how can it be otherwise? Have not the laws of God a priority to all others? Have we a right to contravene them? Can, then, a law, which does contravene them, be obligatory? Or can the oaths, by which we may swear fealty to such a law, possess any force?

(Concluded next week.)

Children' Corner.

About Suspenders.

When I was a well-grown boy, being away from home for a vacation. I very naturally broke one of my suspenders. I immediately took possession of an extra pair that my father was using for another purpose, without so much as saying "by your leave." When he discovered it, he made me return them to their former use. He then added: "I do not like to have you take possession of my things in this arbitrary way. It has already bred a bad habit in you. But I know that you need suspenders, and you shall have them when you are willing to ask for them."

But I had long cultivated a false independence, and refused to ask properly for things I needed. I had fixed on a way of my own for getting helped at the table, and instead of asking for things with an expression of thanks, I had resolved that a stetement of my wants, as "I would like some butter," was as far as I could bring myself to go.

I would not, therefore, ask for the suspenders, and contented myself with the remaining one. I assure you, it was a great annoyance to me to have my pants hung on in that lop-sided manner, and a great grief to my father that I should be so obstinate.

About five weeks after this, my father had a plain talk with me about my folly, his anxiety to give me what I needed, and the wretched habit I was strengthening. His told me it would prevent my getting things from God; for they could only be had by asking for them. I frankly told him I hated to give in after I had held out so long. He only said, it was easier than when he had held out longer.

Still, I was not ready. And as my coat suspenders was tearing off the top of my trowsers, I changed it over to the other button. Father said I could not be allowed to tear my clothes in that manner, and sent me to get a tow string for another suspander. It cut my shoulder so bad for a week, that I brought myself to say, when he had given me some money for another purpose, "I am sick of wearing those old strings, and I think it high time I had some decent suspenders. Can't I take this money and get some?"

He simply said, "You know you can have them when you frankly and squarely ask for them. But you know that this binding in a round-about way is not what is required."

Then I got mad and declared it was mean shame, that I was an abused boy, and other sputterings of wrath, that were in accordance with my state of temper.

About this time it became necessary to buy me a new suit of clothes. And I gave myself and my father the immense chagrin of trying them on before the dealer, with those old strings over my back. I tried my best to conceal them, but it was with doubtful success. I felt like the boy with the fox under his cloak. I tried to keep my face straight, but it knawed my very vitels.

Finally, I went to father when he was asleep and said, "Father?"

He opened his eyes, and said, "Well?"

"I would like some suspenders," said I.

He passed a moment, and then said, "I think you might have phrased that request better, but you will find a pair in that upper drawer."

I went to it and took out a nice new pair, that had been lying there nearly all the time that I had been sawing my shoulder with those old strings. I felt heartily ashamed of myself. He had the thing I wanted all ready provided, was anxious I should enjoy it, grieved over my loss of comfort and temper, while I was keeping him and myself out of a pleasure.

I have since learned that God has blessings already provided—all sorts of suspenders. He yearns to give them to us, is sorry for our toiling and hurts; but we go on sawing our shoulders, tearing our tempers, losing infinite blessings, bearing infinite burdens, and grieving our Father, all because we will not ask for suspanders.—*Zion's Herald.*

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VOL VI. NO. 3. CHICAGO, TUESDAY, SEPTEMBER 16, 1873. WHOLE NO. 133

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Conspiracies Against Farmers.

EXTRACT FROM AN ADDRESS DELIVERED BEFORE THE WESTERN NEW YORK AGRICULTURAL SOCIETY, AT ROCHESTER, SEPT. 28, 1872, BY REV. B. T. ACHARTS.

Farmers of Western New York! My object in the present address is to call your attantion to the obstacles which lie in the way of your prosperity, and point out the means by which they may be removed.

Some will tell you that you need more intelligence. We mingle freely and widely with the people, and we assure you that in the point of intelligence the farmers will compare favorbly with other classe of our people. Others will assure you, perhaps because it is their interest to do so, with theories which profess to teach you how to double the production of your farms. But the difficulty is you raise to much already—more than will bring a remunerative price. A large proportion of what you do raise is converted into liquid poison.

1. One great obstacle to your prosperity is found in the combinetions, or leagues, or rings, by which every business except farming is controlled. There in fact though not in name, a conspiracy of nearly every interest in the country against farmers. In some instances these conspiracies are sealed with horrid oaths. Laws are imposed which no legislature ever enacted; penalties are inflicted which no authorised tribunal ever pronounced. In a professed republic, tyranny of the most odious character is exercised. Men belonging to the ring, who scruple to obey its mandates, suddenly find, without any apparent cause, their business deranged, their reputation blasted and their families beggared. In some instances men have lost their lives in endeavoring to break away from the despotism of these conspiracies. This takes place in nearly every important strike.

Through these combinations the natural laws of trade are seriously interfered with, and business is kept in a feverish, excited condition. No farmer can tell what to raise or when to sell to the best advantage, for it is beyond the power of human foresight to foretell what combination will be effected, and what "corners" will be made before the expiration of the year. Prices of grain are not regulated by supply and demand but by the concerted movements of speculators. When there is a rise in the price of grain, it is so uncertain in its duration, that farmers derive from it the least possible advantage.

The prices of manufactured goods are determined, not by the cost of production, but by the arbitrary agreement of the manufacturers. As their habits become more luxurious, and the desire to become suddenly rich increases, prices are raised. Thus, while the cost of producing iron has not increased, nor the supply diminished, the iron mnufacturers, by an arbitrary edict, have within a year past raised the price of iron about ninety per cent. Iron is a necessity, and must be had at any cost.

The business was lucrative before the rise. It is now dangerously so. Out of the immense profits, large sums can be spared to corrupt legislators and secure the enactment of friendly laws. Yet such is the necessity for iron, and so perfect is the organization of the manufacturers, that their demand for tribute meets with an unquestioned compliance that he tyrant of old, however absolute his power, could ever secure for his exctions.

Every men is entitled to a due equivalent for whatever he hne honestly acquired. But he who takes advantage of the necessities of another, and exacts for an article which his neighbor must have, double its value, is no better than a thief or a rohber.

What is true of iron and the articles made from it, is true, to a greater or less extent, of every other manufactured article which we deem necessary. Fifteen years ago a journeyman shoemaker, by working steadily from early in the morning till ten o'clock at night, could put the soles on four pairs of boots in a week. His average wes only about three pairs a week. He received for it one dollar fifty cents n pair. Today that same man, with a machine, puts the soles on two hundred pairs in ten hours. Yet the boots which he makes with such rapidity sell for the same money that those did which he made fifteen years ago by hand. It tekes several conspiracies to accomplish this, but it is accomplished. The manufacturers have their ring or combination, which fixes the scale of prices, below which none may sell. The workmen have their leagues, which decide the number of hours a day a man may work, and the price below which he may not labor. So perfect are these various organizations that no one dores to vary the prices, no matter how greatly the cost of living varies.

Within the year past it would have taken, in this city, a two-horse wagon load of potatoes, which would supply a moderate family the best part of a year, to buy a single pair of mechine made boots!

In short there is scarcely an article which you buy for your house or for your farm for which you are not compelled to pay more than twice its actual cost. The sewing machine for which you pay sixty dollars is made for twenty.

On the other hand he is an uncommonly successful farmer who, after paying his taxes, his hired help, his repairs on machinery, the various outlays necessary to keep a farm in good condition and deducting the interest upon the capital invested, has enough left to pay himself and those of his family who work with him the ordinary wages paid to journeymen mechanics. Oenerally, farmers work for their board and clothing.

These combinations not only cripple the farmers; they really and permoenetly injure all the workiog men of the country. This they do in various ways.

1. They tend to discourage individual merit. The indifferent workmen receives the same wages as the skillful if he only belongs to the league or union. One great motive to excellence is taken away when excellence is no longer rewarded.

2. They render it difficult for a working man to start a business of his own on a moderate scale. To get into the manufacturers' ring requires capital. If he attempts to compete with it he is suddenly crushed. He often does not know from what quarter comes the blow which prostrates his business in the dust. It is a blow in the dark—the blow of an assassin. Fewer men who engage in business succeed now than formerly, and it is owing purtly, at least, to the cause. They are not permitted to stand upon their merits.

3. They raise unduly the price of labor. There is at present no just proportion in this country between the price of labor and the cost of living. Wages are as high as they were in war times, when the price of produce was nearly double what it is at present. The price of labor is regulated by arbitrary enactments. There can be but one result—a general prostration of business, which will be felt with the greatest severity by those who work for wages. The pendulum of events may move slowly, but it is certain to fall as far behind a just equilibrium as it has been forced beyond it. Wages are high on the farm because they are high in the city. A young man works a few months at a trade. He gains admission to "the union" and then demands and obtains the same wages as the skillful machanic. The country is drained of young men, and the city is overstocked.

4. They encourage disolpetion. In these combinations and leagues men of all grades of character are thrown together. The boldest and most unscrupulous become leadere. Sound apples do not restore rotten ones when put in a borrel with them, but the fermentation spreads till the whole are effected. "A little leaven leaveneth the whole lump." Let a dozen moderate drinkers meet night after night in the lodge with fifty men who do not drink, and many months will not elapse before all can take the social glass together. Strong drink, and not capital, is the enemy of the laboring man of to-day. Johnny Steel has demonstrated to the American people that, no matter how great a man's income may be, dissipation can bring him to poverty. [His net income at one time was three thousand dollars a day. He is now driving team by the month for a living.]

It has been ascertained from official sources thet, as a nation, we spend four times as much for tobacco and strong drink, as we do for bread. Dr. Edward Young, chief of the bureau of statistics, ascertains from official data, that during the year ending June 30, 1870, our countrymen consumed liquors to the value of $800,000,000. This as we understand it, was the cost at wholesale. Add the profits of watering and drugging and you have more then double the sum actually paid for strong drink. There can be no doubt that a large portion of this enormous sum was expended by the working men of the country. To these habits of conviviahty and dissipation the various secret societies and "orders," with one or more of which nearly all the men of the country except farmers, are connected, have largely contributed.

5. These combinations and leagues create monopolies. The difference between giving to one men the exclusive right of manufacturing any article of common use, and allowing all who manufacture it to combine together, and by arbitrary enactments fix its quality and price is about the difference of having a thousand swarms of hungry flies prey upon you instead of one. The more there are, the more they demand. They are never satisfied. Their appetite grows by what it feeds upon.

Monopolies have been odious in all ages. By a constitution of the Emperor Zeno, about A. D. 450, "all monopolies and combinations to keep up prices of merchandise, professions, or workmanship were prohibited upon pain of forfeiture of goods end perpetual hnoishment." Monopolies become so intolerable in the reign of James the First of England, that a statute was passed against them which declares monopolies to be contrary to law and void, and monopolists are punished with treble damages and double costs. Combinations also among victuulers or artificers to raise the price of provisions or any commodities, or rate of labor are severely punished by statutes enacted in the reign of Edward. Had these monopolies continued, England, says an able historian, "the cost of riches, and arts and commerce, would have contained at present as little industry as Morocco or the coast of Barbary."

The iron-mongers, as we have seen, have a combination so complete in its working that they have nearly doubled the price of iron. The stove-manufacturers have had a coogress to settle the price of stoves. And so with every importsot interest in the country. Combinatioo does away with competition, encourages idleness, extravagance and every kind of dissipation; depresses foreign trade and keeps down the farming interest below the point of further endurance. Let the farmers combioe as the other producing classes have done; let them in the midst of plenty put the price of wheat at three dollers a bushel and other productions of the farm accordingly, which would be about a just proportion to the prices of articles which farmers are obliged to buy, and the odious nature of the combination would be seen at once. Such a bina ance would be raised as would bring about relief.

Let the lawyer's bull gore the farmer's ox, and nothing is talked of but submission; let the farmer's bull gors the lawyer's ox, and the custodians of justice demand redress. Yet farmers have as good a right to combine to fix the price of grain, as the iron mongers have to fix the price of nails. In civilized communtiy iron is almost as great a necessity as bread.

But all these combinations to regulate prices, eit er of commodities or labor, or transportation, are wrong in principle, and, in the long run, detrimental to the best interests of the community. They have all the odious features of monopolies established by law without the check af being under the supervision of law. They create a kingdom within a republic. Rings control the Legislatures of the State, and control Congress. The salary of the president of these corporations which already overshadow the civil power, is as great as the salary of the president of the United States. Judges are their servile tools, and ministers of law do their bidding. Their liberal patronoge of the press secures its friendship and silence. Two great corporations have given the Empire state some of its employees for judges of the Court of Appeals—our highest tribunal—and placed them in authority for the modest term of fourteen years.

. . . . . .

It is said you can do nothing as a class to remove these obstacles, because you are so numerous and so widely scattered! This is a strange objection. Yet it is urged in good faith, and by men of intelligence.

When I was a young men of twenty-one I was run for town clerk on the Birney ticket. I ran clear ahead of my party and received six votes! We were told then that we could do nothing because we were so few in numbers. But we kept to work and slavery has fallen. Thank God for that.

Now we are told, with all gravity, that we can do nothing against these powerful combinations and rich corporations because we are so many. The logic is inconsistent.

We live under a government where numbers exert n controlling influence. In the hands of the weakest citizen, our laws place a formidable weapon for the redress of grievances.

"A weapon that comes down as still
As soow flakes fall upon the sod,
Yet executes the freemao's will,
As lightning does the will of God.
Against this power, nor bolts, nor locks
Can shield us. 'Tis the ballot-box.

As a body you cao effect nothing because you attempt nothing. The first and the main thing to be done is to organize. A thorough organization places you et once, from your numbers, your intelligence, your influence in a condition to dictate terms. You need not rataliate, you need not imitate the tactics of those that oppress you, and form a secret combination. Let your organization be open and avowed. weakness and wickedness seek concealment. A just cause, sod therefore a strong one, fights to the best advantage in the light.

You can easily organize, for you have all the necessary facilities. You own the buildings in which to hold the primary meetings. The district schoolhouse belongs to you. Let all the farmers in the district meet together and discuss the matter. Send two or three delegates from each district to a town convention, thence to the county, thence to the state. The details will readily suggest themselves. Having effected an organization, you can easily take such measures as circumstances demand.

The farmers are doing a great work in feeding the nation—they will do a greater io breaking up the combinations and monopolies which are damoralizing the country.

Those who give themselves to Jesus are never sorry for it. He cures for them in life, is with them in death, and welcomes them into the heavenly city.

Advice to a College Student.

The following letter is supposed to have been written by a gentleman to his nephew, a student in an Ohio college.

Dear Jonathan:—Your letter reminds me of my promise to give you occasional advice drawn from my own experience at college. I have delayed writing, only from fear that advice might not prove welcome to one so far advanced in the course—almost through the Freshman year. But this fact induces me to proceed. Very many things appear to me now in a far different light from what they did in youth. At that time I was foolish in some respects, but such things, you know, are not generally found out till middle life, and in some cases, not even then.

Study, it is said, should be the principal business of a student. But, in fact, social culture is more important. Too much book learning is a hindrance. Have you never noticed how, at fashionable parties, those who know the least often get along the best? If you wish to become popular, go out into society and form many acquaintances. Cultivate sympathy with all popular institutions. Have broad and liberal views on political and social questions. Avoid extremes and shun fanatical reformers. It would be well, however, to join a temperance lodge or two. This will be sure to secure friends and will not be likely to make enemies. Even the liquor deslers will not be much offended, for most of them belong to a secret organization, the preparatory school of which is the temperence fraternity. All this social culture will take much time that others will use in study; but on commencement day your diploma will be as good as theirs.

Sometime during your course it will be expedient to join some church—a very respectable step to take, and one that elevates socially if not always morally. But do not make a fool of yourself, as some do, by sorting and sifting the doctrines of different sects, to find which is the most scriptural church. The church was made for man and not man for the church, and so you have the right to select one that suits you, which will likely be the one that furnishes the most social attractions and the most agreeable preaching. Unless you are willing to lose caste and comfort, keep clear of those vulgar Christians who make a hobby of the secret-society question, or of temperance. Under all circumstances in your college life, do what is expedient. If I had only acted on this principle in my hot-headed youth, I might have been a hundred thousand dollars better off today. It does not pay to cultivate conscience too much. In this age of rigid morality and devotion to principle many exalt conscience at the cost of courtesy and kindness.

Membership in a college fraternity will also be found advantageous in securing friends who will take pains, to introduce you into society, to applaud you when you come before a public audience, to build up your reputation and to help you pull the wires of college politics. In my own college days I was so foolhardy as to despise these advantages and remain out of the fraternities. For one of these orders, the Beta, my dislike became intense, on reading things in the constitution, and seeing things in the character of certain members that shocked the squeamish notioos of morality that I had brought from a pious home. Still, some of the members were above reproach, although the company they were in need to suggest "birds of a feather," when it was remembered that a oumber of worthy men had been members once but had withdrawn. And some of the adhering members, were men of talent; but in the light of their reputation the low cunning and shallow impudence of the rest passed for genius and culture, so that some people really thought that only substances of high iotellectual equivalence could unite in the mysterious compound. One of their admirers told his landlady that they were the "cream of the college!" which was true in one respect for much of its profanity und ribaldry and liquor-drinking and skepticism and conceit was concentrated there. The letter "B" in the name of this order stood for the Greek word *boetheia*, "assistance." This was the key-note of the concern and was thus expressed in section IV. of the oath: "I promise to preserve inviolate the secrets of every member of this association, delivered to me as such, or where the information requires secrecy for his welfare." Here you see the advantage of being in such a fraternity as this, an advantage that weighs more than the disadvantage of having bad men as brethren. For, if you have committed some youthful indiscretion that might, if known, bring upon you the wrath of a bigoted college faculty, your brethren will not testify against you. But when in college I was just verdant enough to think that such help was degrading and that a man could get along without it; and so when the Betas were courting me with the expectation that I would join them, I laughed in my sleeve to see how they were getting sold. I was treated with deference, was flattered, was even accompanied to prayer-meeting by a committee, and was assured that all their boys liked me. Well, I liked a few of them, and it was the grand mistake of my life that I allowed my contempt for the rest, and my superfine notions of principle to keep me from joining.

These things happened, Jonathan, when I was young and raw. The world seems different now. My theory of life may have been all right, but it ought not to have been put in practice. Experience has taught that *expediency* is a safer guide than a too tender conscience. I have learned, too, that the end justifies the means. If you can in any respect advance your own interests by so doing, you have the right to link yourself with knaves, and even to form a league with hell.

But, dear nephew, my letter is already too long. Trusting that this bit of my experience will not be unwelcome, and hoping to hear from you I am,

Your affectionete uncle,
Lamarine.

Southern Sketches.

Michael Weehunt was born in Rosn county, N. Coroline, in the year 1793, and moved with his family to Lumpkin county, Ga., in 1829, where he has resided ever since. Though not a professor of religion, he uniformly conducted himself as a peaceable, industrious citizen. When the war broke out his family (his wife being dead,) consisted of seven sons and two daughters, all grown and truly loyal to the U. S. government. This family, as might be expected became targets for the Freemasons to shoot at. A. J. Kelley, a Freemason and one of the rebel committee of Dahlonega, commonly called Captain Kelly, had a gang of jack Mormon rebels and ruffians under his command who were never known to be employed in any other business but strolling over the country robbing old decrepit men, women and children, burning houses and murdering innocent loyal citizens. This party paid Mr. Weehuot a visit and after rassacking his house and premises, carried away among other things forty bushels of wheat, which the old man had io barrels hid in a straw stack. Not satisfied with this and knowing that George, one of the old mso's sone who was woflt for the rebel army by a bodily infirmity, had been to California and brought home one gold and three silver watches with seven or eight hundred dollars in gold, the ruffians paid the old mso a second visit, and after searching the house demanded the watches which the oldest daughter had concealed in her bosom. On refusing to give them up one of the ruffians struck her on the head with the butt of his gun, which laid her senseless prostrate on the floor, and took the watches from her bosom. The blow fractured her skull, which left a protuberance that she will carry to her grave. They then took the infirm son, George, a prisoner, and told him they were going to hang him; but if he could deliver up to them two fine horses he had concealed in the woods they would release him. He delivered the horses to them. They then told him they would hang bim if he would not deliver te them a stocking full of silver and gold that he had somewhere secreted. This he refused to do. They then took him to the vicinity of Dahlonega, a distance of about seven miles, and shot him, leaving his body in the woods about 40 yards from the public road. The body was not found till discovered by the buzzards; when his father was told of it he came and had took him home and buried him. The reputed murderers were Bill Runnion, Lafayette Allison and John Spencer. These were assisted in robbing the house by Lem. Early, John Davis, Jun., and John Cain. Mr. Weehunt was visited by another gang of ruffians called "Carder's men" who took away everything they could find in the house that was worth taking. Kelly's men paid him a third visit and after robbing the house of all its contents set fire to it and burned it to ashes. They also burned the old men's workshop with all his tools, amounting in value to seven hundred dollars. His dwelling house, independent of the goods and furniture, was worth eight hundred dollars. The other ten sons had to fly for their lives, some to the Federal army in Tennessee, and some to the mountains, where they concealed themselves till Lee's surrendor. The old man after suffering the loss of all he had in the world had to live in a horse stable, without bed or bedding, in a state of destipation. All this was done to him for his and his family's loyalty to the U. S. Government. The whole of this from beginning to end was most assuredly Freemason villainy.

Atlanta, Ga. Spectator.

Novel Reading.

In a discourse on novel-reading, Rev. D. R. Lowrie of Jersey City gave the following fearful facts on the circulation of pernicious literature. His conclusions will be endorsed by every thoughtful reader:

"In nearly every case where men turned out thoroughly useless and frivolous the cause was novel reading. Satan never employed more potent means than when he dictated the novels which are now flooding the land. He (the preacher) recently went to New York to see several publishers, to obtain, if possible, an estimate of the number of these publications circulated. No one dared give him the information, but on applying to the publishing house of a friend, he learned that the New York Sunday Mercury, one of the most perolcious sheets ever printed, had a circulation of 30,000; the Day's Doings, 75,000; New York Ledger, 360,000, New York Weekly, 350,000.

These are only a small portion. About sixty million copies of these pernicious sheets are sold, to say nothing of the dime novels and yellow covared literature which are sent broadcast throughout the land. It is estimated that each copy of these publications is read by at least seven persons. Oh! what a wooderful power for evil! But who are the writers of these stories? With few exceptions they are persons lax in principle and people wa would care to have little to do with. Reading a bad book is bad company. He had often noticed, when visiting his parishoners, a sudden scrabbling and gathering up of books, which were hurried away with lightoing speed to some place out of sight on his appearance.

Novels fill the mind with falre ideas of life. The sad results may be seen in avery neighborhood. Who ever knew a reader of the New York Ledger who was a devout lover of the word of God? No language can portray too strongly the evils of novel-reading. The Bible has no charm for them; this book, which has been the stay sod comfort of many a weary pilgrim nearing eternity, is never thought of. But what could be done when Christian editors puff novels, aod when Christian ministers endorse them? Beecher had far better employ his time and talents in the service of God than in corrupting the tastes of thousands by the writing of a novel, even if it did bring him $20,000."

The Christian Cynosure.

Chicago, Tuesday, Sept. 16, 1873.

PROF. J. BLANCHARD, Editor.
REV. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 11 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

Conventions.

State of Indiana, Westfield, Hamilton Co., Oct. 20th.

State of Kansas, Topeka, September 23d.

State of Wisconsin, Ripon, Oct. 22d.

Bradford County, Pa., Leraysville, Sept. 17th.

Lagrange county, In'a, Lagrange, Oct. 11th.

EDITORIAL CORRESPONDENCE.

PHILADELPHIA, Sept. 1st.

To the Readers of the Cynosure:

I yesterday, Sabbath, spoke here moroing, afternoon, and night, i.e., three times; on secret societies, viz: to the Free Methodists, Rev. Mr. Olenu, pastor; in the afternoon in a large and magnificant German Reformed church (Dr. Klopp's), and at night to a very full house in the 8th United Presbyterian church (Rev. Dr. Barr's, editor of the *Evangelical Repository*). The Friend's meeting-houses, both Orthodox and Hicksite, were open to me if I could have spoken in them. To-night there is to be a religious conference on the subject at the 1st Reformed Presbyterian church, Rev. T. P. Stevenson, editor of the *Christian Statesman*, pastor. I am also to address this meeting on "The Masonic Temple," which is to be dedicated here, beginning on Thursday evening, Sept. 20th, and onward. I shall write out my remarks for the *Christian Statesman*, which will give them to the *Cynosure*. This "Temple," which is to be a Bastile of souls, will alarm the people of Pennsylvania, if we can get the facts before them. The dedication proper opens with a procession on Friday, September 28th, on which day the Christian churches should be draped in mourning, and the national flag hung at half-mast, and the day itself entered as Black Friday in the registers of Pennsylvania. But I will not anticipate.

A provisional committee is to be appointed to-night to provide a course of lectures in Philadelphia, to be attended in the city of New York next winter and reported in the *Daily Witness*. I conversed with the editor of that paper touching the report of the races, noticed in the *Cynosure*, and find that though he gives such items of intelligence as come through the Associated Press, his views of horse-racing are like ours. I advise every one who takes the *Independent* or *Christian Union*, to drop these sheets and take "The New York *Weekly Witness*, as the low price of one dollar a year. It has a vast amount of reading matter, and as a newspaper, is not excelled. Send one dollar to John Dougall, No. 2 Spruce Street, Tract House, New York, or send 25 cts. and you will get it three months on trial. Let all our agents note this and urge people to take the New York *Witness*. To-morrow night I am to speak at Phoenixville, 27 miles up the Schuylkill.

J. B.

P. S. I wish again to repeat our oft-repeated favorable notice of the *Christian Statesman*, the organ of the movement against those who would make our country and government atheist. Its office is 38 North 16th St., Philadelphia. It is eminently a paper for thinking men. Send for it.

PHILADELPHIA, Sept. 2.

Philo Carpenter, Esq:

RESPECTED SIR:—You can say to the National Committee, whom it is not likely I can meet very soon, that things are decidedly encouraging for political action against the lodge in the near future. The country is full of electricity against the organized darkness which keeps all other rings and trickery respectable by its success; and all we want is a proper meeting of the clouds which contain that electricity, and it will *strike:* and when it does strike it will be resistless as the bolt of God.

I have great hope of Fred. W. Seward and young John Quincy Adams. They are both of them much more than ordinary men, even if they had no national prominence by their connections and descent. They, of course, were very careful of their utterances when I saw them, as indeed they must be, or they could do no good to the country or to us. But family pride, and the present chaotic condition of parties in want of principles, all crowd them toward the sentiments of their fathers; and I trust will soon push them there. They are very agreeable young men, and if I measured them aright, they have talents which will give them something to be remembered by besides their hereditary descent. The earl of Chatham pointed to his son, a mere child, and said to his guest: "Here is a fellow who will be prime minister in spite of himself." It proved true.

I spoke here on Sabbath, (day before yesterday) to three denominations, and the houses of three more were open to me. Last night, (Monday) in spite of the suffocating hot weather, we had an excellent Christian Conference on secret societies in one of the large churches. A provisional committee was appointed, which contains representatives of four different denominations. The committee met, at the call of its chairman, after the large audience was dismissed. The plan is to have a course of lectures here next winter, repeated in New York and reported in one of the dailies of that metropolis, and spread by thousands over the land. Meantime the lodge is holding "banquets!" They will prove Belshazzar's festivals. God bless you. To-night I speak up the Schuylkill.

Yours in Christ. J. B.

ON THE SCHUYLKILL, TWENTY-SEVEN MILES FROM PHILADELPHIA.
PHOENIXVILLE, Sept. 3d, 1873.

Beyond my hopes we had a full audience and an excellent meeting here last night. To God be the praise!

The chief pastor of the Dunkard brethren, Rev. Isaac Price, opened the meeting with prayer; and a Methodist Episcopal preacher came to me privately after meeting and thanked God for raising up some with courage to attack the lodge. He had been, he said, wheedled into the order to the Master's degree; had quit it with silent loathing, and now felt joyous that hopes were arising that it would be overthrown. He was overwhelmed, hemmed in and surrounded by Masons, and could not help us, but he would bid me God-speed and would pray for me in the work. He had every appearance of honesty and earnestness. How many such imprisoned consciences are waiting to be set free! I speak again to-night, and then start west.

I am here close by Valley Forge and hops to-day to see the places where the forge fires burned in the lowest time of the American Revolution. Our freedom was forged in those fires. There is an old lady, ninety-five years of age in the house where I stop. She was born in Valley forge in 1779, three years before the peace of the American Revolution, and remembers the soldiers there. Yours in Christ, J. B.

IMPUNITY FOR CRIME.

"Why modam, are you married?
Then the wonder ceases."

Thus the poet accounts for the changed and slatternly appearance of a lady he had formerly observed for the richness and scrupulous neatness of her dress. The New York *Witness* asserts that Mr. McClelland, the special post-office agent, has stolen some $50,000, not from the post-office, but from the publishers of magazines and papers. But ha is not arrested, nor likely to be. By some connivance of the Post Master General, it is understood that the matter is to be compromised and hushed up. We understand that the Post Master General is one of those high Masons who attend no church but the lodge. If it shall be ascertained that Mr. McClelland is also a brother of the mystic tie—"Why then the wonder ceases."

Despotic France and aristocratic England have made the "social position and intelligence of a criminal to be only an aggravation of his offense," as in the case of Henri Rochefort and Lord Westville; and his punishment will be certain and severe in proportion as his rank is elevated. But in Republican America, wealth has a talismanic power; and at the mystic sign of distress justice shrinks backward to the ground and equity stands afar off. We have fallen upon evil times; an era of crime and an era of unwonted facilities for criminals to evade justice; and this because it is at the same time an era of secretism. Never were our people so separated by oaths of secrecy as by iron walls into so many rival factions and conniving castes as at this very time. What is more deplorable, while all deplore the effect, few discern or blame the cause. H.

LOCAL AGENTS and all interested in circulating the *Cynosure* are requested to read the letter from J. O. Rowand and consider if there is not something for them to do in a like way.

NOTES.

—The work of organization grows apace. States and counties, cities and towns are coming nobly into line, and the lecture season promises to be one of great industry. The friends who are most active in these movements will not take it amiss if they are admonished to be patient and persevering. The tide of the battle will surge against them. If they are leaders, whether from necessity or from zeal, let them be leaders; taking and giving blows for God's precious truth. And let nothing remain undone to convince men of duty and bring them to a humble and godly performance of it.

—Brethren L. N. Stratton and C. F. Hawley have appointments to attend the Bradford County convention at Leraysville, Pa., on the 17th and 18th of the present month. The Bradford county people live near Bro. Rathbun. They require strong meat on this subject.

—The *Evangelical Messenger*, of Cleveland, church paper of the Evangelical Association, in a favorable notice of the new *United Brethren Tribune*, says, "The main object of the publishers of this sheet is to bring about a modification of the rule of discipline in the United Brethren church, which excludes all members of secret orders. An advisory instead of a prohibitory rule is advocated. The position of the Evangelical Association in these matters, suits the *Tribune*." The brethren of this denomination are doubtless accomplishing much for the kingdom of Christ in the world, but were they its only opponents the lodge might flatter itself to have a perpetual lease of life.

—Bro. Stoddard recently visited Oberlin and found the friends there ready as ever to push on the work. A conference attended by some two dozen persons at the house of Rev. Oeo. Clark pledged $100 toward a state agency. Meetings and lectures are arranged for the 23d and 24th of October.

—The mail has lately brought us interesting documents on the Good Templar movement in England. As we have before noticed, the growth of this order since being transplanted in the United Kingdom has hardly a parallel in the history of secrecy. Its novelty; the least objectionable amount of secrecy attached to it; and, above all, the noble cause on which it has fastened barnacle-like, have given it an impetus and favor with good men and temperance reformers. The documents before us are: "Good Templarism Examined; or An Answer to the Enquiry, "Ought Christians to be Good Templars?"—a pamphlet by Andrew Bowden, pastor of a Baptist church on Bacup, near Manchester; also two discussions by the same gentleman with defenders of the order. At a public meeting addressed by Mr. Bowden in Mechanic's Hall, Bacup, there were apprehensions of violent proceedings on the part of the attacked fraternity, but the address and skill of the speaker avoided such a misfortune.

—The Chicago *Tribune* of the 2nd inst. quotes the subjoined note from its Detroit namesake. The fears of many regarding Bro. Levington seem not to be groundless. The minions of the lodge, oath-bound for the destruction of its enemies, "are driving hard in the way of Herod. But even in the hour of their triumph God can take away their boasting. To this end let the people of God pray; that his truth and those who face the devil in defense of it, may in the end gloriously prevail. The Detroit paper says:—

The Rev. John Levington, a well known M. E. minister of a decided Antimasonic turn of mind, has been notified by his presiding elder, the Rev. Dr. E. H. Pilcher, that complaints have been made and charges will be preferred against him, at the next session of Detroit Conference, for falsehood and defamation, based on communications of his published in a paper called the *Methodist Free Press*.

—An important movement, which will, let us hope, bring to nought Masonic expectations centering upon the new post-office building in this city, is thus mentioned in the correspondence of the *Evening Journal*:

"Understanding that the corner-stone of the new Post Office building in Chicago is soon to be laid with Masonic pretensions, and that, therefore, it is unjust to allow a Masonic society, with its mystic signs and symbols, that the world at large knows nothing and cares less about, to come in, and pronounce any of their incantations over the corner-stones of this edifice. That it would be equally proper were this privilege granted the Masons, to allow any political organization to dedicate this building, or for a Catholic priest to come in with a body of followers, dressed with the paraphernalia and toggery of a Roman priesthood, swing his incense pot and thus lay the corner-stone of the Chicago Post Office."

Some plead hard times and say "stop my paper." Do they think to what in a great measure is due our "hard times"—even to the secret rings which manage the affairs of the nation; and how much harder times, pray, must we expect if these are not put down? Don't give up the battle too easily.

Wisconsin State Christian Convention, Opposed to Secret Societies.

We, the undersigned, citizens of Wisconsin, believing that secret societies, and especially those bound by oaths, are contrary to the spirit of Christianity, injurious to public morals and dangerous to republican equality, and feeling alarmed at the growing influence and power of these organizations, both in the church and in the state, do hereby invite the friends of pure Christianity and pure republicanism, to meet in convention at Ripon, Wis., to commence on Wednesday evening, October 22d, 1873, and to consider what can be done to save our churches and our nation from this malign influence. Entertainment will be provided as far as practicable for those attending from other parts of the state.

A. C. Chittenden, F. A. Strong, Ripon; W. C. Stevens, Footville; John Chapin, Palmyra; H. H. Hinman, Ironton; and many others.

Notice Regarding the Kansas State Meeting.

COFFEYVILLE, Kansas,
Aug. 30th, 1873.

To the Editor of the Cynosure:

We desire through the *Cynosure* to say to our friends in Kansas that it is hoped that all who can possibly do so will attend the state meeting opposed to secret societies at Topeka, Sept. 23d, prepared to help us carry on the cause and will be pleased to have those who cannot attend write us a few words of encouragement with what they feel able to give towards defraying expenses. Send to L. Sexton, Treasurer of the Society, Topeka, Kansas. We expect to have an able speaker from Wheaton, Ill. Many of us believe it is our duty to publish an address to the people of the state. All of which will cost money. Let us do our whole duty.

Very respectfully,
N. B. BLANTON.

ATTENTION!!

To the Friends of Liberty in Indiana:

DEAR FRIENDS:—After consultation and deliberation, many of our most earnest workers in this anti-secret reform, are convinced that the time is at hand for the organization of

A STATE ASSOCIATION.

No one who understands the strength and the tactics of our enemy, will for a moment doubt the importance of organizing a thoroughly disciplined army to oppose him. Let no man deceive himself, by the supposition that these evils are slight, and will be easily overcome. It is not so. Our foe is strong. He is subtile. So diversified are his forms, that his name is legion! The victory is only delayed, and the struggle prolonged by our closing our eyes to the facts, and striving to make ourselves believe that our enemy is weak. He is not weak. Let us look the facts in the face, and bravely prepare ourselves for the severest struggle!

The contest is but fairly opening. The battle is just begun. Already some who are in "the front,"—on "the skirmish line,"—have seen the enemy aroused, and felt the force of his most potent weapon—mob violence! Many more will feel it. Rest assured, the worst has not yet come! This giant is not to be slain without a mighty struggle. Our "weapons are not carnal, but mighty through God." Let us organize, under the lead of our great Captain who is "mighty in battle," "mighty to save, and strong to deliver." Let us unite our hearts, our prayers, our efforts. Let us mass our forces and move forward in solid column, under the "banner of light." And we shall be enabled to exclaim, "Thanks be unto God who giveth us the victory, through our Lord Jesus Christ!"

Let every Wesleyan, Friend Quaker, United Brethren, Free Methodist, United Presbyterian, and every other anti-secrecy church in Indiana be represented in our Convention at Westfield, Hamilton county, Indiana, on the 20th day of October, 1873.

Let every community in which there are half a dozen Anti-masons send a delegate. Let every good citizen whose circumstances will permit, come and aid us by presence and counsel. We expect some of this nation's greatest and best men, to be present and address us.

May God grant us a blessed time. Let us pray very earnestly for his aid.

Very sincerely, your servant in the Lord,
JOHN. T. KIDDLE,
Lecturer and Agent for Indiana.
Indianapolis, Ind., Aug. 20th, 1873.

Clubbing List.

The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers) at the annexed reduced rates.

THE CYNOSURE AND	
Religious Telescope	$3 50
Christian Statesman	3 00
Methodist Free Press	3 25
Christian Cynosure	3 00
The Christian (monthly with map of Palestine	2 75
do without map	2 00
Anti-Masonic Herald	2 25
Western Rural	2 75
Young Folks' Rural (monthly with two chromos)	2 00

The next term of the Institution for the education of Feeble Minded Children, at Jacksonville, Ill., commences on Wednesday, September 17, 1873. Pupils from Illinois receive board and tuition free. Pupils are expected to be brought to the Institution promptly on time, but not before that time.

C. T. WILBUR, M. D.,
Ritual of the Grange.

DEGREE OF GLEANER.

The lectures of this degree do not differ greatly from those already published. They serve only to keep up the farcical toying with the serious facts of life and the sacred injunctions of the word of God. A few extracts will suffice. The master advises to use judgment in the lodge-work, to set a correct example, and to exercise forgiveness, and closes with the refreshing assumption that to teach these useful and moral lessons is the peculiar function of the grange; thus: "In your intercourse with your fellow-beings you cannot fail of profiting by this advice, and I trust in your duties it may prove to be one of the good injunctions you have gleaned from our fraternity."

The lecturer is presumed to rephrase dize in this fashion: "Worthy sisters, remember when storms lower, and wintry winds oppress you, that nature is beautiful, always beautiful. Even snow flakes fall as if fairies of the air sought water drops and made them into flowers to garner the wings of the wind. It is sad to think that even one human soul should dimly perceive the beauty that is saver around us. Nature preaches to us forever in tones of love, and writes truth in all colors on manuscripts illuminated with stars and flowers. Sisters, be trustful, he free, and thus be individuate, is the constant song nature sings, through warbling birds and whispering pines, and roaring waves and screeching winds. How beautiful, how angelic seems every fragment of life which is earnest and true."

The chaplain presents another example of moral instruction which will be easily seen to differ widely from the only and true standard—the Bible. "But let me urge you," he says, "to be faithful to yourselves; in so doing be ever guarded against anger. It has been said of old time; 'He that is angry with his brother without cause shall be in danger of judgment.' But have we not a better law, which knoweth no cause for anger? Are we not all brethren? Bear we not God's image? Canst thou not endure with each other's small offences for a brief time, when our Father above has endured our many and often flagrant sins through our whole life? My sisters put away far from you anger, contempt, evil speaking, evil suggestions, all that savors not of humility, and else are but the soul snares of the tempter. Let me entreat you, as sisters in our order, to be ever lenient to other's faults." From the last remark we must suppose that outside the capacity of grange sisterhood the initiate may do as she chooses. In the same manner do the more obnoxious orders inculcate moral truth, as if it all belonged to them; and on the death of any member of amiable character they invariably claim all merit worth as the result of the lessons learned in the lodge. Verily this is the "abomination," standing where it ought not, invading even the sanctuary of God.

KU-KLUX IN KENTUCKY.—The special correspondent of the *Courier-Journal*, who went through all the disturbed region in the disguise of a sheep-dealer, furnishes a detailed list of over one hundred outrages committed in the years 1870, 1871, 1872, and 1873, ranging in degree from intimidation to murder. In a great number of cases farmers and others were compelled to discharge negro laborers. Peaceable and industrious negro families were dragged from their homes, whipped, and expelled from the neighborhood. White men were also driven away. Houses and mills were set on fire. But with these deeds of violence were combined so many other crimes, such as robbery and rape, that the actual character and purposes of the midnight raiders become somewhat doubtful. Probably they combined political business with private profit and personal pleasure. We do not understand that any member of this band has ever been brought to justice. One was arrested for murder in 1871, but his companions immediately took him from the jail. Another has recently been released on five-hundred dollars' bail to appear and stand his trial for the assasination of a colored man last July. The courts seem to be utterly inefficient. Constables and prosecutors and witnesses are undoubtedly intimidated; and we read that the terrified inhabitants are abandoning their homes, sacrificing their farms, and moving into the large cities for protection. The Governor issues proclamations, and the baodits laugh at them; and many timid and disheartened people are calling for the interposition of the army of the United States. It is a burning shame that such a demand should be heard in a great commonwealth like Kentucky. The duty of the State executive to enforce the laws and preserve order is perfectly well understood, and there are ample means at his disposal for doing it. If he fails in that duty there is surely spirit enough in the Kentucky Legislature to hold him to an account.—*N. Y. Tribune.*

"I like the Cynosure better and better," writes a young Illinois pastor in sending his renewal.

News of our Work

PENNSYLVANIA.

An Opening Wedge in the City of Brotherly Love.

[From the Philadelphia Public Ledger.]

"ANTI-SECRECY."—LECTURE AGAINST FREEMASONRY. — A conference of "Christian people Opposed to secret societies," was held last evening at the First Reformed Presbyterian Church, Seventeenth and Filbert streets. Rev. Dr. W. W. Barr presided, and Mr. M. Alderson was secretary.

The Chairman, after stating the object of the meeting, introduced Rev. J. Blanchard, President of Wheaton College, Illinois, who spoke on the subject of the "Influence of the Masonic Temple on Christian people."

Rev. Mr. Blanchard said the Masonic oath was a trap and a fraud, and an oath administered by a voluntary society was a crime before the civil law. The Grand Lodges was chartered, but the local lodges were not ordinarily. The inference from the position that a man cannot reveal the transactions of Masonry was that a criminal could go into the lodge and be secure. This was contrary to God's word, that there could be no place for the hiding of iniquity. He stated that Presiding Elder Skinner, at a Methodist camp meeting in Iowa, o short time since, publicly renounced Freemasonry. He said a republic like this could not exist with two oaths in the court-house.

The records of the Legislature of Pennsylvania, during the administration of Governer Ritner, contained a report showing that Washington had visited a lodge but once or twice in the last thirty years preceeding his letter affirming the fact. He steadfastly refused to be met and recognized as a Freemason when requested by lodges in his journeys through the country, and as there was no proof of Washington's officiating at the laying of the corner stone of our capitol, the story that the gavel used by him in laying the corner stone of the National Capitol was that with which the corner-stone of the new Masonic temple in this city was also laid, must be set down as invented, like similar stories, for effect.

The great temple has been built by money borrowed from the people, and in part from outsiders, thus bribing the capitalists. The grand lodge could seize all the property of every local lodge in the state if they refuse to pay any taxes imposed on them. (Chase's Masonic law.) The initiation of Masons of Pennsylvania cost the laboring people $1,809,250, and a like sum is to be drawn from future dues and initiations.

The speaker continued:

But, let us draw near, and examine the religion in whose interest this temple is built; and which is to be practiced within its walled recesses. I will take my authority from the standard books of the order. Mackey's Lexicon, Mackey's Cyclopedia, Chase's Digest of Masonic Law; and from these, and from facts familiar to the world outside the lodge, as well as from the records of courts and legislatures, we all know or may know, the following things concerning this religion:—

It is a religion in which heathen, Jew and Christian meet on a common level.

It swears its members to life-long concealment, of something they neither know, nor can know what.

It packs its members in layers of degrees, each upper degree being sworn to concealment from all below.

It drops Jesus Christ as a Saviour from its published creed, and prayers in the first three degrees, or from Masonry proper.

It substitutes another date for "*anno Domini*," putting "*anno lucis*" in its place, thus striking out the Christian era.

It is a religion which excludes woman.

Its published laws also exclude the old and the young, maimed and unfortunate, and, indeed, all but robust men, who have the known means of paying their dues.

And from history and the records of courts and legislatures we know or may know, that it is a secret voluntary society in our midst, claiming the right to inflict death by horrible mutilation, and in many cases inflicting death for disobedience to its laws; and we know or may know, that it drops justice from its theory of human society, and substitutes the favoritism of a clan.

Mr. A. B. Hubbard, Rev. T. P. Stevenson, Rev. W. W. Barr, and Messrs. McConnell and Rentoul were appointed a committee to have a course of lectures in opposition to secret societies delivered during the coming winter. Adjourned.

Discussion in the Central Ohio Wesley an Conference.

Rev. A. Crooks in his report to the *American Wesleyan* of the conferences tells the following, how the lodge question was treated at Deersville, O.:—

Although the Central Ohio Conference has been pretty thoroughly pruned by various schemes for union, yet for many years its heart has not been more responsive to high hopes for future success than at present. The Anti-masonic leaven is fast becoming an element of positive power within the bounds of this Conference. Before our arrival, a programme had been stereotyped for on Anti-masonic meeting extending through Friday afternoon and evening. A circular had been printed and circulated inviting the secret orders anti-Christian, anti-republican, and of damaging effect upon the Christian church and the republic, and challenging the friends of those orders to come to their defence. The anti-Christian character of those orders was maintained by brother Richey in an earnest and able address of more than an hour; he and the other speakers confining remarks almost wholly to Freemasonry. It is essentially anti-Christian in its selfish exclusiveness,—excluding all but men of a certain age, minors, the infirm and the indigent, and all who had the misfortune to be born slaves. Anti-Christian in its extra-judicial and hence profane oaths; in its rejection of the Lord Jesus in its authorized prayers, and even cutting his name out of the word of God which it professes to quote; and anti-Christian in fostering and promoting the mean and dangerous sentiment of secrecy. Brother Richey was followed by brother Gardener who related his experience in Masonic mysteries. He had joined the Masons in 1826 under the representations of men in whom he had every confidence that it would greatly add to his usefulness. Morgan's revelation of Masonry was essentially correct. He had been reproved personally for praying in the lodge in the name of Jesus. He now regards the institution as having its origin in perdition. Repeated calls were made for a defense of the negative of this proposition, but all in vain. No one attempted to respond.

Such was the interest in this discussion, that the evening meeting was transferred to the Presbyterian meeting-house, the largest auditorium in the place, which was crowded with patient listeners until near eleven o'clock. W. A. Wallace, editor of the *Anti-Masonic Herald* supported the affirmative of the proposition declaring the anti-republican character of these orders in an address of one hour. The speaker clearly showed that Freemasonry is an empire in the midst of the republic and an empire of the most dangerous character, being secret; that its obligations are in essential conflict with the duties of the citizen, and that its fundamental principles and organic structure are essential absolutism, and therefore anti-republican. This position was demonstrated by appeal to Webb's Masonic Monitor by Rob. Morris.

This address brought Dr. Simmons to his feet, who commenced addressing the meeting in an excited, not to say abusive manner, declared that he was not going to defend any secret order, but would show up those men who professed to be ministers of Him who taught the beautiful lesson of brotherly love, but were going under engendering strife and instigating war among neighbors. Brother Richey promptly called the doctor to order—that this was a question not of personal merits, but of facts and principles touching the secret orders. The doctor declaring his purpose to speak as he pleased, it was voted that he could speak only in order; but as this so effectively embarrassed the speaker, brother Richey moved and it was voted to allow the doctor to speak as he pleased. But even this brought no relief. Every consecutive thought seemed to have fled his mind, and after struggling with desperation with his own mental disconcertment, he sat down under the somber shadows of fruitless regrets that he had allowed himself to lose the "precious jewel of a silent tongue."

There being nothing in the doctor's speech meeting reply, brother Gardner and the writer proceeded in brief speeches to show the evil effects of Freemasonry alike upon the republic and the Christian church. The impression of the entire occasion was profound, and all our friends felt that truth and righteousness had gained a signal victory.

IOWA.

The Cause in Guthrie County.

To the Editor of the Cynosure:

Prof. C. A. Blanchard has just closed a series of lectures in this place; which were preceded by an able sermon on Sabbath morning, the 17th of August, from Exodus xiv: 13, in which the professer laid a good foundation for that which was to come. In the afternoon at four o'clock the people filled the Baptist church to overflowing, and listened attentively to the first lecture, subject, "The Religion of Freemasonry." Odd-fellows and Masons both present; though but few of the latter. The speaker showed, conclusively, Freemasonry to be a false religion. At 2 P. M. the following day, notwithstanding the busy season, there being much grain unstacked, the church was again filled, some coming ten or twelve miles to hear the lecture on "How a Man is Made a Mason." The mummeries of the lamb-skin fraternity in the first and third degrees were given to the public. The Masons were furious. One unfortunately lost his "jewel" and exclaimed to those near him, "He's telling it! He's telling it! He's perjured!" He adding his testimony to the disclosures. At the close of the lecture Mr. G. A. Loomis, a local preacher of the Free Methodist church, who was worshipful master of Purity Lodge, A. F. and A. M., (located in Casey, Iowa,) up to the time of his renouncing Masonry a little over a year ago, and who had assisted in passing candidates in this town, voluntarily arose and stated that the revelation as far as given was substantially correct. This of course increased the ire of the white-aproned gentry, and the next day in true Masonic style they began to malign him, one saying that "he was expelled from the lodge for forging a note." A worthy Knight Templar denied it and said it was for lying and that he had the charges in his possession.

At half past seven the following evening the people gathered again, at which time Mr. G. A. Loomis, above referred to, came forward and met the slanderous statements concerning forging and lying, by reading a copy of the renunciation of Freemasonry which he sent to his lodge, and also a copy of the charges served upon him one month after renouncing Masonry, the charge being for un-Masonic conduct. Specification 1st, Non-payment of dues. 2nd, sending in a written renunciation of Masonry. After which Mr. Blanchard took the floor and clearly showed that the Masonic claims to antiquity, charity and that the wisest and best of every age were Masons, were without foundation. The following day at 2 P. M. we listened to lecture No. 4, subject "Masonry in its Relation to Law." Masonic law was shown to be opposed to civil law and that a good Mason could not be a good citizen. Prof. Blanchard will long be remembered by the people of Guthrie county. The lectures throughout were logical, fair and were delivered in the spirit of the master. At the close of the last lecture, we repaired to the school-house where the Guthrie County Anti-secret Association was organized, and a full county ticket nominated. An address to the people of Guthrie county was adopted by the Association. I will only add that I see the hand of the Lord in marshalling the hosts against secrecy; and victory is sure. Yours in Jesus.

E. I. GRINNELL.

Guthrie Center, Iowa, Aug. 21st, 1873.

ADDRESS TO THE PEOPLE.

FELLOW CITIZENS:—We who have this day united in opposition to Secret Societies, believing that our neighbors and friends have a right to know the motives by which we are actuated, respectfully submit the following statements of facts:

We believe that in the state of Iowa all honorable work can be done openly, and far better than secretly. If Masons wish to befriend the poor; if Odd-fellows wish to care for the sick; if Grangers wish to combine for the purpose of buying agricultural implements; or in short, if members of any secret society have any lawful business to transact no one will molest them if they do it in the sight of all the world.

The fact that secrecy is not necessary to the accomplishment of any honorable purpose is good reason for supposing that there must be some object of different character to be attained, and this we believe to be the case. A slight inspection of the ritual of these various associations shows that they are, to a greater or less extent religious in character, and, of course, so far as they do have this character are rivals of the Christian churches. They have Christless prayers and admit to their secret religious rites, those who do not, as well as those who do believe in the Saviour of men.

Masons and Odd fellows are sent, so far as their burial service can accomplish the work, to the Grand Lodge above, at death, while every Granger is assured that "the chief fields of his labor are not temporal but spiritual, and that in them, be that reapeth receiveth wages and gathers fruit to life eternal."

These secret religions are founded on selfishness; are organized to promote the interests of a class from which large numbers of the human race are excluded, and, so far as they have any influence, tend to destroy the churches of Christ, which rest on the grand principles of supreme love to God and equal love to all mankind.

Again, a secret organization administering obligations of fidelity to the order and its members, may, and almost inevitably will interfere with execution of the laws, and, carried to its logical result, will overthrow the government of the state. Who can be sure that justice will be administered, when the sheriff, the witness, the juryman and the judge, are all sworn to recognize the sign of distress given by the prisoner in the box? Who can be sure that the civil oath will be observed when it conflicts, as it must, with an oath to stand by a brother of some secret class, and the sign which asks the help is known only to the parties?

But the moment that a secret society can interfere with the law, the government begins to die, and when it can in every case prescribe its administration, the state is overthrown. This we believe to be the natural and constant tendency of Freemasonry, and like organizations, and hence we feel called upon as Christians and citizens to oppose all these secret combinations, and with the ballot to all who differ from us, to seek their entire overthrow.

INDIANA.

Jay County Arising—Bro. Riggins' Labors there.

PORTLAND, Jay County, Iowa, Aug. 18, 1873.

Dear Cynosure:—We wrote brother Riggins sometime ago, inviting him to come into our county and give us a few lectures. He responded by sending an appointment to be here the first day of August. He came and spoke in the evening in a schoolhouse three miles north of Portland (our county seat) to quite a large and attentive audiecce. He gave the principles of the anti-secrecy reform and what it is doing, dealing some heavy blows against the principles of secrecy in association and finally gave the inner workings of the lodge in the Entered Apprentice degree and the oath in full. There were several Masons present. They showed much uneasiness; some of them tried to laugh but it struck them so deeply the laugh was hard to get out, amounting to only a Masonic grin. The lecturer called on any one present to deny the correctness of his statements, if such a one were present. One man arose and pronounced it all false. When brother K. asked for an affidavit to that effect, he began to draw back and acknowledged in the end he had passed through those very ceremonies, and finally got mad and left the house. Another Mason arose and tried to be a little impudent and quibbled some and finally accused brother K. of going about selling books to make money, presumed that was his business, as he did not know much about Masonry.

August 2d. He spoke at Westchester, in the Congregational church, both in the afternoon and evening to good orderly congregations, giving the ceremonies and oaths of the Entered Apprentice and Master Mason in full with comments, making a deep and abiding impression on most that listened to him, but no disturbance.

Next day, Sabbath, in a church owned by the Wesleyans and United brethren at Pleasant Grove, brother Riggins delivered an excellent discourse taking for his text, Eph v, 11, 12, showing Masonic ceremonies to be anti-Christian and showing why the Christian church should have no fellowship with them. In the afternoon again at the school house to a full house and yard, on the religion of the lodge, a most excellent discourse; all of which was drank in by a large and attentive audience. Though the weather was warm and the discourse long, the people seemed willing to have listened longer. Next day, Aug. 4th, he lectured again at Pleasant Grove church in the afternoon and evening to large congregations. In the evening he gave the ceremonies of the sublime degree of Master Mason in full and their oath with comments, which was certainly a rich affair. Gne Mason arose and tried to deny but could not make out anything in that direction. Finally he took up part of the oath and tried from that to defend Masonry, which drew brother K. out and made a rich thing of it to their dismay. Next morning that dear brother left for Bartholomew county. I want to say of brother Riggins, he certainly fulfills his mission well. I think great good will attend his lectures everywhere he goes. He seems to go forth in the fear of the Lord regardless of what man shall say of him. I fear that his life is in danger many times, as the Masons hate him with perfect hatred.

Yours for the advancement of the cause. WILSON MILLIGAN.

A Sample Letter for Local Agents.

Our fortnightly closed to fifth volume a month ago, the weekly will have passed its second birthday in a month more. The question of renewals must now be considered in earnest. Generally our readers want to continue their paper, but a year passes unnoticed until especial attention is called. Then is the time to renew. A day's delay and the matter is out of mind again. Let all at this favorable opportunity square back accounts, and pay promptly for the new volume, which will be the best yet published. And then our local agents be ready with good reports. Read this letter from one who will soon have a clear field in his neighborhood:

"Please send me a list of all 'delinquent' subscribers living here, or whose P. O. address is Summerfield or Whigville, and I will urge upon them the importance of paying up their old subscriptions and to renew. Cannot the Morgan book be got out in the German language? I believe it can be done if the proper effort is put forth. Messrs. Cook & Co. only asked $250, and the donors to take their pay in the book, which I think is very reasonable. I am fully convinced that great good can be accomplished if we only can start a German tract fund or get Morgan printed in the German. Only get the German enlightened upon the subject of Masonry, and we can accomplish much when it comes to voting. Very truly, etc.,

JNO. G. ROWSU.

Cotemporary Notes.

It is fact no less significant than startling that of 17,000 criminals in the United States in 1860 only three out of every hundred had learned a trade. And yet people wonder why there is so much crime in large cities, where trades unions absolutely exclude boys from the privileges of becoming apprentices. The Philadelphia *Star* says there is something so appalling in this terrible statement—appealing to the sympathies—that it would seem impossible that nine-tenths of the boys of the city to-day are in a fair way to be classed with the 17,000 convicts above referred to.—*Norristown, Pa., Witness.*

The *Telescope* thus notes the ways of Mr. Moore, the Masonic clergyman and Tract Society director of Cincinnati:

SOLEMN DISPLAY.

Mr. Jos. W. Foote, of Cincinnati, is to dedicate a new barn at Fairview Farm Macon county, Illinois, with religious ceremonies, on the 17th instant, Rev. Henry D. Moore, the aspirant stor of Cincinnati, officiating. When this Foote shell exhibit his grandeur in the name of Deity, the charlatan preacher would do well to take the text: "But God said unto him, 'Thou fool, this night thy soul shall be required of thee: then whose shall jthose things he which thou hast provided?"

The stringency of the Massachusetts beer law and its rigid enforcement is bringing down prices for that region. It is said the prohibition will seriously infringe on the government revenues. Estimates of the Internal Revenue Bureau make the receipts from spirits and tobacco $190,000,000 a year and the customs receipts add to this amount until it is said that two-fifths of our national revenue is from these two sources. There certainly cannot be a better argument for the entire suppression of the traffic. This national income is now so large that it has debauched political honesty; vast amounts are turned from their legitimate uses, and the pristine frugality and honor of America is fast departing. But while the nation receives a small per cent. from liquor and tobacco death and hell sweep in principal and all.

NEWS SUMMARY.

CITY.—The Fulton elevator was burned on Sunday morning about 3 o'clock. There were 120,000 bushels of corn and 5000 of oats in store, on which there is a loss of about $60,000. The elevator was valued at $40,000. Two large planing mills were also burned last week involving heavy loss—The Inter-state Exposition will open on September 25th.—The political pot is nearly boiling over. At a meeting of the temperance men last week measures were taken to contest the field with the Hesing-liquor-anti-Sabbath party. It is probable that a citizens' ticket, made up of trustworthy men, independent of party or nationality, will be soon nominated.

CONGRESS.—Butler's prospects for gubernatorial nomination have been daily growing less. On Monday, two days before the convention the count of delegates gave Washburn 100 majority.—Postmaster Filley of St. Louis is now undergoing the inquisition of the public press for assessments upon his employees for pretended political but really private expenses.—Gen. Harper, Internal Revenue collector of this state, is a defaulter to the amount of $100,000 to $300,000. He has fled and the government has duly taken possession of his effects.—The Cincinnati Exposition is now so successful progress, and will surpass any of former years.—The California elections have resulted in the defeat of the Central Pacific R.R. interest which has long been a controlling power in that state.

FOREIGN.—On the night of Sept. 6th a conflagration in Havana destroyed a square of buildings valued at $8,000,000, and 20 persons perished.—The German forces are removing from France, the last being fulfilled her obligations.—Castelar was elected on the 7th president in the Spanish Cortes by a large majority. He has commenced his administration with an energy, calling out 150,000 from the reserve, and 500,000 men from the militia for active service.—A report comes from Shanghai that the Chinese are planning the massacre of all the foreigners in the interior of the empire, being enraged at the refusal of the French minister to accept some changes in a treaty.—The Vienna Exposition closed Aug. 24, with a public opening; no less than 108,000 persons entered the grounds.

Can anyone give the address of L. J. West, Sulphur Springs, Pa., more fully? What county does he live in?

Subscription Letters Rec'd from Aug. 24th to Sept. 6th, 1873.

Jesse Adams, M Z Andrews, D P Anderson, R B Ashley, A Abbott, L B Akers, J Bess, G L Burch, J M Bishop, G S Bascom, A M Barber, F R Bartlett, Saml Bennett, L M Bullard, J H Brockman, J A Bingham, C A Butterfield, G C M Bates, J F Bartlett, M R Britan, E S Bunce, S P Bower, W R Crosby, J L Clark, Jno Corbett, Wm Cantel, N Churchill, D Cook, W H Doyle, A F Dempsey, Mrs R A Dickinson, E Day, Jno Dappert, A V Dodd, Mrs J Dillenbach, M S Drury, P Elsea, S Forman, A A French, Thos Folger, D S Fer, guson, Thos Gray (Kas'ly), S M Gay, Thos Gray (Wolf Lake), E C Gates, Wm George, Saml Gill, C H Housman, L D Hollingworth, A S Hammond, M F Hoaltz, Thos Henderson, C B Hale, C G Hoyt, Andr Horan, J B Ireland, W Jackson, Jas Kilbourn, A Kinney, A B Kellogg, A Kingsley, Jacob Lindley, P B Lee, J F Lincoln, Thos Logan, J W Logue, Jane Liggett, J W Musgrave, J F McKee, W R Mabey, E Morgan, J H Mulenaugh, R Mabery, H Moller, B McCormick, W Murphy, Jas Nish, R F G'Niel, G M Gwen, Wm Oburn, H E Oakes, S R Gerton, T Pierce, D M Poor, W M Price, Jno Pauley, C Pierce, Wm Perley, Mrs H C Pomeroy, F K Phoenix, Richd Platt, Stephen Pierce, T Palmeter, Wm Reed, Mira H Reed, S Rose, Thos Robyn, M Snyder, H S Safford, S W Stewart, D B Sherk, J R Sexton, C M Snodgrass, H B Schroeder, E W Shaver, H W Steele, Mrs C H Sands, Wm Speer, David Smith, L Titum, D F Thomas, E F Thompson, P Underwood, A Wright, Saml Walkup, J R Wright, Rev V C White, J Van Worst, T B Wilson, H D Whitcomb, Saml. White, S Wardner, John G West.

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☞See Sample Pages below.

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who had some conversation in a low voice with Gancon, and communicated to him the answer of Follett, which was, that they should *not come on*. Some of the party said they would proceed, they had come for the purpose and would go on. They concluded, however, that it was not advisable to proceed in the carriage, and most of the party left it about a mile and a half east of the village and proceeded on foot to Batavia, and the remainder returned with the carriage. The next morning, early, Morgan was arrested and taken to the public house where the party had slept. An extra stage was procured for the return of the party, in which they left the village with Morgan. Just as they were about to start, Miller came up and insisted that Morgan should not be taken away, as he was in the custody of the sheriff of the county for debt, and he, Miller, was one of his bail. Miller, however, was immediately pushed aside by Danolds, the tavern-keeper, who closed the door, and Chesebro having seated himself on the outside with the driver urged him to drive fast until he should get out of the county. But the driver became uneasy and stopped about 80 rods from Danolds', refusing to proceed. He was, however, persuaded to go as far as Stafford, where he was assured Gancon would become his surety against all responsibility; and on his arriving at Stafford, Ganson accordingly gave him such assurances as induced him to proceed. At Le Roy, Hayward, who held the process, offered, as he afterwards said, to take Morgan before the justice of the peace, who had endorsed the warrant, that he might give bail if he chose. No such offer was made to him in Batavia, where he might have found bail, and there was no reason to suppose that he could not find such in Le Roy to whom he could apply in such an emergency. He accordingly declined, saying that when he got to Canandaigua he could convince Mr. Kingsley, the apparent prosecutor, that he did not intend to steal the shirt and cravat. The party arrived at Canandaigua, fifty miles east of Batavia, about sunset, and Morgan was examined by the magistrate. Loton Lawson appeared as a witness on his behalf, and made such statements as induced the discharge of Morgan. To have procured his imprisonment for larceny, would of course have defeated the real object of the conspirators, be-

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cause his person would have been out of their control. As soon as Morgan was thus discharged from arrest under the criminal process, Chesebro produced a claim against him for a debt of two dollars, due to one Aaron Ackley, an innkeeper in Canandaigua, with an authority to collect the debt on his own account. Morgan admitted the debt, confessed judgment, and seemingly aware of the determination to detain him, pulled off his coat, and desired the constable to levy on it, or take it as security for the debt. Hayward, the constable, refused to take it, and conducted Morgan to jail, where he was left about ten o'clock in the evening.

ATTEMPT TO CARRY OFF DAVID C. MILLER,

PUBLISHER OF THE "ILLUSTRATIONS OF MASONRY."

On Tuesday the 12th day of September, about noon, a crowd of men suddenly appeared in the village of Batavia, nearly all of whom carried with them clubs or sticks newly cut, and ressembling one another, and to all appearance provided for the occasion. The crowd assembled themselves at the house of Danolds, an inn-keeper. To the oldest inhabitants of the village, almost all of them were strangers, and to this day the names of very few have been distinctly ascertained by us, although the whole number thus equipped were sixty or seventy. They were manifestly selected for the occasion, because their names and persons were not known to the inhabitants of the village generally. No motive for their sudden appearance was assigned. Immediately after this assemblage, *Jesse French*, one of the constables of the county, repaired to Miller's printing-office, and in a rude and violent manner arrested him, alleging that he had a criminal process, or a process in behalf of the people. After detaining him in a room at Danold's tavern about two hours, they put him into an open wagon. Seven men exclusive of the driver, all armed with clubs, took their seats in the wagon, all of whom were unknown to him. French, the constable, having mounted his horse, the whole mob

Noble Lives.

There are hearts which never falter
In the battle for the right;
There are ranks which never alter
Watching through the darkest night;
And the agony of sharing
In the fiercest of the strife,
Only gives a nobler daring;
Only makes a grander life.

There are those who never weary,
Bearing suffering and wrong;
Though the way is long and dreary,
It is vocal with their song;
While their spirits in God's furnace,
Bending to his gracious will,
Are fashioned in a purer mold
By its loving, matchless skill.

There are those whose loving mission
'Tis to bind the bleeding heart;
And to teach the calm submission
Where pain and sorrow smart.
They are angels, bearing to us
Love's rich ministry of peace;
While the night is nearing to us,
And life's bitter trials cease.

There are those who battle slander,
Envy, jealousy and hate;
Who would rether die than pander
To the passions of earth's great;
No earthly power can crush them,
They tread not the tyrant's frown;
No fear, no favor hush them,
Nor bind their spirits down.

These, these alone are truly great;
These are the conquerors of fate;
These truly live, they never die;
But clothed with immortality,
When they shall lay their armor down,
Shall enter and receive the crown.

—McDougall.

The Silent Deacon's Opinion.

When next summer comes with its heat and dust and languor, and the tired earth, fainting by the way, cries out for the wings of a dove, go up to W—, among the hills made sacred to nature, where the hurry and anxiety of commerce are unknown, and the silent Sabbaths are never broken by the whizzing of machinery, or defiled by its smoke and steam. If you have toiled hard enough to deserve rest, you will find it in W—; if not, you will seek it anywhere in vain.

It is the most pleasant place in the world; and were it not for the farmer turning his furrows, or casting in seed, you might imagine yourself already where "Sabbaths never end."

Entering the neat, capacious church, fatherly and motherly faces meet your eye at every hand, and you will soon forget that you are a stranger.

Yonder in the square pew, sits deacon Lee; you would know he was a deacon if he had not told you. Some men are born deacons—what a pity that some should enter the holy office who are not! Deacon Lee was not a native of W—, but went there to till a farm left him by an aged relative some twenty years ago, about the time deacon Bell died, leaving a sad void in the church and the parsonage—for he was a pillar in Zion, and a strong arm to the pastor. After rocking long to fill his place, the minds of the church settled on the new comer, who, by his solemnity, piety and zeal, seemed created for the place. He was a man of few words, rarely ever talking, so that the boys called him at first "a glum old man." But they soon changed their opinion; for he setapart a tree of Summer Sweetings and one of Bell pears for their express benefit, as they went to and from school, and surprised them by a fine swing, which he hung for them in his walnut grove. So the verdict of that and of each succeeding generation of boys was that although the deacon never talked, he was a kind and genial man, and a lover of children. Every boy, from twenty years back, has been his shepherd, his watchman, or his assistant farmer; feeling it a high honor to hitch his horse on Sunday, or to drive his manure cart on Monday; and all because they saw, through the thick veil of reserve, that love hurned and glowed in his heart.

Deacon Lee's minister trusted in him, and the church felt her temporal affairs safe in his hands, and the world honored his consistency.

There was a serpent in Eden, and a Judas in that throne blessed band who walked and talked with our Redeemer on earth, and who saw his glory mingled with his humanity, why, then, need we wonder that one man, subtle and treacherous, hid himself in the calm verdure of W—, crawling out only to deceive God's people with a kiss, till ready to spring upon them with his poisoned fangs! Upright, faithful and earnest as were the people, they were not proof against flattery and deception. There came among them one quite unused to their unostentatious way of serving God, and ambitious as he said, "of seeing them make some stir in the world." We know from God's word that "one sinner destroyeth much good" and yet we are often annoyed at the wide results of one man's evil work in the church. One may sow tares which a hundred cannot pluck out; and therefore it becomes God's children to stay the enemy in his first efforts.

He who aimed at the life of the gospel church in W—was "dead while he had a name to live." He scorned many of the humble ones whose crown is waiting them on high. He hated the humbling doctrines of the Cross, and desired to see man glorified and exalted; he rebelled against the "iron hare," which he chose to call the bonds of love which seperate God's chosen and obedient ones from the world that loveth wickedness. He declared that the millennium could never dawn till all Christians were as one—by which he meant that, for the sake of union, right must yield to wrong—as if he were of the number who loved and longed for the appearing of Christ! He began steathily to sow his seeds among the younger and weaker of the flock, and when he saw the first token of their taking root he grew bold, and he began to cast them in on the strong, high hills. But here he found resistance; the soil with had borne such rich harvests of grace repelled his seed from its bosom and he came to the mad resolve to unseal the deacon, and try how he would receive it. If he, with his piety, zeal and influence, opened his bosom to it, the end was easily attained. The minister was not worthy of consideration in the matter—ministers are so readily put out of the way if they do not yield to ungodliness. If he proved a dead sentinel, he would not molest him; if alive and jealous of his Master's honor, one bullet would settle him forever.

In pursuance of his "liberal views," and in the deep laid plan, our valiant reformer rode up and fastened his horse before the unpretending dwelling of deacon Lee. Ushered into the neat "keeping-room" to await his coming from the harvest field, his restless spirit was almost awed by the silence which reigned there. The tall clock in the corner, with its ever sailing ship, ticked painfully loud; and even the buzzing of the few flies on the panes annoyed him. He suffered much the same oppression as do those who wait long in a silent, darkened room, the coming of a minister to a funeral. He wished for, and then dreaded the good man, being not quite cure of a warm reception. He had just decided on a clandestine flight, when the door opened and the deacon entered, as calm and neat as if toil had never ruffled his spirits or soiled his garments. After the usual greetings, and a dead, awful pause, the visitor began—think of the wiles of Satan!—by lamenting the low state of religion and asking the good man why his church had enjoyed no revival for three or four years! What cared he for God's set time to visit Zion! He was more deeply interested in the opening of a new stage-road to the summit, and in getiog up stock in the projected hotel there.

"Now what do you think is the cause of things being dull here! Do you know!" he persisted in asking.

The deacon was not ready to give his opinion, and, after a little thought, frankly answered, "No, I don't.

"Do you think the church are alive to the work before them?"

"No, I don't."

"Do you think the minister fully realizes the solemnity of his work?"

"No, I don't."

A twinkle was seen in the eye of this troubler in Zion, and taking courage, he asked:

"Do you think Mr. B. a very extraordinary man?"

"No, I don't."

"Do you think his sermon on 'Their eyes were holden' anything wonderfully great?"

"No, I don't."

"Making bold, after all this encouragement in monosyllables, he asked, "Then don't you think we had better dismiss this man and 'hire' another?"

The old deacon started as if shot with an arrow, and, in a tone for louder than his wont, shouted, "No, I don't"

"Why," cried the amazed visitor, "you agree with me in all I have said, don't you?"

"No, I don't."

"You talk so little, sir," replied the guest, not a little abashed, "that no one can find out what you do mean."

"I talked enough once," replied the old man, rising to his feet, "for six praying Christians. Thirty years ago I got my heart humbled and my tongue bridled, and ever since that I've walked softly before God. I then made vows solemn as eternity; and don't you tempt me to break them!"

The troubler was startled at the earnestness of the hitherto silent, immovable man, and asked, "What happened to you thirty years ago?"

"Well, sir, I'll tell you. I was drawn into a scheme just like this of yours, to uproot one of God's servants from the field in which he had planted him. In my blindness I fancied it a little thing to remove one of the 'stars' which Jesus holds in his hand, if thereby my ear could be tickled by more flowery words, and the pews filled with those who turned away from the simplicity of the gospel. I and the men that led me—for I admit that I was a dupe and a tool—flattered ourselves that we were conscientious. We thought we were doing God service when we drove that holy man from his pulpit and his work, and said we considered his labors ended in B—, where I then lived. We groaned because there was no revival, while we were gossiping about and criticising, and crushing instead of upholding by our efforts and our prayers the instrument at whose hand we harshly demanded the blessings. Well, sir, he could not drag on the chariot of salvation with half a dozen of us tounting him for his weakness, while we hung on as a dead weight to the wheels; he had not the power of the Spirit, and could not convert men; so we hunted him like a deer till worn and bleeding, he fled into a covert to die. Scarcely had he gone when God came among us by his Spirit to show that he had blessed the labors of his dear, rejected servant. Our own hearts were broken and our wayward children converted, and I resolved at a convenient season to visit my former pastor and confess my sin, and thank him for his faithfulness to my wayward sons, which like long buried seed, had now sprung up. But God denied me that relief, that he might teach me a lesson every child of his ought to learn, that he who toucheth one of his servants touches the apple of his eye. I heard my pastor was ill, and taking my oldest son with me, set out on a twenty-five miles' ride to see him It was evening when I arrived, and his wife, with the spirit which any woman ought to exhibit toward one who had so wronged her husband, denied me admittance to his chamber. She said, and her words were arrows to my soul, 'He may be dying, and the sight of your face might add to his anguish?'

"Had it come to this, I said to myself, that the man whore labors had, through Christ, brought me into his fold, whose hands had buried me in baptism, who had consoled my spirit in a terrible bereavement, and who had, till designing men had alienated us, been to me as a brother—that this men could not die in peace with my face before him. 'God pity me,' I cried, 'what have I done?' I confessed my sins to that meek woman, and implored her for Christ's sake to let me kneel before his dying servant and receive his forgiveness. What did I care then whether the pews hy the door were rented or not! I would gladly have taken his whole family to my home forever as my own flesh and blood; but no such happiness was before me.

"As I entered the room of the blessed warrior, whose armor was falling from his limbs, he opened his languid eyes, and said, 'Brother Lee! brother Lee!' I bent over him and sobbed out 'My pastor! my pastor!' Then raising his white hand, he said in a deep, impressive voice, 'Touch not mine anointed, and do my prophets no harm!' I spoke tenderly to him, and told him I had come to confess my sin, and bring some of his fruit to him, calling my son to tell him how he found Christ. But he was unconscious of all around; the sight of my face had brought the last pang of earth to his spirit.

"I kissed his brow, and told how dear he had been to me; I oraved his pardon for my unfaithfulness, and promised to care for his widow and fatherless little ones; but he only replied, 'Touch not mine anointed, and do my prophets no harm.'

"I staid by him all night, and at day-break I closed his eyes. I offered his widow a house to live in the remainder of her days; but like a heroine she said, 'I freely forgive you. But my children, who entered deeply into their father's anguish, shall never see me so regardless of his memory as to take anything from those who caused it. He has left us all with his covenant God, and he will care for us.'

"Well, sir, those dying words sounded in my ears from that coffin and from that grave. When I slept, Christ stood before my dream, saying: 'Touch not mine annointed, and do my prophets no harm.' These words followed me till I fully realized the satoem in which Christ holds those men who had given up all for his sake, and I vowed to love them evermore for his sake, even if they were not perfect. And since that day, sir, I have talked less than before, and have supported my pastor even if I he is not a 'very extraordinary man.' My tongue shall cleave to the roof of my mouth, and my right hand forget her cunning, before I dare to put asunder what God has joined together. When a minister's work is done in a place, I believe God will show it to him. I will not join you, sir, in the scheme that brought you here; and, moreover, if I hear another word of this from your lips, I shall ask my brethren to deal with you as with them who cause divisions. I would give all I own to know that I did thirty years ago. Stop where you are, and pray God, if perchance the thought of your heart may be forgiven you."

This decided reply put an end to the new-comer's efforts to get a minister who could make more stir, and left him free to lay out roads and build hotels.

There is often great power in the little word "no," but sometimes it requires not a little courage to speak it as resolutely as did the silent deacon.

—*N. Y. Examiner.*

Mrs. Livermore thinks that the cure for the "social evil" is good wages and employment for young women. This is but a small part of it. "The works of the flesh" are given us in Scripture, and the "fruit of the Spirit." Gal. v. 19, 22. There is no other name, given under heaven, among men, whereby we must be saved," but Christ. False religions keep men from him.

O. L. C.

It is not busty reading, but serious meditating upon holy and heavenly truths, that makes them prove sweet and profitable to the soul. It is not the bee's touching on the flowers that gathers honey, but her abiding for a time upon them and drawing out the sweet. It is not he that reade most, but he that meditates most on divine truth, that will prove the choicest, wisest, strongest Christian.—*Bishop Hall.*

We must begin at once, and if we must meet leaden messengers and flashing steel with bared hosoms and uncovered head, we will meet them like men. Some of our truest, bravest and best will undoubtedly go down; but if a thousand fall the fight must go on. The mystery of iniquity must be revealed. The false claims of Masonry must be exposed. Its power for evil must be destroyed. Its "desirable-ness of unrighteousness" must be held up to the light. Its robes of concealment must be stripped away. Masonry must and shall stand forth before the gaze of the world in all the hideousness of its naked deformity; in all the pollution of its horrid guilt.—*Am. Wesleyan.*

Childrens' Corner.

My Three Little Texts.

I am very young end little;
I am only just turned two,
And I cennot learn long chapters,
As my elder sisters do;

But I know three little verses
That mamma taught to me,
And I say them every morning
As I stand beside her knee.

The first is, "Thou, God, seest me."
Is not that a pretty text?
And "Suffer the little children
To come unto me" is the next.

But the last one is the shortest:
It is only "God is love."
How kind he is in sending us
Such sweet verses from above!

He knows that chepters I can't learn,
So I think he sent those three
Short easy texts on purpose
For little one's like me.

Half a Victory.

I will tell you how it was. Jack had been told he must not go to see a certain boy called Sam without asking his father's permission. Sam lived in a place where there were a great many boys, and Jack loved dearly to be with them. There were many things to play with, and everything was very pleasant. One day some of the boys said to Jack, "Come, let's go down to Sam's." So Jack started with them, although he knew he was not doing right. but after he had gone some distance, his conscience troubled him so much that he could not bear it any longer. He was disobeying his father, and he could not be happy. He determined he would leave the boys, run home and ask his father's permission, and then he could go with a light heart. But he was ashamed to tell all this to the boys, so he pretended he did not want to go any farther, and said: "G boys, I don't care to go down there; I'm going home." So he started back to ask his father's permission. This was given, and he went off merrily, almost overtaking the boys in his haste to get there.

Now this was only half a victory. It was better than nothing, but it was not a right good, honest victory. If little Jack had done quite right, he would have said at first, "Boys, I can't go with you, until I have asked father." That would have been a whole victory. He would have told the truth and been obedient, too.—*Selected.*

A poor, simple-hearted African once went to Mr. Moffat, the missionary, and told him, with a laughirions face, that his dog had torn his copy of the New Testoment, and swallowed some leaves of it; and thet he was grieved about it, for the dog was very valuable.

"But," said the missionary, "why do you grieve so? You can get another Testament, and the leaves will not hurt the dog."

"Ah" said the savage, "that's what I fear. He is a good hunter and a good watch-dog and the New Testament is so full of gentleness and love-thet I am afraid he will never be of service again!"—*Well-spring.*

Freemasonry Forty Years Ago

Strength of Masonry.

Are the people aware of the vast power of the great amount of machinery that een at any moment be brought to hear against them! If they are not, let them reflect that there are in this country shout six hundred thousand members of the institution who can do any act which designing men shall think best to have done; and all they do to he done in utter darkness, where they cannot he watched. We say, if this is not a dangerous institution we should like to be informed where one exists. We have often heard the remark, that "two hundred thousand men, secretly organized, could govern the country. What shall we say of six hundred thousand men secretly at work! Is there no danger! Not a day passes hut we are told it is not in the power of any one man or body of men to put down Masonry. Is this not evidence sufficient to convince the most unbelieving that Masonry is dangerous! What! an institution in our very midst, that it is in the power of no one man can not be put down! If this is true, it is also true that if they are not put down, they will put down all that dare oppose them; for let it be understood that taking away their chsiter rights, and destroying their corporate bodies, does no good. They are a law unto themselves, and are hydra-headed, as they contend, so that if one branch is removed others will sprout. This of itself, should he sufficient warning when such an institution has grown up among me as it has unknown.—*A Seceding Mason in the Boston Telegraph.*

Judje Swan's Opinion of Masonry.

The following letter from Judge Swan, was undoubtedly written with great caution and reserve; but judging from the manner of the communication, the writer has, doubtless, facts in store which the public ought to have possession of. It seems that the writer became eo well convinced of the corrupting influence of Masonry in the courts of justies and otherwise, that he abandoned the institution more than ten years ago, and before the excitement occasioned by the murder of Morgan had arisen. Judge Swan is a gentleman extensively known in this state and needs no commendation to entitle his statements to implicit confidence. He has long and violently suffered under the injuries inflicted on him by Freemasonry; and having by his known integrity sustained himself in public estimation we hope he will now speak out to the confusion of his Masonic persecutors.—*Hartford Intelligencer.*

Extract from a letter of C. Swan, Esq., of Sharon to a friend.

DEAR SIR:—In answer to your inquiries as to my present views of Masonry, my answer will be brief. My views of Masonry have undergone but little change for the last ten years, and since that time I have renounced and disclaimed all connection with the institution. I have never been further in Masonry than to the third degree, and all the knowledge I have of its mysteries, was obtained before I was 22 years of age, and so early was I convinced of the impropriety of fostering any secret societies in this country that I never joined a lodge in Connecticut, where I have always lived from childhood, except for a period of about two years, during which time I was initiated.

Since I was 22 years of age, I have never visited a lodge, to my recollection, except when urged to do so by some of its members. The last time I entered a lodge-room is more than ten years ago, and a special messenger was then sent to procure my attendance after I had declined several invitations The disasters which I experienced in consequence of attending that meeting, and which I have never doubted were brought upon me by Freemasonry, are so well known to you, that I will not attempt to give you a detail of them, and as I take no pleasure in recurring to this period of my life, I hope you will be satisfied as to my present views of Masonry, when I add, that I do not believe than any secret societies in this country are necessary or useful, but that jin my opinion, Freemasonry is, and has been, the most dangerous of any, and that in many cases it has been the cause of great injustice and suffering even in our courts of justice.

Yours, etc., [Cyrus Swan.

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VOL VI. NO. 4 CHICAGO, TUESDAY, SEPTEMBER 30, 1873. WHOLE NO. 1 3

The Christian Cynosure.
WEEKLY AND FORTNIGHTLY.
No. 11 Wabash Avenue, Chicago.

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Freemasonry and the Knights of the White Camelia.

The oath of the Knights of the White Camelia, a Ku-Klux organization, is given below. It is found on page 276, vol. iv., Louisiana Contested Elections, a report of a Congressional Committee, which sat in New Orleans, in May, 1869.

"You solemnly swear in the presence of these witnesses that henceforth you will maintain and defend the supremacy of the white race upon this continent, and at all times observe a marked difference between the white and negro or African race; that you will do all in your power to prevent the political status of this country, in whole or in part, passing into the hands of negroes or other inferior race; that you will never fail to cast your vote against a person opposed to our principles who may be a candidate at any election for any office of honor, profit, or trust, unless prevented by severe illness or other disability; that you will never marry any woman that does not belong to the white race; *that you will obey the orders of those who by our statutes have a right to give orders;* that you will at all times and in all places respond, if at the peril of your life, to a sign of distress or cry of alarm coming from any Ku-Klux member of this order, and that you will defend and protect them, and will do all in your power to assist them through life; that you will never divulge to any one, without authority, the existence of this order or its signs of recognition, its password, its signal of alarm or distress, or the name or names of any of its members, or anything whatever that you may see, hear, or know concerning this order. You further swear that you will always cherish those principles and use your influence, your intelligence, and power, to instill the same into the minds and hearts of others. For the faithful keeping and performance of this oath you pledge your life and sacred honor."

The old argument for joining the Masonic society, that Masons will find friends among pirates and similar characters, is abundantly illustrated in this report. On page 286, Edward Harking, a police officer of New Orleans, testifies that he was taken prisoner by the Innocent's Club, a band of murderers, composed principally of Sicilians. He says: "They took me up through St. Anthony's alley to the Orleans hall-room, the headquarters of the Innocent's Club, and there I found some Masonic friends. Those who captured me told me they wanted me to go with them and take Bibich prisoner. Whilst they were talking I escaped and got back to the station, and when I got there I found they had Captain Bradly in charge."

"Q. After they had carried you up to the Orleans hall room, did they make any effort to restrain you?—A. I met some parties, Masons, that recognized me. They talked in Spanish, and incited me to take some wine and became very friendly, and filled my pockets with cigars. They wanted to detain me and not let me go, but I got talking with somebody else and managed to escape."

John R. Williams, of Rapids parish, examined by Mr. Stevenson, testified: Q. "Do you know the Knights of the White Camelia?—A. Some little—slightly. I went into one of their meetings by mistake, thinking I was going into a Masonic lodge.

Q. "Then did they make you a member?—A. Yes, sir; they sent me out first, and afterwards made me a member."

General J. B. Steedman, a union soldier during the civil war and appointed by Andy Johnson collector of internal revenue in New Orleans, made the following exhibition of himself: Q. "In addition to these clubs, there was an organization known as the Knights of the White Camelia? You were a member, I suppose?—A. Yes, sir.

Q. "You of course went through the initiation, and took the oath, or made the promise?—A. I took the obligation.

Q. "It was in the form of an oath, wasn't it?—A. I decline to answer anything about that.

Q. "Well, we have had other members here, and they have all answered to the questions put to them.—A. I should not. I think that case was decided in Pennsylvania on the subject of Masonry. There is nothing in the organization that conflicts with my duties as a citizen and a good citizen of the United States.

Q. "This was a political organization. One member has testified clearly that this was the purpose?—A. I do not regard it as such. I did not regard it as a political organization pure and simple. It has a political bearing, but it is not gotten up as a distinct political organization.

Q. Nevertheless, as it is a semi-political organization, there is no doubt of the propriety of questions concerning it. At any rate the committee has passed upon this question. I do not know that I shall desire to ask you many questions, but the committee is bound to maintain its authority.—A. Well, I would not violate any obligations I have taken, anyway.

Q. "Do you not consider the obligation here to be more binding on you than any promise, or oath, or obligation you have taken in that order?—A. No, sir, I do not. I am a member of the Masonic fraternity, and if you chose to ask anything about that, I would not answer.

Q. "Do you compare this organization to Masonry?—A. It is a secret organization.

Q. "Do you think any man has the right to refuse to answer questions as to any organization?—A. I do, unless it is for the purpose of committing crime.

Q. "But who is to be the judge of the purpose of the organization?—A. Well, the witness is to a certain extent to judge what would be the violation of an honorable obligation.

Q. "But how are we to decide whether it is criminal or not?—A. It must be in some way connected with a criminal charge to compel him to answer.

Q. "I do not see any difference between criminal and civil inquiries. Can you point out the distinction?—A. O, yes, sir; I think the distinction is very patent. I believe it has been conceded that if a man has taken an obligation that does not conflict with the public interest, that he will be shielded when questioned about it.

Q. "You decline to answer the question, then, whether you took an oath?—A, No; I say I took an obligation.

Q. "And I ask was that in the form of an oath?—A. I do not see there is any difference.

Q. "Did you take it in the form of an oath?—A. I agreed not to disclose the secrets of the order."

Another witness, William A. Wilder, of St. Helena parish, does not know whether his obligations as a Mason are higher than the obligations of a citizen under oath. Hear him:

Q. "Did you personally know anything about the Ku-Klux fellows?—A. No; nothing but hearsay.

Q. "Did you ever make any personal inquiry with a view to satisfying your own mind as to who they were, and what they were, and what they wanted to do?—A. I satisfied myself that there were such people.

Q. "How did you reach that point?—A. I do not want to tell you, because I have other obligations which I must keep.

Q. "You do not mean to say that you were one one of them?—A. No, sir; but I wish to tell you that I learned it as a Mason.

Q. "And do you think that your obligations as a Mason are higher than your obligations as a citizen under oath?—A. I do not know; but these were the means I had to find out that there were such people." A. B.

An Answer to the Inquiry. "Ought Christians to be Good-Templars."

A PAMPHLET BY ANDREW BOWDEN, PASTOR OF THE BAPTIST CHAPEL, BACUP, LANCASHIRE, ENGLAND; May, 1873.

No apology is required for requesting the attention of Christians to this subject. The organizations which calls itself the Indedendeot order of Good Templars, in many parts of our country has spread with great rapidity; numbers of the ministers and members of our churches have identified themselves with it; time, influence and support are withdrawn from other objects and devoted to the order; its meetings and services often take the precedence of those previously arranged for by the church; and for its origin and mission it claims an importance sod a rank second to no other organization in the world. On these accounts it demanded our examination. Having given it that, even at the risk of a little local and temporary ohloquy, we feel called on to state our conclusion. If any of our statements are incorrect, or our reasonings erroneous, we shall be grateful to have the mistakes rectified, and shall very gladly renounce them.

Let it, however, be distinctly and clearly understood at the outset, and remembered throughout, that our inquiry has nothing whatever to do with the principles of total abstinence. We review the order as entirely distinct from these. Teetotalism is not by any means Good Templarism. It is true, the total abstinence pledge is a part of the "solemn obligation" which all the members of this order are required to take, and the advancement of the temperance cause was the professed object it had in view. It was, we believe, by this profession, together with the religious character it assumed, that many good men and women were induced to ally themselves with it. But the avowed objects of a society, and the constitution and workings of a society, are very different things. We may entirely approve the one, and entirely disapprove of the other. Total abstinence is not all that is implied in becoming a Good Templar. Apart, therefore, from its temperance garb altogether, our inquiry is, Are the constitution, the principles, the religion, and the modes of operation of this new order, such as to render it consistent for Christians to be identified with it? Our examination has led us to the conclusion that they are not. In support of this, we select, from among others, the following reasons:—

I. THE ASSOCIATIONS OF THE ORDER.

The Christian, joining this order, enters into a forbidden fraternal fellowship with unbelievers. If words have any meaning, he enters into that union prohibited by the Apostle, 2 Cor. 6: 14:—"Be not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an unbeliever?" That these words refer to this very thing is evident by considering—*First*. The brotherhood and fellowship of Good Templars. It is not a union such as men of different creeds and characters sometimes enter into for the furtherance of an object in which they are all agreed. It is a union in which all the members are supposed to have the closest brotherly and religious fellowship with each other. This fraternity pervades all the literature of the order. Words are found insufficient to convey the brotherly affection which is to be cultivated, and exists: hence we are constantly meeting with such phrases as "the perpetual friendship," "the oneness of the order," "true and lasting brotherhood." In "Good Templarism Defined," and sent to us from the head office, pp. 17, 18, we read:—"If the words of our Ritual and the teachings of this service mean anything at all, we must accept this brotherhood in its highest sense, and mean thereby all that the closest identity of interest and affection can suggest, or the finest expressions of hope and charity convey." Well, then, observe, *Second*, of what this highest brotherhood is composed. Some lodges, owing to the district, or other causes, may differ in their moral and religious elements from others, but then it is to be remembered that lodges are not separate societies; they are parts of one whole: all the members throughout the world are brethren. It is with the composition of the order we have, therefore, to do. What are the qualifications for membership? Here, indeed, the "Manual" and the "Constitution," both bearing the seal of the order differ from each other. The former, (p. 16) states that, while the doors of a church are closed to him who cannot assent to its creed, "we," it says, "throw open our doors to admit him, and all who desire to lead the lives of total abstinencers; and hence aim to unite in this crusade all creeds and all who can subscribe to the total abstinence pledge." But the "Constitution" says (p. 4):—"No person can be admitted to membership in this order unless he believes in the existence of Almighty God as the Ruler and Governor of all things, and is willing to take our pledge for life: under this rule we welcome all classes to our order." Now, suppose we take the latter law as the practice, and allow that the order, like the church, has a religious creed or faith, which is a "bar" against the atheist, however textual he may be in his desires or habits, what a religious fraternity there is then! Deists of all grades and of all characters; Swedenborgians, Unitarians, and Universalists; Sabbath-breakers, swearers, and sensualists, are welcome to this order; and to all these a Christian Templar must be a brother "in all that the closest identity of interest and affection can suggest, or the finest expressions of hope and charity (love) can convey." With such he meets around their common altar;" join with them, as brethren, in "solemn rites" and "sacred services, and devotions, be it observed, which, so far as they are made known to those outside, are purely Deistical or worse, and joining in which the Christian must part company with his Intercessor and Redeemer. In the "Book of Odes," which is used in their "solemn services," the Saviour is not only left out, He is cast out, and the Doxology which we usually sing in our congregation is, for that purpose, altered thus:—

"Praise God from whom all blessings flow,
Praise him all creatures here below;
Praise him for all his goodness shown,
For health, for friends, for joy, for home."

The Constitution of the order gives nothing to complain of in all this. It is in harmony with its principles and what those joining it have a right to expect, if not demand. But ought it to be a question for a single hour with a Christian man or woman whether the religion of Christ gives liberty to become part of such a brotherhood, and have communion with it in such services? Are not the honor of God's Word, the entire teachings of the Christian church, and all the instincts of the new life, in direct opposition to brotherhood and fellowship with those who avowedly reject Christ, and make no pretence of being under the sanctifying influence of His grace? What though these unconverted men and women agree with us on the questions of total abstinence and the existence of an Almighty God, does that make them Christians and constitute them our brethren? We have seen many a promising character blighted, and not a few terrible shipwrecks of faith and a good conscience, by such unholy alliances as this. We fear we see the incipient stages of the same end in some cases now. Where fore, from professed brotherhood, from "fellowship," "concord," and "communion," "come out from among them and be ye separate, saith the Lord." Intercourse with the ungodly, while in this world, we must have; efforts for the conversion of men we are to employ; but fellowship, concord and communion with them as forbidden by Him who has "set us apart for Himself, that we should show forth His praise.

[Arguments from the obligations and conditions of admission and from the altruistic tendencies of the order will appear hereafter.]

Nathaniel Colver

BY A. B. LOW.

A memoir of this eminent minister of Christ, by Rev. J. A. Smith, of the Chicago *Standard*, has lately been issued from the well known publishing-house of Lee & Shepard, Boston. I have not seen the book; but the following, from an extended notice in the *Watchman and Reflector*, I think worthy of record in the *Cynosure*:

It was during Dr. Colver's ministry at Fort Covington, N. Y., that he renounced Masonry. It is thus told by the biographer: "He had been led to believe that in becoming a Royal Arch Mason he must swear to conceal such secrets, murder and treason not excepted.' Such an oath, he had declared, his conscience, troubled already by those obligations of a similar kind which he had iecurred, would never permit him to take. So much, indeed, had he been influenced by these scruples that for a cosederable time he had absented himself from meetings of the lodge, and was already contemplating entire withdrawal. It was not permitted him, however, to prosecute this purpose in the manner preferred by himself. Being pressed to proceed in regular form to the next degree, and a meeting of the lodge having been called with a view to afford him the opportuetty of so doing, he was urged to attend, prepared for two expected ceremony of initiation. He expressed to certain intimate friends in the order his strong objections to so-doing, and that his purpose was nearly formed to proceed no further in Masonry. They endeavored to remove his scruples, and indeed went so far as to give him the impression, if not the positive assurance, that the clause which constituted his chief difficulty was not in the oath. It seems to have been their hope that, once in the place of meeting, surrounded by the accustomed paraphernalia, and faced by authoritative mandates on the part of his Masonic superiors, he would yield and take the oath. They should have known their man better. The Rev. Dr. of latter-day Nathaniel Colver was an extraordinary thing to enter a sensible man's brain. After much urgency he consented to attend the meeting of the lodge, and upon the appointed evening appeared there, accordingly. He was taken to the room prepared for the initiation, in the customary way. The official persons to whom the direction of the occasion belonged were present, with their usual preparations. One with a naked sword, in his hand stood at the door. The ceremony proceeded until that part of the oath was reached which contained the words, 'murder and treason not excepted.'

"'I cannot take that oath,' said Mr. Colver.

"'You *must* take it,' replied the chief official.

"Mr. Colver drew himself up, with an expression of strong indignation, and in his firmest and most emphatic way answered, 'Gentlemen, I shall never take that oath!'

"'You cannot leave this room alive, unless you do,' was the reply.

"This was too much. Those officiating in this scene were mostly his personal friends of long standing; men holding high positions in society, one of them a judge. It was hard to take a step likely even to alienate them, and if it had been possible to yield the point now at stake, their personal influence, apart from any threats, would have prevailed. But threats, and the exhibition of a drawn sword, with a view to intimidate, roused all Mr. Colver's manhood. In a few emphatic words he set before them the enormity of the wrong they were doing; and the nutrage of attempting to impose a burden upon his conscience against which his whole moral nature rose in protest, and then turning, walked straight past the drawn sword at the door, and went his way. This, of course, completely ended his connection with Masonry. From that moment, his course was clear, and from that point onward, we find him a champion of those views which hold all secret orders whatsoever as wrong morally, dangerous politically, and to be discountenanced by every good citizen, above all by every Christian. His 'Renunciation' appeared soon after."

I am reminded in this connection, of an episode in Dr. Colver's life which may not have found a place in the published memoir. For several years after he renounced Masonry, the Dr. was constantly annoyed by attempts, on the part of certain ministerial brethren, of "jack-Mason" proclivities, to check his growing popularity and influence, especially within the bonds of the association with which he was then connected. These envious spirits not only opposed him in debate, but called in question the purity of his motives and the morality of his private life. At one of the meetings of this association at the close of a discussion in which some of his opponents had indulged pretty freely in personalities, the Dr. suddenly sprang to his feet, his black eyes sparkling with mischief, and addressed the chairman: "Mr. Moderator, slow me one word more—just one word. I am aware that the time allotted me by the rules is exhausted; But I beg only for a moment." No objection being made, the speaker continued: "When I renounced Masonry, the devil sent all his big dogs after me, snarling, and growling, and making a terrible fuss, till they found it was of no use, and gave it up. This was some time ago. But the paltry little whiffets, instead of profiting by the experience of their leaders, keep yelping around yet!"

Whatever may be thought of this method of honoring the precept, "answer a fool according to his folly," one thing is certain; it succeeded in securing decorum on the part of the "whiffets" aforesaid during the remainder of the session.

By the way, I am curious to know whether the author of the memoir, after apparently indorsing Dr. Colver's version of the Royal Arch oath, will still persist in deprecating any action tending to the exclusion from Christian churches of those members who take, administer, and defend, such heaven-insulting obligations.

Timber Creek, Iowa, Sept. 10.

Servants of Christ, Stand Forth!

DEAR EDITOR:—If the following will be of value to "the cause" please let it go on the wings of your "Guiding Star," for and near. It comes from one of our most able and devoted ministers in the country, and is a solid testimony against secret societies. There is only one course for every honest man to take. Every minister who knows of the evils of secret societies, as Freemasonry and Odd-fellowship, is in duty bound, as much as John was to reprove Herod, to declare in unmistakable language in the 'open field,' that secret societies are a curse, and not a blessing to humanity. The question is, Has Freemasonry ever been proven to be a malicious, arbitrary, and Christ-rejecting institution? There can only be one answer given, and that without the slightest modification or qualification, which is, Yes! Yes! Otherwise all human testimony goes for naught. The question being answered, every holy man's duty, and that of every church is made plain. If it is, as Finney says, "a virtual conspiracy against both church and state," who are guiltless that refuse "to lift up their voice like a trump" against it? But now for the letter.

TARRYTOWN, N. Y.

"Dear Bro.—Now, as to Masonry, I abhor it. Though I think many are drawn into it blindfold, and when once in they do not know how to get out, or they dare not try. I have fought it openly together with Odd-fellowship by moonlight, essay, discussion and private appeal, but I have concluded that ance inside the Temple of Masonry there is little hope that any will renounce it unless another Morgan affair should occur. So my efforts now are directed more to a quiet effort to prevent men from joining. [Has the light become darkness? or, is a better way to let Satan and wicked men—policy men, self-seeking, honor-lusting men—have their own way to devour and destroy?] But I admire the heroism of men who dare to openly expose it. And the fight is increasing. If I can lay my hands on a paper I once wrote to present T. W. G. from joining the Masons I would give you some points . . . Notwithstanding ALL, and all that has ——— has suffered from them in conference, he went over to them. I have a large number of my congregation who are Masons. I have no doubt you will follow your light in opposing the "mystery of iniquity." And I do not see but that you maintain a good spirit in the fight. 'So mote it be.' Yours fraternally in the Lord."

W. M.

To his own master every man standeth or falleth. But if Freemasonry is the "Mystery of iniquity," so known and understood, and that iniquity is deluging churches, ours, (the M. E. church) in particular, can those who know this and are reticent, allowing Christ to be "wounded in the house of his friends," be thought worthy in the day when "he maketh up his jewels?" In unmistakable language, Are they the friends of Jesus? If I knew there was a person in my family received as a friend, but ascertained to be one of the mystery of iniquity, and of courses corrupting and intendieg to ruin my children and their mother, what kind of a father and husband could I be considered, should I nay, Well, let the doctors remain; let the mystery of iniquity work, I will direct myself to a quiet effort to prevent others from getting in! Answer who will. The Lord hasten the time when skulking Israel shall come forth from the mountain out of his hiding place.

THEOPHILUS.

Pittaford, N. Y., Sep. 1873.

Pay Up.

Pay up! If you have money pass it along. Haul out the old purse, and hand over the dollar; you owe it; it is not yours; pay it! You do not know when you will ever see another dollar!

Perhaps you never ought to see another till you learn what money is made for, and cease to hoard it up. But whether you ever see another dollar or not, this one is not yours, that is clear, if you owe it for an honest debt, and do not actually need it for yourself. Pass it along, pay your debts, and trust in God to bring it back again in his own good time. Money is made to be used, and the way to use it is to pay your debts. A few dollars *used* in a community will pay all the debts, and leave everybody clear, and with as much money as they had at the beginning; a few dollars hoarded makes everybody trouble, and does no one any good.—*Ez.*

The Lord Chancellor of England, formerly known as Sir Roundell Palmer, has given the following opinion:—"The law which upholds the institution of the Sabbath, being a law of Christianity does more to educate and maintain a sound moral sense in a Christian people than all the museums and picture galleries which could be thrown open to them." There is a thousand influences at work, we fear, to destroy that institution which the Lord Chancellor says educates and maintains a sound moral sense in a Christian people. The amusements which desecrate the days are multiplying, and receive the official sanction of gr at corporations and municipal governments. Sunday excursions to Long Branch are among the customary things of the summer. A band, we understand plays in Fairmount Park, Philadelphia, every Sabbath, and crowds go to be amused, as they go on any of the secular days of the week Is the "moral sense" of this Christian people likely to continue pure and active in the midst of such scenes?—*Christian Statesman.*

L ve, if nothing else, inclines the soul to feel its ejlplessness and be prayerful,—to place its treasure in a father's hand.

NOW is the best time to push for subscriptions among your neighbors.

The Christian Cynosure.

Chicago, Tuesday, Sept. 30, 1873.

Pros. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Cynosure Editor, 81 N. Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

Conventions.

State of Indiana, Westfield, Hamilton Co., Oct. 20th.

State of Wisconsin, Ripon, Oct. 22d.

Annual meeting of the N. E. Pennsylvania Association, City Hall, Carbondale Pa., Oct. 15th and 16th.

Lagrange county, In., Lagrange, Oct. 11th.

In a letter received too late for insertion this week, Bro. C. G. Fait of Linguiner wishes to correct a statement made in his letter of two weeks ago, to the effect that the individual called to officiate in his stead was an Odd-fellow and a high Mason. He was misinterpreted in regard to the first connection. The gentleman is not an Odd fellow.

The following numbers of the Cynosure are wanted at this office and will be paid for in trade; Fortnightly, Vol. V., numbers 5 and 6. Weekly, Vol. I., numbers 4 and 7. Vol. II., two copies no. 1.

Our national political convention makes progress, slowly but surely. The last is from Rev. L. N. Stratton, Syracuse, who says: "I think we shall get up a state meeting here this autumn. If you and others think that a National Political meeting should be held, and a party launched, could we not hold these at the same time? That meets my mind. I wish we could get it into Albany, Brooklyn, or New York."

Our National committee will earnestly consider the subject and act as wisely and as fast as we can. A letter from Rev. J. C. K. Milligan of New York city says; "We had a meeting of Anti-masonic friends. It was heartily agreed to make arrangements, if possible, for a course of lectures here, including full or partial courses also in Brooklyn, Hudson and Jersey City." Perhaps these lectures should be had before larger meetings there.

Our lecturers still speak of two or three hour speeches as though that were a fest. Ordinarily such a speech cripples the speaker and confuses hearers. Once in four years such a speech may be made on the stump. But in ordinary preaching or lecture service, it is a mere diarrhœa of words. A few points, clearly stated and illustrated, so as never to be forgotten, leaving the hearers wishing for more—followed by clear, forcible, earnest instructions as to the vital necessity of every one taking the paper, and contributing to the cause—this is the lecturing needed.

To-morrow will be "Black Friday" in Philadelphia. The largest Masonic temple in the world is to be dedicated on that day, preceded and followed by a series of Belshazzar banquets "with religious, solemn rites and ceremonies paid to no god but "the god of this world," in whom his votaries of all nations agree. Just so truly as such things destroyed the Hebrew nation, so truly will they destroy us.

Harpers' Weekly, sold in all the cars and read by the million, contains a respectful notice of the Philadelphia conference in the First Reformed Presbyterian church, of the "remarks" found on the first page of this paper, and of the prospective lectures against the lodge this winter.

The Universalists in convention in Washington, D. C., Sept. 18.—

Resolved. That, as Universalists, we honor Mr. Greeley for his unswerving loyalty to our church, and faithful devotion to its interests, never diminished by worldly success or pomp, and that we recognize in his unselfish devotion to his common country, the practical application of the fundamental ideas of our religion—the Fatherhood of God and the brotherhood of man.

The *Masonic Advocate* for August says: "The theology of Masonry was established long before the advent of Christ upon the earth, and is based solely upon the fatherhood of God and the brotherhood of man. This is its creed."

Thus these two creeds are one.

KNOW-NOTHINGISM is revived in California under the name of "The Order of the Crescent." The moon-shadow of Know-nothingism divided the abolitionists and staved off the issue of slavery or liberty for one or two presidential elections. Like the cholera and other epidemics, it lives in its embers, and returns at intervals to plague mankind. This "Order of the Crescent" is a politico-religious secret conspiracy against the secret conspiracy of Jesuits and priests, to keep them out of office. In the end it will help them; as Good Templarism, and all secret conspiracies against vice, not appealing to conscience, but to fear, will help vice in the end. We know who said, "In secret have I said nothing;" and He will yet "have dominion from sea to sea and from the river to the ends of the earth." The Chicago *Tribune* closes an editorial on this order with the following forcible and just remarks:—

"There is little probability, however, that the Order of the Crescent will last any considerable length of time. The history of organizations of this character has always been brief, like that of the Know Nothing party, which had a much wider range of action than the Order of the Crescent. There can be no more dangerous and injurious influences at work under a Republican form of government than secret political organizations, especially when their effect is to stir up religious animosities."

THE FARMERS.—We have received the following pertinent and sensible suggestions from the Rev. B. T. Roberts of the Free Methodist church:—

ROCHESTER, N. Y., Aug. 13th, 1873.

Dear Brother Blanchard:—It seems to me we ought to make common cause with the farmers. The grievances which they suffer are real, and secret societies, rings and combinations are at the bottom of these grievances. This we should show them and encourage them to form open organizations for the redress of their wrongs. . . . In fact it seems to me that the anti-secret society men should champion the farmer's movement.

We fully accord with these views of Mr. Roberts. The *Cynosure* has often urged the open club, and has published forms for organization.—

EDWARD BEECHER ON ETERNAL PUNISHMENT.—Having written columns of multiflorious learning in his brother's paper, he thus declares what he wishes to do by it:

"We aim to open the way for a true understanding of the opinions of the fathers as to the meaning of the words of Christ at the judgment, and to show that they did not feel themselves bound by them to the belief of the eternity of future punishments.

It does not prove that they are not eternal. There may be evidence from other sources that they are so. But, by the words of Christ in the judgment, the early fathers did not feel themselves bound to any particular view, and, accordingly, thought and reasoned freely on the whole subject."

As we have had friendly relations with this brother (who in 1866 made a report concerning Freemasonry to his State Association in Ottawa, Ill., containing these words: "By it [the lodge] Christ is dethroned and Satan exalted," for which words he has suffered since) we wish to appeal to him, whether the above on such a subject is either honest or right. If there is a heaven and hell, we are going to one or the other, and want their ideas cleared concerning it, not confused.

We submit the following:—Christ's words in Matthew were meant for the honest "common people." We can understand a simple Greek Testament now as well as "the fathers." If human speech can utter the idea of endless punishment, Christ's words do so. If heaven is eternal, then, plainly, hell is. Christianity in the day of "the fathers" was even more wretched, and society more wretched than it is now.

Dr. Edward Beecher must very soon give account to God for "idle words" in his series of patristic lore, to teach men in their way to eternity, that the fathers did not feel bound by Christ's words to believe; without teaching them what they did believe on this awful subject. How can he meet his readers on the left hand at the bar of Christ, and answer their terrible indictment: "You confused us with your learning and sent us here. You knew how to be explicit, but you wished to cover your brother's position, and justify it, which was to have no particular belief himself, nor let others. You unsettled our convictions, and here we are."

BARBARISM IN YALE COLLEGE.

RELATED BY AN EYE WITNESS.

An alumnus of Yale College, speaking of the election of Wm. M. Everts, for whom he voted, as trustee, remarked that Everts was a member of "The Skull and Bones," and well knew from experience the nature of the college secret societies which he recommended the trustees to suppress.

"Did you," I asked, "belong to any of those societies in Yale?"

"No," he replied; "that I have witnessed their initiations." "The college Seniors were invited to witness from a gallery, the initiations of the lower classes."

He said the "Skull and Bones" was named from the circumstance that a delegation, armed with a literal human skull and cross bones knocked and rattled the same against the doors of their candidates elect, at midnight, which was their time of meeting.

My informant then described the different modes of initiation which he had witnessed. The candidates were gathered after night, by members dressed in a grotesque costume, furnished by a New Haven Jew who dealt in such things; and if on the way to the hall, which commonly led by the college restaurant, the candidate treated his conductor to an excellent supper, it lightened the savageness of his initiation. But if he was poor or "stingy" he was put through without mercy.

I told him that a friend of mine, the son of a wealthy banker in Indiana, was not tossed in the blanket, or "hazed" at all. "That must have cost him one hundred and fifty dollars," was his reply. "I saw how the immense sums spent in night entertainments by these societies are procured. The wealthy are let off for money; while the poor furnish at once the amusement and money by the man degrading initiation which the wealthy pay to get rid of.

The candidates he said, were brought in blindfolded, and put in a sort of marriage at the end of the hall; from which when the orgies began, they were taken by operators who ran them at breakneck speed the length of the hall; where the blinded and befooled wretch was put into a simple dry goods box; pad-locked down close, and then, with rope and tackle, jerked suddenly to the top of the hall, which was in this case, some twenty or more feet. Suddenly the bottom of the box was jerked out, and the candidate came down sprawling upon a large rail-cloth blanket, rigged with poles at the edges, in the hands of a dozen or twenty stout and practiced fellows, who tossed him nearly back to the box he came from, till they were satisfied, and the master of ceremonies says, "Let him fall."

Another interesting ceremony was lashing the candidate to a machine in the wall of the room; head, shoulders, arms, body, legs and feet, and then by joints in the same bending his head and feet as near together as practicable and whirling him round and round as axle, head over heels, till giddy and near swooning. Another was, to place the hoodwinked candidate in a shallow box on wheels and running him at full speed, the length of the hall, over sticks of lumber about two inches square lying across the floor, and jolting and throwing him around so as to require all his strength to hold on. If in all or any of these delightful college performances the candidate does not wince or beg off, but goes through with the stoicism of an Indian, or utters witty remarks, he is a brave fellow; but woe to the wretch whose weak constitution or acute sensibility makes him to flinch!

"But," said I, "suppose one refuses to go at the summons of one of these hideous messengers." "If he says, 'I go to the Gamma Nu,' and treats him respectfully," was replied, "he is let off. But if he simply refuses they double teams on him, and perhaps hit him over the head with a sort of paddle like a policeman's club."

"And is it possible," I continued, "that citizens of New Haven are aware of this system of extortion, rowdyism, night feasting and general devilry."

"Many of them have witnessed these initiations. Dr. Bacon has witnessed them."

"And yet," I replied, "Dr. Bacon, in a letter to the Boston *Congregationalist*, came down on a New Haven daily which published the fact that a student had the bones of his fore-arm broken while being initiated and was taken home in a carriage, with an affected lordly contempt, and spoke of the secret clan, the 'Delta Gamma.' I think, as a harmless debating club."

The object and end of this training, horse-play, buffoonry and midnight hazing with human souls and bones, is, to extort money to run the concern; to handle, subjugate, tame and intimidate human beings, made in the image of God, to hold night revels and feasts; and to mingle enough of the awful, mysterious, and mock-solemn (for in the midst of this devil's bedlamism, honor is appealed to and oaths and obligations administered) to generate in many an infidel heart-loathing of the solemn ceremonies of religion; and confound the ideas of morality and religion in all.

One thing particularly struck me. The candidate while lashed tight to his stocks, in a horizontal position, had the head-work removed from his eyes, permitting him to see, by dim and awful gas light, a huge glittering sword, of tin perhaps, but looking like steel, suspended over his throat; and, in the midst of some awful threatening words, let fall and striking on some obstruction within an inch of his naked neck.

And these, on the word of a gentleman whose veracity needs no endorsing where he is known, are the secret societies of Yale College, which have undermined, eaten out and spoiled the old societies, Linonia and Brothers in Unity.

EDITORIAL LETTERS FROM THE WEST.

COLLEGE SPRINGS, Page Co., Iowa, Sept 16, 1873.

Since my last I have lectured once at a schoolhouse in Highland township; once in the Baptist church in Agency City, both in Wappello county; once in the Congregational church and twice in the United Presbyterian church in this place.

At Highland there was a full house and interested and respectful attention, with the exception of a few slight manifestations of rowdyish sympathy with secretism. One gentleman Odd-fellow exemplified the ennobling and refining influences of that honorable handmaid of benevolence and religion by going out during the lecture with a stamp and a slam, and with the company of a few thoughtless boys parading round the house and making a noise like a dog; even scratching and barking occasionally at the open window. One lady(?) when presented with a tract declined accepting it saying, spitefully, "I would not read the stuff." But the audience generally seemed to receive the truth gladly, and contributed liberally toward the expenses of the lecturer; save only the Masons, who having said before his coming that they would willingly help pay for the lecture because this agitation was making Masons fester than they could possibly do it themselves. These had whispered it around, as I afterward came out, that the lecturer promised from Chicago had failed to come, and Bro. Harrel had picked up a substitute somewhere on the road and was palming him off upon them as the editor of the *Cynosure*, and of course their self-respect would not permit them the luxury of exercising their Masonic generosity by paying as they promised. By this ruse they also kept some others from paying as they would otherwise have done.

At Agency City the congregation was respectable and respectful, but not crowded. Masons and Odd-fellows were as well represented as the other classes; but were silent. A few books were sold, but no collection taken up. There are a number of decided Anti-masons there, among them the worthy pastor of the Free Will Baptist church by whom we were hospitably entertained. The most of his members are anti secret, but they have taken no public action and have been mostly silent and the lodges have profited by this inaction. The result is flourishing lodges and languishing churches.

At Clarinda, the county seat of this county, through which I had to pass, a merchant of high character related to me the following:—"A worshipful master of a lodge in Washington county of this state came here a few months ago, and in a free conversation with a leading Freemason held in my presence asked one Clarinda Mason: 'How is our order getting along with you?' The Clarinda Mason replied, 'Very well indeed.' The Washington worshipful expressed much gratification; 'But,' said he, 'that cannot be said of our county, the Anti-masonic fanaticism has got such a tremendous hold that we are well nigh ruined. It is hard work to get on at all or even to keep from disbanding entirely."

That then is the way discussion and light make Masons in Washington county. It will work so anywhere if Anti-masons are wise, and faithfully exhibit the truth in the meekness of a consistant Christian spirit and life.

Our three lectures in Amity or College Springs, were listened to by full congregations. Books and tracts were in brisk demand, several copies of the *Cynosure* were subscribed for, and fair collections were taken up. I found here much intelligence on the subject. There has been much discussion, ministers have spoken out and the three principal churches have taken the position of non-fellowship with persistent adherents to the principle of enforced and permanent secrecy. An auxiliary of our National Association has existed here some three or four years, but had become dormant and needed reviving. At the close of our second lecture a meeting for this purpose was notified. That such a reviving is much needed is evident from the fact that notwithstanding almost every body in the place are 'as much opposed to Masonry as anybody,' yet a sad number of these anti-Masons had not sufficient discrimination to recognize Masonry under the name of Odd-fellowship or grangeism; nor an oath when it is named a pledge or a promise. They cannot see that to exact a pledge of honor in the presence of almighty God is to impose an oath, nor that making the candidate give this pledge standing upon a coffin and to enforce fidelity to that pledge of honor by pointing him to a human skeleton, is equivalent to a threatning of death as the penalty of violation. Nor can they see that the imprecation of disgrace, of being called a hypocrite and liar and forever disgraced among those who were once brothers and sisters, is a wrong that differs only in degree, but not in kind, from imprecating the death penalty. And so numbers of these Anti-masons have joined the secret orders of Odd-fellowship and of the grange. I am happy to add that the Congregational church has stood firmly to its principles and withdrawn fellowship from eight of its members on this ground. It was a hard trial to them; but if they are steadfast and consistent otherwise in their walk and in their spirit and in the exercise of discipline in other cases of equally disorderly Christian conduct, I cannot doubt Christ will signally sustain and bless them. Devoutly should we pray that they and all who take such advanced ground may look to themselves that they may by no inconsistency lose the things which they have wrought and occasion the strictness of discipline they have adopted to be evil spoken of.

An anecdote related by Dea R. E. Adams now of Amity, but formerly of Wheaton, and whom we found a home with while here, is worth repeating and shall close this communication. "I called," said he, at a first class manufactory of farming implements, whose wares are widely known and esteemed among western farmers, and informed one of the partners that I wished to examine his stock and perhaps to purchase. His quick reply was 'are you a granger?' I said, 'No.' 'Well then,' said he, 'I will take you through the establishment. I have been bored with grangers until I have determined to spend no more time with them.' The result was as the deacon said; he was shown through the whole establishment, and was greatly entertained and instructed, and finally made several purchases on even better terms than those which the grange men boast of so loudly, and by which they beguile many into the secrecy of the grange. Beware of the leaven of hypocrisy.

H.

The Evangelical Alliance.

The Chicago Branch of the Evangelical Alliance met at the office of J. V. Farwell in accordance with the notice published in the religious papers of the city last week. The following is the *Tribune* report slightly revised:

A meeting of the Chicago Branch of the World's Christian Alliance was held at the office of the Hon. J. V. Farwell at 2 o'clock yesterday afternoon for the purpose of electing delegates to represent the branch at the meeting of the Alliance to be held in New York beginning on the 2nd of October next and lasting ten days. . . . The chair was taken by J. V. Farwell, and Gen. Howard was appointed secretary. The Chairman announced the object of the meeting, and called upon the members to appoint delegates to the general meeting in New York. The following gentlemen were chosen as delegates: Hon. J. V. Farwell, Presbyterian. D. R. Holt, Presbyterian; B. F. Jacobs, Baptist. Rev. C. H. Howard, Congregationalist; Prof. C. A. Blanchard, Congregationalist; Hon. Philo Carpenter, Congregationalist; Rev. W. A. Nichols. To insure representatives the following alternates were chosen: Hon Orrington Lunt; Rev. E. J. Goodspeed, D. D.; Rev. Arthur Mitchell, D. D.; Rev. E. P. Goodwin, D. D.; Rev. J. B. Walker, LL.D. It was resolved that the two remaining vacancies be left to be filled by the delegation from such representation of the local Alliance as might be present.

"I am often met with the reply,' said a Christian brother lately, "when urging men to seek the salvation of their souls, 'Why, I am well satisfied with my present position.' 'And what may that be?' 'I am a Mason.'" To the same effect is the testimony of Rev. J.J. Paine of a New York conference, who has been the means under God of the conversion of seven hundred souls, "and" he says 'that one Mason among the number sought and found pardon." Another, who has been pastor for twenty years does not remember among many converts a single Mason. So subtle and sure is this wile of the devil, this blindness of mind and heart. What mission field more important than the destruction of the secret lodges which are poisoning the fountain of missions?

—In "Notes from letters" is an experience with post-masters valuable to many troubled readers. Any irregularity in mails is always the result of carelessness, and so far as the *Cynosure* is concerned, we may speak for our publishers that their part will be well done, and the local offices must have the discredit of delay or loss of the paper. We have in mind other cases like the one mentioned where the trouble ceased on admonition of the offending party.

Ritual of the Grange.

DEGREE OF HUSBANDMEN.

In advancing to the highest degree of the subordinate grange the candidate again gives his pledge of honor to secrecy and fidelity as a patron, which he is confidentially told will not interfere with his duty to God, country or self.

In the lectures which follow there are but few points worthy of mention. The lecturer enjoins to cultivate love of the country and to make it the home not "of the person only, but also of the soul". He closes his definition of this love of the country in this strain: "to perceive this glorious temple all instinct with the presence of the divinity and to feel amidst all this the heart swelling with an adoration and a holy joy absolutely incapable of utterance—this is to love the country." To what kind of ecstatic and "holy" emotion the soul may be raised by any thing connected with the grange is not easily seen. The Christian, filled with new life from Christ, may with sincere faith and holy joy look upon nature and up to nature's God, but how can the grange teachings produce this emotion of the soul?

The overseer gives some good advice—the first passage in the ritual worthy of serious thought. He speaks of the culture of children upon a farm in this wise: "we may tell them of the pleasures and independence of the farmer's life, but if their daily intercourse with us shows it to be tedious, irksome labor, without any recreation of body or mind, they will soon lose all interest in it and seek fascinations elsewhere. Therefore strive to make your home pleasing; make it more and more attractive. Adorn your grounds with some of those natural attractions God has so profusely spread around us; adorn your family circle with the noble traits of man—a kind disposition; govern them with affection; teach them to love and not fear you: for love is power." We will not withhold due praise for such advice, which apart from the circumstances in which it is given is worth heeding. But this cannot be said of the remarks which follow, in which the master, assuming the place which common consent gives to Jesus alone, addresses the candidate, "well done good and faithful servants." Another says "Have faith," and explains that as the child trusts the parent, "so the husband has faith in the great providence," "Let core be your emblem of faith?" and "The sign of a good husbandman is that he places faith in God, nurtures hope, dispenses charity, and is noted for his fidelity." How such graces may grow spontaneously in the soil of the grange, its own members must explain, but to the believer in the word of God such language is like an offering of "strange fire." Nor is the prayer of the chaplain inspiring: "Heavenly father, who openest thine hand and satisfiest the desires of every living thing, make us grateful for the present provision, and may the strength it imparts be expended in thy service and that of humanity. Amen." The master closes with an address in which he says of this degree that it "in our order brings us into that circle where unbounded confidence prevails, and where we study the good of all." Which words have a certain significance when we remember that they apply to the highest degree of the subordinate grange an inside ring for a community of farmers.

Traveling agents and lecturers can value the assistance of the Cynosure in aiding their work. They will allow a word to remind them that reciprocal aid will not be unappreciated.

It was certainly time that the Italian government gave some attention to the educational institutions of Rome, when among the number were 311 monasteries with 40,226 inmates and 163 nunneries with 3,825 inmates, and the income of these institutions $1,400,000 a year.

Marshall Bazaine is now undergoing a final trial in France, the results of which will if untarnishable be military degradation and death. He has to answer to the following charges:

"First, with having capitulated with the enemy and surrendered to him the fortress of Metz, of which he was the commander-in-chief, without having previously exhausted all means of defense.—Second, with having in his capacity as chief of the army before Metz in the open field, signed a capitulation, in consequence of which his troops were obliged to lay down their arms, and with not having done, before entering upon a verbal or written negotiation, all that was prescribed to him do to by his duty and his honor."

News of our Work

IOWA.

Revival of the Cause at College Springs.

COLLEGE SPRINGS, Page Co., Iowa, Sept 15th, 1873.

To the Readers of the Cynosure:

DEAR SIR:—I write to inform you of Bro. Hart's visit to our place as he was on his way to the Kansas State Convention. He delivered three lectures to large audiences, with a marked effect.

In his first lecture he described secrecy generally. He showed the distinction which the Bible makes between light and darkness and inferred that that which shrinks away from the light perpetually must be evil.

In his second lecture he gave a description of Masonic oaths. His position was that the oath or covenant made the Mason, and that Masonry as an institution was what sworn, perpetual secrecy would make it. In this lecture he made some sharp points, and handled the subject generally so as to give satisfaction to all the uninitiated.

In his third lecture his object was to show that Masonry was a religion; that as a religion it was essential Baalism. Concerning this lecture there was but one opinion, and that was, that it was remarkably well done. His arguments were clearly stated and fully established. His illustrations gave a life-likeness to his arguments and made them not only pleasant to listen to, but very convincing. The few present who belonged to, or associated with secret fraternities, at times gave evidence of being hard pressed. Bad religion, and the religion that fellowships everything but Christianity, looked so much alike, as he was describing them, that they might have been mistaken for twins. The Christlessness of the whole tribe of societies that make up their brotherhoods without reference to character, or religion, was clearly shown. Their own authors affirm it, over and over again.

The course of lectures has pushed the war far into the enemies camp. Many will remember Bro. Hart's visit with pleasure.

There is a strong anti-secret sentiment in the place. The great body of the professed Christians are commited against secrecy. The Episcopal Methodists here, as elsewhere, seem to be an exception. Their ministers with us are generally both Masons and Odd-fellows, and it would seem that they would rather forfeit the confidence of all the Christians in the community, than to turn a cold shoulder to these heathenish institutions. As it was in the anti-slavery reform, we can wait and work and by and by they will wheel into line.

We have a large anti-secret society in this place, which has been formed for years. We propose now to revive it, and to enter upon the struggle with the work of darkness in solemn earnest. May God bless and prosper the cause every where! Yours truly,

D. R. BARBER.

WISCONSIN.

Bro. Elzea Opening up a New Field.

PALMYRA, Wis. Sept. 16th., 1873.

To the Editor of the Cynosure:

While in Oshkosh making my brother a visit, I would have lectured on secrecy, if the way had been open, but it was not, but by the aid of a friend I lectured in the Free Will Baptist church in the township of Nekimi, about six miles from the city, on the evenings of the 5th and 8th of the present month. The grangers were out in pretty good force, and while I spoke of, and exposed the institution, they showed it to be the child of Masonry, by doing just what Masons frequently do, that is, keep up almost a constant interruption; showing that they were badly hurt. There has never been a lecture before in that county on the subject, I believe.

According to previous arrangement, I arrived here on Saturday, 13th, and preached Sunday evening on the religion of secrecy, and Monday and Tuesday evenings lectured to good audiences. The secret element here embraces Masons, Odd-fellows, and Good Templars. Some of them lost their "jewel" on Monday evening, but it turned out for good to the cause. The Templars came to the rescue of their Masonic "Sunday school," but those that have never

been blinded by secrecy can see through it all. The last night the house was packed full. I received here $11.00; $10.00 of it coming from brother and sister Garte. The cause is much indebted to them for time and money spent for the enlightenment of the people. The Lord reward them for their kindness to the writer. No lectures have been given in this county before. Now I go to Rock county to deliver a series of lectures there.

Yours, PHILO ELSEA.

GHIO.

The Williams County Association.—Public Offices to be Taken from the Lodge.

The Williams County Association was organized by Bro. J. T. Riggins, who labored faithfully with us for almost two weeks, and whose labors were crowned with eminent success. Bro. K. is an able and efficient worker, a fearless advocate of truth. The following officers were elected: President, John G. Mattoon; Vice Presidents, C. Coggswell, Geo. Dorshimer, Sr., James Cummins, Geo. Clay, Rev. J. Brown, Rev. Geo. Bechtol, John C. Kollar, Geo. Rings; Recording Secretary, Geo. Dorshimer, Jr.; Corresponding Secretary, H. S. Kirk; Treasurer, Rev. D. Brown.

A political convention was resolved upon by the association to be held in Montpelier on Saturday, the 27th of September for the purpose of nominating county officers. The country is full of enthusiasm, and leading men of both parties are shaking hands across what was once a "chasm." Politicians see the hand-writing on the wall, and in Masonic quarters there is a tremendous shaking among the dry bones. All admit that this county may be relied on for an anti-secrecy majority as soon as our people are enlightened upon the subject; we shall poll a large vote this fall. The labors of Bro. J.T. Riggins were well received, and produced a good effect; the minions of the lodge were routed, horse, foot and dragoone. It is but justice to say of Bro. K. that he is an efficient and fearless worker in our reform, who, although he is said to "turn the world upside d does it with the greatest l ir and good humor.

H. S. KIRK, Cor. Sec'y.

Correspondence.

Masonic Honor Fallen.

To the Editor of the Cynosure:

I penned an article sometime since in regard to Masonic honor here, which article appeared in your issue of June 19, 1873. Briefly related how the widow of Cyrus A. Wells, who when he died was a "high" Mason, in good standing in the lodge, had been blackguarded and vilified by a high brother Mason, and as a finale, how her house was forcibly entered by this said high Mason, when she was vilified at his pleasure. For this she reported the offending brother to the lodge, not that she depends upon the lodge for protection, but to see if there was any honor in the institution. All Masons who have passed the Master Mason's degree have sworn to protect the chastity of a Mason's wife and children (whether they do others or not) and she wished to know what disposition was made by the ancient and honorable fraternity of such brethren who violated, or attempted to violate the above oath, by his expressions. She was told that these things could not be, and that the offending brother would be attended to; that a committee would be appointed by the lodge to hear her grievances," and action would be taken in the matter. Instead of this, they have done nothing, but tried to smooth over the whole affair, and the said offending brother remains in good standing yet, to all appearances (this paid his dues, I suppose, and this constitutes a "good Mason.") There are some men in the lodge here who are honorable, and professed Christians, but I cannot see it in this case. The lady is highly respectable; stays at home and attends to her own business, but, from some unknown cause, became the mark for vile tongues, at the hand of said "high" Mason. It was a common thing for her to get unsigned, drop letters, of the most vulgar character. Upon her front door, too, has been caulked unchaste characters and language. These I do not say said "high Mason" did, but both these suddenly ceased after he had carried his devilishness so far as to force an entrance into her house, and she reported him to the lodge. If he were guilty of these two acts (and I don't say he was, or was not) their ceasing is all the mentionable improvement in affairs. Now I, with Masons and other people, claim the right of "judging a tree by its fruit." And after they have been informed as to this matter, as they have been, and simply pass it by in silence, I can't see the "honor belonging to the fraternity." Charity and the protection of men's families is something they brag of. I can't see the room for boasting in this case. The offenders have been vicious and vile toward this woman. The woman is a Mason's widow. And the offender remains a "good Mason," yet. Judging the "tree by its fruit," I consider it poor fruit. If this is Masonry, God pity helpless Mason's widows, and defend them from the vile attacks of members of the fraternity. If it is not Masonry, let the herd ren show us that in justice to all they maintain their boasted honor.

J. B. WILKIN.

Notes from Letters.

The following extracts are from a letter describing the lectures of C. A. Blanchard last Friday in Randolph, N. Y. The letter was accidentally laid aside, and did not come to light till the other day. After mentioning the difficulties (not unusual) of obtaining an audience room, the churches being all closed, and an unused planing mill, owned by a Baptist brother being put in order for the occasion, the letter continues:—

Saturday evening Prof. Blanchard gave his first lecture. About one hundred and fifty were present. No doubt many came then, really desiring that good might be done, others came out of idle curiosity, while others came to have a jolly time, having heard that the lecturer was a young man, they could have great sport at the expense of his youthful ignorance. How soon their opinions changed as they saw the young man and heard him speak!

. . . . The day following you might have seen men in groups about town in earnest conversation on the subject of Masonry. So the lecture for Tuesday night was well advertised, the result of which was to bring together enough to well fill the place prepared for the meetings. On this occasion Masonry was viewed in its domestic, social and religious character; that it was at war with domestic happiness, often placing the father, son, brother or husband where he has to take sides again it his best friends, or violate his Masonic obligations. His illustrations were very clear and distinct, and his deductions so logically drawn, that I can safely say that men and women who perhaps had but thought much about it before, were converted to the truth there and then; and others who had thought about it, but were not fully decided are not backward now to let it be known that that they are Anti-masons. The Baptist minister, who has long professed to be an Anti-mason, but who was overpersuaded by the Masonic brother, [about opening his church] was present and very deeply interested in the lectures, and declared publicly that every word he said was true. The last night the Methodist minister was present, but kept very still till after the meeting closed; then he could go about representing the lectures as false; but this he will find, is using a gun that shoots backwards, for even a child could see that the remarks were full of truth and must do good; but the Masons say it will help them. We should like very much to see them helped again in the same way. The lectures were beyond what we had expected; and a great effect is thus far produced on the community, in opening their eyes to the truth, and getting men off the fence. H. A. CONRAD.

A good brother who has worked early and late for the cause, keeps on hopefully in the midst of great discouragements and persecution. The Lord reward him!—

I am alive yet and doing what I can, but it seems as if the people are afraid to take the paper. I don't know whether I can get any more subscribers or not. I will keep trying notwithstanding. They have driven me out of the M.E. church, and would not allow me membership in it, nor to preach there since I took the *Christian Cynosure*. To God be all the glory. I will labor on in other places. Your brother in Christ. W. B. G.

Our publishers would like to be encouraged financially after the following manner. Are there not several friends who can help do it?—

Your *reminder* came to hand a few days since, and I hasten to respond. I do not wish to discontinue the *Cynosure* by any means; for I regard it as a valuable assistant in the fight against a great evil. I have for fifty years felt decidedly hostile to Masonry; have talked against it publicly and privately; have suffered as a Lutheran minister on account of my opposition to the craft, and cannot afford now, upon the eve of 75, to even seem indifferent about the cruel and Christless institution of darkness. I think you have undertaken, and are prosecuting a good and very needful work, and I feel like encouraging you.

Inclosed please find three dollars to pay up arrearages and renew for subscription for another year. W. G. K.

We are here told from Wisconsin of a very common cause of irregular mails. Look after the postmasters and get your papers regularly.—

The *Cynosure* has borne its fruit here and has among its most earnest supporters some who were indifferent on the subject of secret societies when the paper was first brought to their notice.

There is a Freemason's lodge here; and has been one of Good Templars, but through internal troubles and out side pressure it went down. We have had some trouble with the mails here so far as the *Cynosure* is concerned. Our papers had come quite regularly, there being but few missing, up to last July, when for some cause they came very irregularly, nearly half failing to reach the subscribers, and the others being very much behind time, until somewhere about the first week in September, at which time complaint was made at the post office, and it was remarked that the trouble was supposed to be on account of the stand the paper had taken on the subject of secret societies; after which our papers came through regularly, and up to time, except during the unsettled condition of the publishing department consequent upon the fire of last fall. Again, several weeks ago there was a similar case in which the *American Baptist* was the offending paper. It was while a discussion was going on through the columns of that outspoken paper on the subject of Freemasonry. A neighbor at the time was among its subscribers, and being anxious to hear both sides of the question, the papers were looked for with some eagerness; but he was disappointed, as only part of the papers were received, leaving a gap in the chain of argument. Complaint was made to the post master in regard to the matter, with the statement that at Wyocena and Otsego, (post offices on either side) the subscribers received as usual. In both instances the postmasters were Masons.

A resolution was passed by the Baptist church of this place a few months ago, not to admit adhering Masons. We need a few good lectures here to rouse the people on the subject. J.

D. L. Moody, the distinguished lay preacher of this city is holding meetings of great power in England. The correspondence of the London *Christian*, Sep. 4, speaks of his meetings at Sunderland as attended by many thousands who could not get sittings, and prayer meetings attended by 800 or 900 persons. Not less than 400 souls have found salvation through Jesus Christ in this place under Mr. Moody's labors.

The American Missionary Association employed during the past year 125 male and 63 female teachers and missionaries of whom 309 were among the freedmen, 14 among the Chinese, and 28 engaged in the apparently more hopeless task of instructing the Indians. The whole number of pupils enrolled during the present year in the various schools (primary, medical, theological, collegiate, and preparatory, down to the primary grade is 14,048 and there are beside in the church and mission Sunday schools 9,096. The influence of the Association will thus be seen extending among the most destitute classes, morally, of the country, and if faithful in its trust must be of great service in the subduing its varied elements to the kingdom of Christ.

To AGENTS AND FRIENDS OF THE CYNOSURE:—Your publishers are anxious to secure an enlargement of the paper in its interest and power, and, if best, its size. There must be first an enlargement of its list and prompt returns from those who should renew. The most favorable time is now. Summer heat and work is over; returns from the harvest coming in; conventions and other favorable meetings occurring frequently; and the devil moving in great wrath against the peace and prosperity of society with that fearful engine—the secret lodge. Millions of money and thousands of young men will this fall and winter be sucked into its gorge, *But many can be saved.* And the circulation of tracts, books and the Cynosure will be found among the best agents among the masses.

To encourage the work at conventions and other large gatherings the publishers offer forty copies of the weekly Cynosure at $1.50 each.

Local agents who feel the need of some inducement in addition to the satisfaction of aiding a worthy and needed cause will find it in the clubbing and premium lists.

Individuals who know of no agency in their neighborhood, should take one themselves, satisfying the publishers of their fitness.

Notices to those who are in arrears, or whose subscription expires this month, will be sent, and let them be received and a reply be given in as good spirit as they are sent (All mistakes found in the accounts will be set right.)

To secure prompt renewals and more satisfactory accounts between the paper and its friends, the publishers propose to adopt the "pay in advance" system throughout the January next, and will thereafter discontinue at the expiration of subscription.

Every one who can PUSH A FOUND, "*Put your Shoulder to the wheel.*"

Persons desiring any information in regard to the "Anti-Masonic movement in Indiana" may receive the same by addressing Rev. J. T. Kiggins, state lecturer, No. 605 E. Washington St., Indianapolis, Ind.

Clubbing List.

The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers) at the annexed reduced rates.

THE CYNOSURE AND	
Religious Telescope	$3 50
Christian Statesman	3 00
Methodist Free Press	3 25
Golden Censer	3 00
The Christian (monthly with map of Palestine)	2 75
do without map	2 40
Anti-Masonic Herald	2 25
Western Rural	2 75
Young Folks' Rural (monthly with two chromos)	2 9

NEWS SUMMARY.

CITY.—Last Wednesday a disastrous fire broke out in the southwest part of the city, three-fourths of a mile southwest of the starting point of the great fire. A high south-west wind and low wooden buildings gave an advantage to the flames overcome only by the severest exertion by the Fire Department. Parts of several blocks were burned, amounting to three whole ones; and the loss, which falls on many poor families, is $150,000. On Thursday night another fire threatening great destruction broke out on Washington St. three blocks west of the river. It was fought out with a loss of $32,000. —The National Convention of Spiritualists closed last Thursday. The result is reality turned over to the free-lovers, and Mrs. Woodhull ruled at will. She was elected president by a large majority. The discussions, etc., were too filthy for publication in the city papers. —The great Exposition will open formally on Thursday evening (to day). The vast building received the finishing touches last week and exhibitors have been busy since in preparation. The arrangements for the comfortable entertainment of thousands seem to be nearly perfect.

COUNTRY.—A financial panic like that started last Thursday by the failure of the government banker, Jay Cooke & Co., has not been equaled since 1856-7. The firm have financially engineered the Northern Pacific road and the attempt to carry a large portion of the stock forced to par was too much. Such a failure in the present complicated net-work of banks and brokers struck the whole system. Several banks and some thirty broker's firms in New York and Brooklyn have collapsed, and one savings bank in Chicago temporarily suspended. The storm blew over on Monday and business circles are again reassured. The loss of the propeller Ironsides on Lake Michigan is to be investigated, Grave charges are made of the leaky condition of the boat before her last trip. The yellow fever at Memphis has passed its height, but is still increasing and terribly fatal in Shreveport, La.—The search for the lost steamer Polaris of Capt. Hall's Arctic expedition resulted in finding that the vessel had been abandoned, and news came last week that the survivors are all rescued and taken to Dundee, Scotland. It is announced that Capt. Hall died a natural death.—The trans-Atlantic balloon fever rages. The *Graphic* is about to try again. The N. Y. *Tribune* is reported to be contesting for the laurels, and Barnum has issued a card promising to carry out the plan next year if it fails this.

FOREIGN.—The wife of Prince Bismarck died on Monday.—Spanish affairs are brightening, and the Carlists in the north becoming straitened. There is prospect of difficulty between foreign powers and the insurgents who threaten to bombard Alicante. A British fleet is on the ground ready for action.

Subscription Letters Received from Sept. 8th, to 20th, 1873.

E A Atherton, Jas Auten, John A Allen, J M Birchard, Alfd Branch, John Brown, John Bain, S Bingham, A Bassett, Mrs C C Bardwell, John Bergman, Geo Broaw, W A Bartlett, D W Baldwin, J A Brown, E Beards ley, Geo Boyd, Wm Banks, Vincent Carter, P B Chamberlain, (2), Henry Cable, O Cravath, Rev C Compton, Mrs S M Crocker, J M Davis, A S Doughty, A J Durrum, Mrs J Delong, Saml Engle, J Evilsizer, A Ellithorpe, A Fuiger, J Furgeson, R B Gardner S H Greenup, Rev J Griffin, D Guss, T A Hoyt, Rev C Hendrickson, J C Hinkins, J C Halsted, Jas Hervey, L Howe, Geo Harvey, T F Hallowell, C F Hawley, Jos Halstead, H Hachness, Wm Hines, Mrs A A Jeffries, John Jones, Patrick Kelly, W G Kiel, B Kendall, Thos Knight, Wm A Kindel, H L Limbrocker, D Longman, Ira G Lyon, Lydia B McMillen, J K McKeehan, J C Hinkins, J C Halsted, Jas Hervey, L Howe, Geo Harvey, T F Hallowell, C F Hawley, Jos Halstead, H Hachness, Wm Hines, Mrs A A Jeffries, John Jones, Patrick Kelly, W G Kiel, B Kendall, Thos Knight, Wm A Kindel, H L Limbrocker, D Longman, Ira G Lyon, Lydia B McMillen, J K McKeehan, J V Musgrave, Flora H Moody, J V McKinney, A C Moffat, N McVicar, Robt Moore, Wm Northrop, C Gwen, W B Quigley, Jas E Gibers, Rev L Piper, Amir Pearson, Nelson Perkins, C A Pierce, T P Patterson, Henry Reeber, H S Riegel, Geo Slough, B G Sullivan, W W Stringer, Philip Shook, A Showalter, Wm Shaw, Oscar Talcott, T H Tracy, John Underwood, S Virgason, Thos Watson, E G Walker, W A Whitney, C H Wilcox, J F Wills, Jos White, Wm Worth, Jas Young, Wm Zschouke.

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A Tract Fund for the Free Distribution of Tracts.

Is greatly needed, that we may respond to the many calls for tracts to distribute. Many of our most earnest workers in this cause of God are poor men, who would be glad to circulate thousands of pages of Antimasonic literature if they could have them free.

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BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE. This is now published in three tracts of 8 pages each. Price of each, 50 cts. per 100, $4 per 1,000.

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TRACT NO. 1, FIRST SECOND—Is entitled "DESPOTIC CHARACTER OF FREEMASONRY."

TRACT NO. 1, FIRST THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2:

MASONIC MURDER.

By Rev. J. R. BAIRD, of Pleasantville, Pa., a seceding Mason who has taken 17 degrees. A two-page tract, at 50 cts. per 100, $3 per 1,000

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A four page tract at 50 cts. per 100, $4 per 1,000. This tract is a reprint of a tract published in 1834, and is a very weighty document.

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AND

Hon. James Madison's Letter,

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A 4 page tract, at $1 per 1,000. This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous, unlawful, inhuman; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

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"FREEMASONRY IS ONLY 152 YEARS OLD," ILLUSTRATED." Price 35 cents per 100; $3 per 1,000. The first page represents a Mason proclaiming the wonderful wisdom and benevolence of the order, with no sign of the below omitted.

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and

HOWARD CROSBY, D. D.

Chancelor of the University of N. Y., on Secret Societies.

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TRACT NO. 14

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HON. SETH M. GATES ON FREEMASONRY.

PROOF THAT THE INSTITUTION THAT MURDERED MORGAN IS UNCHANGED IN CHARACTER.

This is a letter to the Monmouth Convention by Hon. Seth M. Gates one of the highest officers of Genesee county and also Secretary of the Lo Roy Lodge at the time of Morgan's Abduction and murder. A 4 page Tract. $1.00 per 100. 50 cts. per 50.

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IN OBEDIENCE TO MASONIC LAWS.

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By Express, Subject to change, $12 00 per 100.

See Sample Pages below.

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who had some conversation in a low voice with Gancon, and communicated to him the answer of Follett, which was, that they should *not come on.* Some of the party said they would proceed, they had come for the purpose and would go on. They concluded, however, that it was not advisable to proceed in the carriage, and most of the party left it about a mile and a half east of the village and proceeded on foot to Batavia, and the remainder returned with the carriage. The next morning, early, Morgan was arrested and taken to the public house where the party had slept. An extra stage was procured for the return of the party, in which they left the village with Morgan. Just as they were about to start, Miller came up and insisted that Morgan should not be taken away, as he was in custody of the sheriff of the county for debt, and he, Miller, was one of his bail. Miller, however, was immediately pushed aside by Daniels, the tavern-keeper, who closed the door, and Chesebro having seated himself on the outside with the driver urged him to drive fast until he should get out of the county. But the driver became uneasy and stopped about 80 rods from Daniels', refusing to proceed. He was, however, persuaded to go as far as Stafford, where he was assured Gauson would become his surety against all responsibility; and on his arriving at Stafford, Gauson accordingly gave him such assurances as induced him to proceed. As he left the village he held the carriage, as he afterwards said, to take Morgan before the justice of the peace, who had indorsed the warrant, that he might give bail if he chose. No such offer was made to him in Batavia, when he left the village hall, and there was no reason to suppose that he could have friends in Le Roy to whom he could apply in such an emergency. He accordingly declined, saying that when he got to Canandaigua he could convince Mr. Kingsley, the apparent prosecutor, that he did not intend to steal the shirt and cravat. The party arrived at Canandaigua, fifty miles east of Batavia, about sunset, and Morgan was examined by the magistrate. Loton Lawson appeared as a witness on his behalf, and made such statements as induced the discharge of Morgan. To have procured his imprisonment for larceny, would of course have defeated the real object of the conspirators, be-

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cause his person would have been out of their control. As soon as Morgan was thus discharged from arrest under the criminal process, Chesebro produced a claim against him for a debt of two dollars, due to one Aaron Ackley, an innkeeper in Canandaigua, with an authority to collect the debt on his own account. Morgan admitted the debt, confessed judgment, and seemingly aware of the determination to detain him, pulled off his coat, and desired the constable to levy on it, or take it as security for the debt. Hayward, the constable, refused to take it, and conducted Morgan to jail, where he was left about ten o'clock in the evening.

ATTEMPT TO CARRY OFF DAVID C. MILLER,

PUBLISHER OF THE "ILLUSTRATIONS OF MASONRY."

On Tuesday the 12th day of September, about noon, a crowd of men suddenly appeared in the village of Batavia, nearly all of whom carried with them clubs or sticks newly cut, and resembling one another, and to all appearance provided for the occasion. The crowd assembled themselves at the house of Daniels, an inn-keeper. To the oldest inhabitants of the village, almost all of them were strangers, and to this day the names of very few have been distinctly ascertained by us, although the whole number thus equipped were sixty or seventy. They were manifestly selected for the occasion, because their names and persons were not known to the inhabitants of the village generally. No motive for their sudden appearance was assigned. Immediately after this assemblage, Jesse French, one of the constables of the county, repaired to Miller's printing-office, and in a rude and violent manner arrested him, alleging that he had a criminal process, or a process in behalf of the people. After detaining him in a room at Daniels's tavern about two hours, they put him into an open wagon. Seven men exclusive of the driver, all armed with clubs, took their seats in the wagon, all of whom were unknown to him. French, the constable, having mounted his horse, the whole mob

A German Trust Song.

Just as God leads me, I would go;
I would not ask to choose my way;
Content with what he would bestow,
Assured he will not let me stray,
So as he leads, my path I make,
And step by step I gladly take,
A child in him confiding

Just as God leads I am content;
I rest me calmly in his hands;
That which he has decreed and sent—
That which his will for me commands,
I would that he should all fulfil,
That I should do his gracious will
In living or in dying.

Just as God leads, I all resign;
I trust me to my father's will;
When reason's rays deceptive shine,
His counsel would I yet fulfil;
That which he love ordained as right,
Before he brought me to the light,
My all to him resigning.

Just as God leads me, I abide
In faith, in hope, in suffering true;
His strength is ever by my side—
Can aught my hold on him undo?
I hold me firm in patience, knowing
That God my life is still bestowing—
The best is kindness sending.

Just as God leads me, I onward go,
Of amid thorns and briars seen;
God does not yet his guidance show—
But in the end it shall be seen
How, by a loving father's will,
Faithful and true, he leads me still.
—LAMPERTUS, 1625.

Put The "Spiles" Under.

During the religious revival of 1857—8, a circle of ministers were discussing the peculiar features of that awakening. One of these ministers, a distinguished professor in a theological seminary, had just come from a large meeting in one of the churches. He gave his view respecting the phase of Christian experience which he had observed there, and concluded his remarks with these words: "If I am not mistaken, the pastors of the churches will soon have to dig down and put spiles under a good deal of this religion." However we may explain it, that remarkable awakening was characterized more by breadth than depth. It was wonderful to see such multitudes drawn together in religious meetings held on week-days and at all hours. It was amazing how well-nigh universal was the attention to religion. Great numbers became members of the church. All denominations received a large accession of numerical strength. But it was no less observable that the average type of experience lacked some of the characteristics which are generally looked for. There was less than usual of deep and pungent conviction of sin—less of that profound solemnity which was seen in the revivals of 1831—less despondency, fewer groans and tears. All was jubilant, and it seemed as if we had come upon a new dispensation of grace which almost left she cross out of discipleship.

The last few years of our church-life have borne the same marks. It may be idle to attempt explanation. The pulpit has remitted its terrors very considerably. Persuasion has largely supplanted the earlier form of preaching to alarm the conscience. The typical text has been "Whosoever will let him come." "Flee from the wrath to come" has been little used. Heaven has been portrayed in every form of fascination. Few ministers have thought it best to speak much of hell. The technical difficulties of religious experience have been reduced to their minimum. Subjective religion has given place to the objective. Experience has been pretty much dispensed with, while the convert has been satisfied to begin some active service of doing good. Meanwhile the regimen of Christian life has been made easier from year to year. The old ideas of consistency have been much relinquished.

The line of separation between the church and the world has been erased. It would be difficult to say now-a-days what, if any, pleasures the Christian is bound to relinquish for the sake of Christ. Things for which people were put under discipline some years ago are now practiced by members of the best standing in our best churches. We have certainly drifted very far away from the religious ideas and experiences which prevailed in the days of Payson, and Nettleton, and Spencer. The offense of the cross has ceased. Gratification is largely the inspiration of our present work, in pulpit and in pew. Nothing is so much deprecated as a somber and too serious putting of religion to the young. How to please, how to win, how to leave out the cross, is more and more the study in many, perhaps in most quarters. Now it is idle to attempt the analysis of invisible forces which elude our scrutiny. It was unwise to set ourselves against the inevitable. By all means we should avoid the spirit of moroseness and narrow devotion to the past. We should purge ourselves of bigotry. We must keep abreast with the age, and mingle our services and sympathy with the throbbing present. But there is no reason that we should delude ourselves as to the type of our current Christianity. We have gained immensely in breadth, but we have lost correspondingly in depth. The young *Christian* of to-day, wearying himself in every kind of worldly pleasure, is certainly in unfavorable contrast to the cross-bearing and scrupulous convert of former days. We are losing Abraham's faith and sacrifice and power of intercession; and are taking on Lot's dubious type of godliness in the plains of Sodom. Something is wrong. We are not sure that we can say what it is. The foundations of Christian experience and example are certainly settling. The walls of our modern Zion show many ominous cracks. We have reason to fear that the bottom courses do not stand as they ought. Will some one tell us what will become of our building if repairs are neglected? Or how can we get spiles under our settling walls? How can we make our religious structure equal to the weight it must carry before we reach the top stone!—*Presbyterian.*

Are You Christ's?

The Apostle closes a burning climax with the exulting word, "For ye are Christ's and Christ is God's." Are you Christ's? Many talk about him commendingly or the contrary. Who feels that he is his? What is such a feeling? That of entire dispossession by yourself. Ill-treated people have a fancy that they are their own. They can do what they will with themselves. They can employ their affections, their time, their money, their brains, or what they please. If they owe allegiance to any person, it is to those of their own household, or to human beings to whom they are indebted; not to Christ. They may have a blind thought of something due to God, but only in the sense of not violating any voice of conscience in themselves, that is, not opposing their better self. Any thought of personal allegiance to Christ, they do not entertain any affection for him, any solicitation for his guidance, any conference with him as to the direction of their affairs, or the bestowment of their means, or time, or words, they do not for a moment entertain. They write books about him, and never ask him to help them in the composition. They prepare sermons even, on him, and never employ his aid in the preparation. They rush into business without any consciousness that all their success must be from above him. They engage in their professions and pleasures, a unmindful of him by whom are all things. Be ye not like unto them. Do not disregard Christ. Ye are Christ's. Do you show it by frequent interviews with him? You consult your partner; consult this Chief Partner. You even ask information of your clerks, workmen, servants. How much more of your Lord and Master. You seek wisdom of the thermometer and barometer. How much more of him who maketh winds and weather. You ask advice of your wife how to spend your gains. How much more of him who alone has given you anything to spend.

"Ye are Christ's," implies complete absorption in him. He is all in all. He is your breath, your thought, your love, your wisdom, your business, your pleasure, your other and greater self. You think his thoughts, feel his feelings, live his life. You are not your own. You are dead, and your life is hid with Christ in God. So live, so love. Then will you have perpetual peace and power. Then will nothing trouble you above your ability to endure. Then will you go forward cheerfully on the path of life, anchoring to yourself all that is good, repelling all that is bad, serene of soul, dwelling in the heavens. All are yours, because ye are Christ's and Christ is God's. Here and hereafter, life and death, time and eternity, finite and infinity, creature and Creator, man, angel, devil even, to conquer, heaven to enjoy, hell to subdue and shun, all are yours, for "Ye are Christ's, and Christ is God's!"—*Zion's Herald.*

The Mohammedan hatred toward Christianity does not become less intense, spite of the encroachments of civilization. The progress of Protestant missions in Turkey is slow and one of the causes is thus given by a New York lawyer whose judgment may be credited. He says: "Protestants as yet have made no impression directly on the Mohammedan people, and one great reason is that the government cannot or will not give protection to those who abjure the faith of the false prophets."

The German Rationalistic Party In America.

The obstinate determination of German rationalists in the United States to overthrow the distinctive features of American society by enforcing upon us their infidel theories and practice has become so manifest that it is folly to doubt it. Their leading minds for years have been accustomed to speak of the moral and social life of Americans with open contempt. No word known to American eyes provokes a sneer from them so certainly as Puritan; by which they mean not the moral austerity of New England life in an early day, but everything that may be classed under the head of evangelical religion and piety. And it is characteristic of the rationalistic German to put into practice his theories with the least possible regard for the opinions and rights of others. He is not content that there shall be no religious instruction in the public schools, but is determined that the Bible shall not be recognized at all. He not only scoffs at religious worship, but demands that all laws which give protection to religious societies be repealed; and takes delight in making the Sabbath a holiday and the set time for games and public processions.

And he has found out that his success does not lie in the field of argument, but in the political caucus and at the ballot box; that the average politician can be bought for an insignificant price. No candidate for civil office can hope to save his vote who is not pledged against the enforcement of any temperance or Sunday laws that may be found in the statute books, who favors the Bible in public schools or who thinks that a profession of religion is not a most objectionable feature in the character of teachers of our children. The worst charge that can be brought against one seeking office is that he is a gentleman and a Christian. To carry out his anti-religious ideas he promptly exercises all purely political issues and principles. Pretending to be a friend of the public schools he joins hand in hand with Catholic priests, whom he thoroughly hates, to exclude the Bible from them, knowing that the aim of the priests is to destroy the schools rather than have them non-catholic.

The result is that we are rapidly reaching a point in all our cities and large towns where what the politicians choose to call religion can no longer be separated from politics. Under the dictation of this party, irreligion and immorality have been introduced into public life until most men with American ideas of individual rights will soon be compelled to combine and defend themselves at the polls. We deprecate, as illogical and unjust, combinations of nationalities in this country in political affairs, but the system is being carried out so offensively by foreigners that Americans will be driven to the same means of self-defense. We have been compelled to witness the pitiable attempt at a national convention to commit one of the great political parties to these principles; and the same persons are now planning to carry out the measure by threatening to desert the party if their demands are not granted.

The stronghold of this movement is in the beer saloon, which is the center of their social life, and an efficient instrument to forward their plans. Their power is plainly seen in the veto of the Local Option bill by the Governor of New York, and in the conflict now going on in Cincinnati and Chicago on the question of compelling the beer saloons to observe the statute in regard to closing on Sunday.—*Central Christian Advocate.*

Rights of Conscience.

Who is right in action? He who persists in a course or a relation which his brethren can not approve as lawful or right, or he who, for the sake of the consciences of his brethren, denies himself of such indulgence and relation? If, because of my knowledge or ignorance, my conscience does not condemn me for doing or not doing certain things which would offend or cause my brother in stumble, am I justifiable, in the light of the teachings of the sacred oracles, in so acting? These questions are easily answered. Indeed, to my mind the answers are implied in the questions.

In Paul's day the rights of Christians in the exercise of their liberties with regard to eating meat, which had been offered in sacrifice to idols, or devils, was a question which called forth his decision as follows: "But if any man say unto you, This is offered in sacrifice unto idols, eat not, for his sake that showed it, and for conscience' sake: conscience, I say not thine own, but of the other." "But if thy brother be grieved with thy meat, now walkest thou not charitably." To live out the law of love, to walk charitably, it may be necessary to sacrifice some things, even to the over-scrupulous conscience of others.

I think this principle ought to be practiced by all Christians, and especially by United Brethren Christians with regard to secret societies. Many of the most devoutly pious in all communions, I presume, feel offended because some of their brethren affiliate with unbelievers, in secluded places, under pledges of secrecy. They can not reconcile such relation and conduct with a consistent Christian character. They so express themselves to their offending brother, and entreat him not to repeat the offense. But what is the reply? Does he say, For your conscience' sake and for the sake of the peace of the church of Christ I will affiliate no more? Would that such were generally true; but it is not. Instead of the charitable act being in the offender turning away from his course—coming out from among unbelievers—the attempt is made to bring the offended, the aggrieved party, under obligations by the law of love to say nothing of the offense and to hold the offender in good Christian fellowship, and thus strengthen the hands of wickedness, because he says that his conscience does not condemn him for his course. Thus the authority of scriptural precept and example is discarded, yea, trampled under foot, under the plea of the rights of conscience.

Again; can a man be true to himself and faithful to the Judge of all who allows himself to be placed in responsible positions of trust or duty in the church, and at the same time feels and declares that he will not enforce or exert his influence that the proper authorities enforce the laws as the external declaration of the matured judgment of the congregation, or denomination, by its properly constituted authorities, under the plea that he can not conscientiously do so? It may be that many of his own way of thinking may stand by him in his opposition to law and order; yet how he can maintain a good conscience before God and man, and at the same time violate, or encourage others in the violation of the fundamental laws of the society, is a problem which I can not solve. Whatever may be the rights of conscience, it certainly has not the right to justify any person in christendom who refuses to obey Christ or who refuses to walk charitably.—*Daniel Shuck, in the Telescope.*

Loaded Too Heavily.

Opposite Washington there is a ship anchored that came from Glasgow, Scotland. It is the first ship that has landed here from Scotland in a number of years. One evening we went down to the Gieshore wharf to see the ship that had coms thousands of miles and was now safely in port. Gieshore, was not just where she wanted to anchor; but she was very heavily loaded with pig-iron and sewer tile, and had to be lighted of part of her load before getting to Sixth street wharf.

As we stood looking at this great barge we compared her to live ships who have souls, and who are tossed about on the perilous waves of the sea of life. Day after day God takes blessed care of us that we may not be lost.

And then, many of us children and grown up people are just like that ship, because we don't reach the right harbor. We cast anchor out in the world. By and by we may get tired, and look anxiously to the safe harbor of rest, but am so heavily loaded with sin that we can not get near the right landing.

Anger and pride and self keep us weighted down with a cargo of trouble. One boy dies into a passion, and for a moment he thinks he would just as soon beat the brains out of his pet dog Jolly as not.

A fur girl in an unguarded moment speaks sharp, cruel words to her mother. We see another child, proud and vain, angry because there are not more flounces on her dress and more feathers and flowers on her hat. She is never happy unless some one is admiring her.

Now, if these and other children, who are in the same ship, would try to reach the right landing they must ask Jesus to help unload their little hearts. Oh, how quickly he would throw overboard every sin that kept them from reaching their Father's haven of rest!—*Sunday School Herald.*

Childrens' Corner.

THE BLIND BASKET GIRL.—A blind girl in England brought to a clergyman thirty shillings for a missionary society. The clergyman, surprised that she should offer him so large a sum, said to her:

"You are a poor blind girl; you cannot afford to give thirty shillings to the society."

"I am, indeed, sir" said she, "as you may see, a blind girl; but not so poor, perhaps, as you may suppose me to be.

And I can prove to you that I can better afford to give these thirty shillings than those girls who have eyes.

The clergyman was, of course, very much struck with her answer, and said: "I should be glad to know how you make that out."

"Sir," she answered, "I am a basket-maker; and, being blind, I can make baskets as well in the dark as in the light. Now, I am sure, sir, in the last dark winter it must have cost those girls that have eyes more than thirty shillings to buy candles to see to make baskets, so I think I have proved that I can afford this money, and now I hope you will take it all for the missionaries."—*Ex.*

Freemasonry Forty Years Ago

Renunciation of Calvin Hatch.

[The following renunciation was prepared for the *Connecticut Observer*, but through influence was too strong and it was refused. It was then published in the *Anti masonic Intelligencer.* Mr. Hatch is yet living in Farmington, Conn., is active in the present reform, and a successful agent for the *Cynosure.*]

Mr. Hooker:

SIR,—the annexed papers were communicated to the church of Christ in this place, at their meeting held on the fourth day of February, A. D., 1831, and, at my request, publicly read by the pastor. Application was immediately made by a number of the brethren for a copy with a view to the publication thereof in the *Connecticut Observer;* and after mature deliberation, I have consented that they be offered for insertion in your useful paper.

Farmington, Ct., May 16, 1831.

C. H.

To the Church of Christ in Farmington.

BRETHREN:—Impressed with a sense of duty I would solicit your attention, while I make the following statement of facts. Soon after I arrived at the age of twenty-one years, I was induced (principally from curiosity) to become a Freemason; and before I was twenty two, I advanced to the third, and soon after to the fourth degree of the then hidden mysteries of that institution, and remained a tolerably regular attendant upon its stated meetings until February, 1819; since which I have never attended any of its meetings, though often requested. Hoodwinked to the principles of the institution, I felt that as a professed follower of the Lord Jesus Christ, it was not profitable to spend my time in the lodge-room.

Another fact I wish to notice; that for three years I was accustomed to hear prayers offered at the lodge by a man who was considered an infidel, which to my mind was utterly revolting. Within about a year my attention has been particularly called to this subject. At first, I felt that the institution could not be bad, except by being in the hands of bad men. I satisfied myself that my withdrawal from the lodge while the country was in good repute, spoke a language which could not be misunderstood; and still I felt some veneration for the institution on account of its beneficence in relieving its afflicted members. Early last spring I became satisfied that one of our citizens had fallen a victim to Masonic vengeance, yet whether the institution could be charged with it was a question. I found that it was thus charged by those opposed to the institution, and I finally satisfied my self to read no more upon the subject, because I considered the charge unjust. In the course of last summer I had many misgivings for this decision, which closed every avenue of information. Knowing that many of my Christian brethren were grieved that any professor of the religion of Christ should remain even a nominal member of a society, the principles of which they believed were anti-Christian and opposed to the best interests of our country. Feeling that some deference was due to their judgment, I early in the fall, with prayerfulness, divesting myself of all prejudice, took up the subject for investigating the principles, and sought information through the press, and soon became satisfied that I had a duty to perform which I had long neglected; and in December last, without consulting anyone, came to the conclusion that nothing short of absolving myself from all connection with the Masonic fraternity and from all its obligations, would be answerable to my duty as a citizen and a member of the church of Christ. Since that time I have read the proceedings of the United States Anti masonic Convention, disclosing facts before unknown to me, and am of the opinion that it is the bounden duty of every professor of religion who feels bound in the least by Masonic obligations, to read the doings of that Convention, with prayfulness but without prejudice, before he decides upon the path of duty.

I feel that some acknowledgements are due from me to those brethren who are grieved by my dilatoriness upon a subject so plain and a duty so clear. And if I have thus offended any of my brethren, I pray them to forgive; and however great my sin has been I trust I have forgiveness of my God.

I cannot dismiss the subject without beseeching my Christian brethren who remain as I have done, to examine and decide, as in the presence of God without delay, for what we do must be done quickly. CALVIN HATCH.

Farmington, Feb. 3d, 1831.

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VOL VI. NO. 5. CHICAGO, TUESDAY, OCTOBER 14, 1873. WHOLE NO. 135

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Questions Settled and Unsettled.

BY REV. L. N. STRATTON, A. M.

Progress is stamped upon every interest which the immortal mind makes its own. There is growth in art, science, literature and every branch of learning. There is progress in agriculture, commerce, the mechanic arts, the general spread of intelligence, the dissemination of thought, the methods of travel, and in almost every thing which looks to the elevation of the race.

Nor does advancement stop with aesthetic culture and material growth. The appreciation of the principles of law are better understood, and the the study of Theology and its fitness for a fallen race is receiving new tests and strains, and the "deep sea soundings" of Holy Writ have developed in a wonderful degree, the fact that the science of theology has a field wide as the heavens and deep as doom.

With the spinning wheels and stage coaches of a by gone generation, many questions that once agitated the conscience and country have been stowed away among the relics of the past. Disputes about tariffs and public lands, slave territory and state rights, pedobaptism, antinomianism, free grace, and predestination have each had their day.

They were questions of mighty import in their times, and the profoundest men of the age aided in their final settlement. Some of them were settled by ballots and some by battles; some by discussion and others by common consent have vanished away.

Songs and cider once might decide who should be president of the United States, and shape the national destiny for a whole presidential term, and perhaps effect the country for ages. Then the questions were "How shall the country become rich?" "How shall our merchant princes and money changers become millionaires?" The question now is "How shall the men worth millions, retain their means"? and "What shall be done with men who own railroads and buy legislatures?"

But while dead issues of material and moral nature in their old forms are thrust away to slumber in the garret-corners of the past, the living present with its mighty interests, ask men of thought and action to be up and at the front in every good word and work

New questions are coming up, than which more ponderous have never been settled by men. It is easy to see that British invasion was justly repelled, because its presence meant inequality among the people who found a home on our shores. But among us there is a communism, bred in the workshop and fed on the farm, which is whetting its swords beneath the very eaves of our dwellings. They are the tirades and ions of the manufacturing Atlantic slope, the granges of the agricultural interior, the order of the Cresent of the Pacific slope, the colored protectionists of the Gulf States, who under the shields of oath and secrecy are pledged to support no man for office who is not colored. All these, the natural sions of that tree —Free mesonry—which shadows the earth like a Javan Upas, must be set. tled.

Then there in the question of infidelity which is seeking through its regular organizations, and by every private means to assassinate the Babe of Bethlehem; how shall that be settled? Shall it throw the Christian Bible out of the schools? Shall it remove our official chaplains? Shall it sacrifice Jesus again to the Jew, disown God in the National Constitution for the atheist, throw away the Sabbath for the beergardens, cast off the marriage vow at the behests of theoretical and practical libertines?

These are practical questions. They are raised by voice and vote, by individual effort and thoroughly organized societies. They are brought to the front at the polls, in the court room and the legislative hall, and like a receding breaker they sprinkle their spray over our tea tables, and ebb away through our public prints

For these questions society is no match. Humanity, unaided in such a storm, has always been bewildered. It cannot bridle the cyclone, it cannot turn back the ocean currents; it can cast no anchor through the dark waters to the bottom; it can bear but cannot see the wild lee shore all strewn with wrecks and corpses. No vessel on a rock-bound coast ever needed a pilot more.

Woe betide that man or organization which now cannot and does not call to his aid the power of the Holiest and Highest—the Saviour of the world.

In him is needed an all-conquering confidence. That alone can save. The iron will of one stout heart shall make a thousand quail. A feeble dwarf, disuntlessly resolved has turned many a tide of battle, by rallying giants who would have fled.

Then few and feeble though we be, that is none of our business since God calls us with pillars of cloud and fire to the front. Courage is akin to power, because it holds a steady steady faith in an Arm Almighty. Then let us on to the conflict. Henry Kirk White has well said:

"The pious man
In this hard world, where mists and couchant storms
Hide heaven's fins circlet, springs aloft in faith
Above the threatning clouds to the fields
Of ether, where the day is never veiled
With intervening vapors; and looks down o
Scene upon the troublous sea that hides
The earth's fair breast, that sea whose nather face
To growling mortals frowns and darkens all;
But on whose hillowy back, from man concealed,
The glaring sunbeam plays.

—*Am. Wesleyan.*

An Answer to the Inquiry "Ought Christians to be Good Templars."

A PAMPHLET BY ANDREW HOWDEN, PASTOR OF THE BAPTIST CHAPEL, BACUP, LANCASHIRE, ENGLAND; MAY, 1873.

(Concluded from No. 01, Vol. II.)

II.—THE OBLIGATIONS.

The conditions and obligations of admission into this order ought to prevent Christians from union with it. The "constitution" states that those admitted must be willing to "take our pledge for life." Many, we dare say, reading this, suppose that our "pledge" has regard exclusively to total abstinence. This is not so. What is included in our "pledge" the candidate is unable to ascertain until it is gradually and warily revealed to him in the several stages of his initiation and brotherhood. The whole of this pledge or "solemn obligation," the order of the initiation, and other services, etc., are contained in a book called the "Ritual," respecting which the law is—"No member or officer (even) can purchase or personally possess rituals or officers' cards for his own use; they can only be sold to lodges as such, and, before new ones are supplied, the old ones must be returned to the Grand Lodge." Hardly able to believe that we read this law rightly—that a book we had heard extolled (by Templars) as one of the grendest productions in the language, which is in relation to the order what the liturgy is to the Episcopal church, was really withheld from the public—we applied to grend worthies and to the head office for a copy, so that we might decide for ourselves respecting it, but were cooly informed that we could not have it either for love nor money. What the solemn obligation was "we should be informed before (just before) taking it, and would then have the opportunity of withdrawing;" but the liturgy, in which we should afterwords have to join, "we must take entirely on faith"—faith in the independent order of Good Templars. "We have not so learned Christ;" and we submit whether the fact that this "Book of Ritual," with which every member of the order has so much to do, is withheld—not only from his careful study, but from his very sight—he not in itself sufficient to prevent his entertaining the thought for a single second of becoming a good Templar?

It so happened, however, that while making inquiry respecting the order, we received by post from a friend two pamphlets on the very subject—one by the Rev. J. Kerr, a director of the Greenock Total Abstinence Society, on "Secret Societies;" the other by the Rev. J. Heron, Kilrea, on "Good Templarism, not good Christianity." Both pamphlets are published by C. Aitchison, Castle Place, Belfast, and we strongly recommend the perusal of them to those wishing to understand the nature and tendencies of this and kindred organizations. These authors, in a way perfectly honorable to themselves, have seen this secret, sacred book, the "Ritual," and give us several important and lengthy extracts from it. We have thus obtained, without passing through the ordeal of initiation, a little information respecting the contents of this book; and, though we are unable to join in the laudation of it, and cannot help pitying the taste of its admirers, we do admit that the vow or oath is not a trifling matter, and, like marriage, "should not be thoughtlessly or lightly entered upon." At a certain stage of a ceremony lasting the greater part of an hour, which we really wonder how sober, sensible men can go through, the candidate for Templar orders and honors, standing before the altar, on which rests an open Bible, with his hand on his heart, solemnly vows—"That he will not reveal any of the private work or business of this order to any one not entitled to know the same, and that in all things he will yield a cheerful obedience to all our laws, rules, and usages." Then follow prayer, which, as it must be the one in the ritual, is in harmony with the principles of the order; after which, the worthy chaplain informs the candidate that "a Good Templar's vow is registered in heaven," and adjures him, "as you value your standing here, and your peace in eternity, keep that vow sacred to the end of life." Now, we may be told that these words do not refer to this, and do not mean that, and have regard only to the other thing; but what we have to do is simply to take them in their plain grammatical meaning, and look at what they imply. Apart from every gloss which may now be put on them, they bind the party to two things, which are wrong—submission and secrecy. Here is a pledge of submission, not promise of cheerful obedience to all the laws, rules and usages of the order!" Obserre, at the time the vow is made, the vower does not, cannot know all these laws, rules and usages; the book containing some of them he was forbidden to see; into a lodge he was never before allowed to enter, unless the usages there; new laws or rules may yet be introduced. These laws, rules and usages, have in many instances, to do with "solemn rites" and "sacred services" and "religious exercises;" and we ask, Can anyone, under the promise of a life-long obedience to Christ, and in fellowship with his church, consistently with his profession make that vow? And then there is the vow of secrecy. Again we say it is of no use a Templar affirming what he understands by that, and what exclusively this secrecy refers to. Here are the words of the "obligation" —"not to reveal any of the private work or business of this order to anyone not entitled to know the same." What the private work or business of this order is now, or may at any future time be, the candidate, like ourselves, has no means of knowing. It requires, however, no very great effort of the imagination to conceive of "private work or business" in lodges composed, as we have seen such lodges may be, of all characters and creeds, which it would be wicked in any citizen, much more a Christian to conceal from the very party the legal order thought most entitled to know the same." No society, secular or sacred, has any authority to require such a pledge; no man or woman is justified in entering into such a vow. It is a sin against the family, the church, and the community of which he may form a part. In vindication of this secrecy, Good Templar books tell us that families and churches are secret societies. This is simply untrue. If any family were to bring all its members under any such obligation as this, it would be because there was in that family something terribly wrong; if any church dared thus to act, it would cease that moment to be a church of Christ. One large church in our own denomination, to its honor be it recorded, refused to allow their school-room for the meeting-place of one of these lodges, because it was a secret society. If our families, churches, and societies were all conducted on this principle of secrecy, we should have Pandemonium on earth. There are deeds of darkness besides drunkenness, which the teetotal pledge will not keep out of a man's heart nor prevent entering into a Templar lodge, which may at some time form a part of the private work or business in which secrecy would be sinful; and the mere fact that such an obligation has to be entered into, even though there were no secrets to reveal, is sufficient to place the order where a Christian should not go. The low vulgarity of the raps, gripe, signs and passwords, by which this brotherhood is united, and its secrecy maintained, is such that if facts were not against it, we should have thought no Christian gentleman or lady could have come down to be mixed up with or employ. Notwithstanding facts, we say, "These things ought not so to be."

III.—THE RITUALISM OF THIS ORDER is, we think, a reason why Christians ought not to join—at least, why the members of our churches should not identify themselves with it. As we have said, the "Book of ritual," which contains, we believe, the order for the solemn services of initiation, installation, institution, etc., is not to be seen outside the lodge; but we have sufficient reason for asserting that its theology and heathenism are such as that no Christian should use it in the worship of God. It may contain some truth, but it is not "the truth as it is in Jesus." Apart from this no small matter, "Good Templarism," says the Manchester *Examiner and Times* of May 2d, may be described as the Ritualist or High Church section of the great confederation of temperance reformers. . . . They appeal to the esthetic and spiritual nature of their members by enlisting their aid in the performance of a highly ornate religious service, set in liturgical form, and accompanied by ritualistic observances The lower outward senses of mere sight and hearing, are also powerfully appealed to. The eye is dazzled with displays of glittering regalia, and the tickled ear is gratified by the frequent and dignified utterence of mouth-filling titles." All this is not only admitted, but contended for in the strongest sort of terms of the order. In regard to it, we simply ask, whether the ministers and members of churches, who preach and speak of the ritualism of the Romish and Puseyite churches as one of the curses of Christendom, and a terrible hindrance to the Gospel of Christ, are consistent in being such thorough-going Ritualists in a Good Templar lodge? Surely, if this manner of worship be wrong in the one place, it must be wrong in the other. We have witnessed some of the baneful effects of this Templar ritualism on the feelings and conduct of some of the members of our churches and congregations The simple services of our holy religion have become less attractive. Ritualistic performances are pled for and supported. The chaska of a Good Templar lodge are preferred to the bread of the father's house. Some of our churches and families have reaped first fruits from this organization already; and we very much fear there is a serious harvest yet to be gathered in. It may boast of the victories it has achieved, and the good it has done) just as quack doctors appeal to their advertisements whole boasts of marvelous cures; but, on examination, we find the one as valueless as the other; and the mischief wrought far greater than any lasting good accomplished.

Dear Christian Brethren—There are other demons in the world besides drunkenness: there are other ways to woe besides the way which lies through the gin palace. Some of these are more subtle and insidious, but as surely conduct to the same termination. In our efforts to close the one—and let no right effort be wanting—let us take care not to ally ourselves with those who, by professing to aid us, open several others, and flatter those whom they seduce to walk therein, that they are on the way to liberty and Heaven.

The Religion of Freemasonry.

A Master Mason, an intimate friend of mine and a strong believer in the dignity and sufficiency of the church as a religious society, was recently claiming that Freemasonry does not, pretend to be a religion or to contain all that is necessary for the salvation of mankind. He remarked that the outside world knows but little of the real character of the institution and offered me an ancient looking book to read which, he said, would give me light. It is an abridged edition of "Ahiman Rezon," published in 1872, "by order of the Grand Lodge of Pennsylvania," as the title page declares. From pages six and seven of the preface I copy this language: "Certain it is that, when the first man was formed in the image of God, the principles of Masonry were stamped upon his heart by the great Architect of the Universe. Thus instructed from above, Masonry was practiced in the bowers of Paradise. The same principles were afterward renewed and placed upon everlasting foundations by the wisdom of his glorious Son; and they are daily cultivated through the grace and goodness of his divine Spirit." What can this be but a claim that Free Masonry is a direct revelation from God and that it contains all saving truth? If Masonic Christians really believe this, why need they care to plant and nourish churches and missions? But if they consider this authorized language as a false and impious boast, why continue to give their influence to make the ignorant and unsuspecting believe it? Do they not know that thousands are depending on Masonry alone to secure admittance to Heaven? Only the other day I asked an old man of fair intelligence what was his religious belief; he replied that Masonry was religion enough, if one lived up to its teachings—to do as he would be done by. Thus whatever vague and convenient belief in God theoretical Masonry may teach, practical Masonry teaches that duty done to mankind and to the brotherhood especially, will save the soul. Yet even theoretical Masonry is ignorant of the true God, for his word says plainly that no man cometh to the Father but through his Son, whom Masonry ignores.

Ministers of the Gospel sometimes excuse themselves for membership on the high moral ground that it gives them increased advantages for doing and getting good! As though this would atone for their encouraging others a false hope of salvation! A Baptist ministerial student tells me this incident. He went to a village, where there was no Baptist church, to teach a singing school. Calling on a leading Methodist brother, he applied for the use of the meeting house, which was refused. He then went out, found a Masonic brother, came back with him and made himself known to the Methodist *as a Mason*, and the house was secured immediately. Which was most honored in this transaction between Christians, the religion of Christ or the religion of the lodge?

Is the love of gain or ease or popularity keeping you, G disciple of Christ, in league with this deceiver of souls, this rival of Christianity? Be not ye unequally yoked together with unbelievers. Ye are the salt of the earth, if the salt have not lost its savor. Ye are the light of the world. *Ye can not serve God and Mammon.* Dear Christian brother, will you take the words of our Master, put them side by side with your Masonry, and make them a matter of earnest prayer?

GELAMA.

Ottawa, Ill., Aug. 21st, 1873.

Nail Such Heathenism to the Wall.

BY J. G. GRAHAM.

I recently met an intelligent gentleman of Chicago, e minister of the gospel, of the Scotch Presbyterian church. Conversation soon turned upon Masonry in the church. He said they (the Scotch Presbyterian church,) did not meddle with that question; he thought churches should not, and only the Roman Catholics and a few small societies raised any opposition to the secret orders. On learning my opposition to Freemasonry he asked for some specifications. I named its complicity with crime, in its obligations to conceal and keep a brother's secrets in crime, to obey summons and orders.

He vehemently denied any such obligations; said he was a Master Mason and an Odd-fellow; knew these charges false; that they had been gotten up to bulcsque these orders; that I knew nothing about these orders, or I would not indulge in such unfounded charges against them; were these altars a shelter for thieves, robbers and murderers he would not remain among them, his conscience was clear in these things, etc.

I repeated from the Fellowcraft's oath: "Furthermore, I do solemnly promise and swear that I will obey all regular signs and summons sent, handed or thrown to me by a brother or lodge of this degree," etc.; also from the third degree: "Furthermore do I promise and swear that a brother Master Mason's secrets, committed to me as such, I knowing them to be such, shall remain as inviolable in my breast as in bfs own, murder and treason excepted, and they left to my own election."

Said he to me, "Were you in court, on the witness stand, and asked the question if these clauses were in these Masonic obligations, would you swear they were?" I answered, "I certainly would." He asked, "How could you do that?" I answered, "by having taken these abominable obligations in the lodge, and renounced them because of their criminality."

Here the conversation took a marked turn; and without another denial of these criminal obligations, he said, "I, too, am opposed to the lodge, but on different grounds from you. I have not been in a lodge for four years. I find myself in the lodge associated with many men of such moral and social standing, that I could not be seen on the streets in their company without disgrace. As a Christian minister, I invite my lodge brethren to Christ, often to be met with the reply, 'The lodge is a good enough church for me, if I live up to my lodge obligations I am good enough;' Thus supplanting Christ with the lodge. And yet this Christian minister, knowing the tendency of the lodge to ignore and supplant his Master, and to drive perishing souls to perdition, will give his influence by example to the lodge, will deny its criminal obligations to the outside world; and then cap it all, in the presence of one who knows the craft, with the confession of the most heathenish and damning nature of these secret institutions.

Elijah, Ezekiel, Jeremiah, and all the prophets had to meet and combat in their day just such departures from the living God, in the church, in the priesthood, at the sacred alter; and it was their duty to cry, and bear testimony in the name of the living God against such apostasy, though they stood alone, and are hunted for their life. So now let these that fear God more than man nail such heathenism to the wall, and refuse to receive sacred things at the hands of any one that bows at any one of these altars of Baal.

Viola, Ill., Sept. 20th, 1873.

The righteous are apt to be like well-fed children, too wanton, if God should not appoint them some fasting-days.

Ritual of the Grange.

DEGREE OF MATRON.

This degree, corresponding to that of Husbandman, is the highest in the subordinate grange. On entering the candidates first meet the overseer who says (ironically, we imagine) "May the occasion be one to which you can in after years look back with pride and pleasure." The chaplain remarks: "Let us hold fast the profession of our faith without wavering." (So then the Patrons of Husbandry have a "profession of faith." What may it not mean of the offices of the church of God when once commenced? This is the grand idea in Masonry.) "Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report: if there be any virtue, if there be any praise, think on these things." Thus as Scripture, and is the truth, but used as did the devil when tempting Christ. If the members of the grange honestly regarded these words the order would be deserted.

The seditates pass on receiving various charges from the master, the lecturer, the overseer, and the three personifications of heathen dieties. Then during a song they join hands and form a circle with the master around the altar. All the members surround them in an outer circle with hands joined. Then solemn children playing "Needla's Eye" the ceremony proceeds, and the master says, "Here, sisters, around our altar, with hands united, we pledge to you our friendship. We accept your pledge of fidelity, and in turn as we in form enclose you within our sacred circle, so will we in life shield you from harm." (Another song).

"I now give you the sign of a matron, who with heart and hands, gives aid and succour to our cause. I also give you the annual password, signal, grip, sign of recognition and patron's test."

Carefully as it may be bidden, yet the real nature of this as every other secret order appears once and again. What is it where, in a room shut away from public scrutiny, men and women of various ages and characters surround an "altar" hand in hand in a "sacred circle." Alas! they are walking after the "Enchanter," and already in the toils of his net. May God give wisdom to his children to oppose this most crafty and beguiling invention of the devil with the true and effectual weapons of His Spirit and Word.

In these days I fear that good, sound, old fashioned, stout, doctrinal preaching is going out of vogue. I beg of you do not yield to this unhappy drift. I could not be seen on the streets in their company without disgrace. As a Christian minister, I invite my lodge brethren to Christ, often to be met with the reply, 'The lodge is a good enough church for me, if I live up to my lodge obligations I am good enough;' Thus supplanting Christ with the lodge. And yet this Christian minister, knowing the tendency of the lodge to ignore and supplant his Master, and to drive perishing souls to perdition, will give his influence by example to the lodge, will deny its criminal obligations to the outside world; and then cap it all, in the presence of one who knows the craft, with the confession of the most heathenish and damning nature of these secret institutions.

Elijah, Ezekiel, Jeremiah, and all the prophets had to meet and combat in their day just such departures from the living God, in the church, in the priesthood, at the sacred alter; and it was their duty to cry, and bear testimony in the name of the living God against such apostasy, though they stood alone, and are hunted for their life. So now let these that fear God more than man nail such heathenism to the wall, and refuse to receive sacred things at the hands of any one that bows at any one of these altars of Baal.

Viola, Ill., Sept. 20th, 1873.

The righteous are apt to be like well-fed children, too wanton, if God should not appoint them some fasting-days.

Does Your Pastor Take the Cynosure?—If not, perhaps he feels hardly able to take it, or quite as likely he does not understand the cause which it represents and thus needs it all the more. Can not you make him a present of the Weekly for a year, or even half a year? By so doing you will surely aid him in "declaring the whole counsel of God."

The Christian Cynosure.

Chicago, Tuesday, Oct. 14, 1873.

Pres. J. BLANCHARD, Editor.

Rev. I. A. HART, Associate Editor.

H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to exposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication, Items of interest will be thankfully received, and should be addressed to the Office Editor, at 11 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

A NEW LEAF.

We intend to begin next week to send every subscriber a postal card two weeks before his subscription expires to remind him of that fact, and to ask for for a prompt renewal. After the first of January we expect to stop all papers when the subscription expires unless the renewal is previously received. Our loss from arrearages has been so great that we feel compelled to try this plan. If our subscribers will bear these facts in mind and renew at least two weeks before their subscription expires, they will encourage and assist us greatly.

We are doing all we can to make the Cynosure a indispensible friend and adviser; and we receive evidence daily that our labor is not in vain.

The date on the address tab is not understood by all. It shows the day of month and year to which payment is made; thus, Jy. 15, 74, the date expires January, June, and July 1st, 1875. Please mark and compare with the yellow tab on your paper.

Conventions.

State of Indiana, Westfield, Hamilton Co., Oct. 29th.

State of Wisconsin, Ripon, Oct. 22d.

Annual meeting of the N. E. Pennsylvania Association, City Hall, Carbondale Pa., Oct. 15th and 16th.

Lagrange county, In., Lagrange, Oct. 11th.

We commend the letter from Lancashire, England, found in this number, to the thoughtful perusal of our readers. Like the Epistles of Paul, which are separate and independent testimony to Christianity, this trans-Atlantic letter given by a mind wholly outside and ignorant of our movement, is a separate proof of the goodness of our cause and the antagonism of the lodge to the religion of Christ.

THE INDEPENDENT is rejoicing in the decision of the upper court, which reverses that of the Superior Court of Cincinnati, and turns the Bible and the children's hymn permanently out of the public schools of that city. Meantime, Archbishop Blanchet, of Oregon, publicly assails the free-school system as "godless," because there is no religion taught in it; and declares that "Sectarian schools were better than Godless schools!"

That this is the animus and final intention of the priests and infidel party, has, from the first, been manifest to all but such minds as Mr. Henry C. Bowen, his pastor, and brother, Tilton, who can accuse each other of the breach of the seventh commadment, and settle the matter up between themselves without any reference to Christ or his church. Thus the *Independent* gives us schools without a Bible; education without religion; churches without discipline; and oaths without God! It is said Mr. Bowen is to sell the *Independent* and travel in Europe; which is "a consummation devoutly to be wished."

THE UNITED BRETHREN IN CHRIST.

The *Religious Telescope* comes to us with a beautiful new heading, and begins its fortieth volume with new tokens of reinvigoration and renewed growth; an ocular proof of the fulfilment of those promises so full of beauty and blessing: "They shall renew their youth like the eagles; they shall run and not be weary; they shall walk and not faint."

The same mail brought us the second number of the *United Brethren Tribune*, a paper of a very different stamp. If this questionable print does not rest for its funds on the lodge, I am very sadly mistaken. I called on its publishers at Harrisburg a few weeks ago to learn what ground the *Tribune* meant to take on the secret orders, but could get no definite answer. I was told, however, that the publishers did not expect to furnish the money to establish it, but that "There would be no want of funds." This was the boast of the editors in their first number. The editors themselves are mere goodish men, used evidently as mere decoys and figure heads by the designing men who have started, and who intend to run the concern.

Who furnish the funds of which they so confidently boast? and for what purpose? The second number is even more fishy and wishy-washy than the first. And, as in our late war, every man who talked softly about slavery and secession was a traitor at heart, so with these brethren. If they do not mean to be false to and go back on the time-honored and God-honored testimony of their church against secret societies, the whole spirit of their sheet belies them. If they do put the name of the *United Brethren* at their mast head, while they mean to betray its long settled principles they are religious pirates sailing under a flag which they hate, in a ship which they mean to scuttle. They will prove in the end to their church what James Buchanan was to his country. Men will abhor them; and their children will disown them; and God will cast them out with the "fearful, unbelieving, and abominable."

The United Brethren pastor at Phoenixville, told me he had joined two secret societies already. He was mute on Freemasonry; said he could not attend the lectures; and talked equivocally in favor of "*The Tribune.*" "Cursed be the deceiver, who hath in his flock a male, and voweth and sacrificeth unto God a corrupt thing," Mal. i.: 14. "I would thou wert cold or hot." Rev. iii.: 15.

IMPORTANT ACTION.—The Executive Committee took the following important action at its meeting last Friday:—

1. Voted to put our National political meeting of all citizens opposed to secret societies at Syracuse, N. Y., and in connection with our National Anniversary there, next May or June, subject, of course, to the approval of the Syracuse local committee, and the Monmouth political committee, a majority of whom were consulted.

2 We also passed a resolution intended specially for our agents, local and traveling, that they make the increase of the *Cynosure* list their first and constant grand object, as vital to all others.

EVANGELICAL ALLIANCE.—The sixth general conference of this body promises to be the most wonderful meeting it has ever held, and the best attended. Early in the evening of Friday last the large hall and parlors of the Young Men's Christian Association building in New York were filled and crowded with delegates of the Alliance and as interested auditors. Hon. Wm. E. Dodge occupied the chair and the exercises opened with the hymn,

"From all that dwell below the skies.
Let the Creator's praise arise;
Let the Redeemer's name be sung
Thro' every land by every tongue."

The scene was grand. Flags of different nationalities were hung around the Hall and the names of Luther, Calvin, Wesley, Edwards, Knox, Bunyan and Wycliffe were conspicuous above the platform. Wm. Adams, pastor of the Madison Square Presbyterian Church gave the welcoming address, and responses were made by Lord Alfred Churchill and Rev. John Stoughton of England, Pastor Fisch of Paris, Rev. Frank Coulin of Geneva, Prof. J. Dorner and Prof. Christlieb of Germany, Rev. Cohen Stuart of Holland, Narayon Sheshadri of India, a native Brahmin, and Hon. Chas. Reed member of the British Parliament.

The exercises of the first day were held in Steinway Hall which was crowded. Wm. E. Dodge in a brief address opened the Conference. Ex-President Woolsey of Yale College is the presiding officer. Reports on the General State of Religion in Christendom occupied most of the day and evening.

On Saturday and Sunday vast audiences attended the meetings of the Alliance which were held in the Academy of Music, Steinway Hall and various city churches. The list of speakers was large, drawn from every quarter of the globe, and their remarks received with the greatest interest.

NOTES.

—Another state meeting is under way in New York. The friends in that state surely do not intend to compromise their motto, "Excelsior" by vigilance and energy are virtues in a reformation. Elder Barlow, the president of the State Association, is about to return home after the somewhat active rest of his vacation.

—Every subscriber and reader will do well to notice what is said of dates, the cash system, etc. elsewhere.

—The Grand Lodge of Illinois is now in session in McCormick's Hall in this city. Mr. Robinson of Yates City, whose letter, published May 15th in the *Cynosure*, has brought him into disrepute with the fraternity, was last week examined before a committee of Grand Lodge grandees for his Masonic crime of opposing the rascality of a lodge master, and being in earnest for a just cause.

—O. H. Kelly, secretary of the National grange has written a letter approving the action of the agent Abbot in establishing a grange among the grain merchants of Boston. He wants granges among the business men of all our seaboard cities to secure the commercial ostracism of the order by keeping all trade within the fraternity—a beautifully specious system to set on foot in this country.

—At Lansing, Mich., occurred the latest advertising dodge of the Masonic fraternity. It was the no less noteworthy occasion than laying the corner-stone of the new state Capitol, and afforded an opportunity for the lodge to parade in respectable company not to be lost. Such a conglomeration of militia, Masons, politicians, civilians and ecclesiastics has never before astonished the beautiful Peninsular state. Senator Ferry and Chandler, Governor Bagley, the Right Reverend Samuel A. McCroskey, Episcopal bishop of Michigan, the Rev. Noah Fasset, Secretary of state Harlan of Illinois, Grand Master Hugh McCurdy, Right Eminent Grand Commander E. J. Garfield, fifteen military companies, twenty-one Knight Templar commanderies and 3,000 Master Masons, all of whom took part or lent their presence, made a good square job for the convenience of the state and the glory of the fraternity.

The New Party—Letter from an Ex-Senator.

[This earnest and excellent letter is from one of our first civilians; a man in easy circumstances; and who, like Mr. Lincoln, has been kept out of public life for the most of the time by the integrity of his principles and the firmness of his adherence to them. We shall hear more of him—ED. CYN.]

President Blanchard:

REV. AND DEAR SIR:—I thankfully acknowledge the receipt of your favor of the 27th ult. The current seems to be setting against secret societies, and I rejoice that it is so. They are hateful things which disgrace the age and curse society.

As you requested I have carefully read and re-read the proposed Platform of the new party. I like it much. It is timely and comprehensive. Possibly in one or two points it might be improved. By way of suggestion I will take the liberty to propose an amendment to article Eleventh after the word "trade," to this effect: As fast as other nations shall reciprocate a like policy. This would relieve the article of its terror in the minds of ultra protectionists, and make it unobjectionable to all men.

I think the *one term* principle very important. It would be purifying. The President would no longer spend his first term in intriguing and plotting for a second. Nearly all our Presidents, not excepting the martyr, have played the demagogue during their first four years on a national scale. Their re-election has loomed up before their eager, longing eyes, as the great question overtopping all others. I would suggest that the Twelfth article be modified so as to read:—

And finally, we demand for the American people a one term service of six years for the President, the abolition of electoral colleges, etc.

It seems to me, moreover, of the first importance to divest the office as much as practicable of its immense patronage. Here lies our greatest danger; the one-man-power in our government is tremendous, and must be abridged. Would it not be advisable to embrace an article on this point, without going into detail after this wise?—

That the executive patronage or one-man-power in this government, threatens its subversion, and should be diminished and guarded in every way possible.

This is the idea, but it can be better expressed no doubt.

I would put a little more vim or positiveness into articles Third and Seventh, thus:

3. That drunkenness is the curse and shame of our land, and the prohibition of the importation and sale of intoxicating drinks, as beverages, is demanded by our national safety and honor.

7. That war is detestable and diabolical, the bloody relic of barbarism; and arbitration is the only Christian and civilized method of settling international differences.

I submit the foregoing suggestions with great deference. Perhaps they mar more than mend. One word further, touching the *name* of the new party. I have seen it suggested that it be called the "American Party." Is not this too indefinite and undescriptive, besides the prejudice of some from its former association with *natives*, as a prefix? THE NATIONAL REFORM PARTY occurs to me as more significant and appropriate. I do not agree with Shakspeare in his reply to the question "What's in a name?" Especially in its relation to a political party. It should be as descriptive as possible.

I shall be happy to hear from you again by letter as soon as convenient, and am with very high consideration.

Your brother in Reform as in the Lord, the Prince of Reformers.

News of our Work

KANSAS.

The State Association at Topeka.

From the Topeka Blade.

The Kansas State Association opposed to secret orders, met pursuant to call, in the Court House on Tuesday at 2 P. M.

The Association, after the election of officers for the ensuing year, appointing a committee on resolutions, and attending to some preliminary business, adjourned to meet in the United Brethren Church, at 8 P. M.

At the evening session, the audience was addressed on the "Evils of Secretism" by Rev. I. A. Hart, editor of the *Christian Cynosure*, after which, the committee previously appointed presented the following resolutions, which were unanimously adopted.

Resolved, 1. That although there are multitudes in the field of conflict, and the hosts of adversaries, numerous and organized—with God on our side, and Christ our leader, we have no need to fear.

2. That the new and disguised form of the great system of evil, known as secretism, should indues us to be on our guard; for Masonry, as a whole, is only another name for illuminism; Good Templarism is diluted Masonry; grangeism is Masonry scarcely diluted, and hence we need to look at things more than names to escape fearful imposition; as grangeism is one of the most plausible, cunning and dangerous forms of this evil.

3. That we call upon the farmers of the country to pause and reflect before they enter into a measure of the most doubtful propriety as respects policy; and which is, so far as principle is concerned, so foreign to the true spirit of an honest yeomanry, and the gospel and character of Jesus Christ.

4. That we warn the laboring and honest citizenship of the country that grangeism will prove as successful a scheme, to say the least, and a dangerous weapon in the hands of scheming Masons and broken down politicians.

5. That we also in the name, and on the behalf of maimed and crippled justice, and dishonored and outraged republicanism; and also in the name and on the behalf of the Christian church, her ministers and members, protest against the daring and impious interference of Masonry with their most sacred ordinances, officers, rights, interests, and privileges.

6. That we hereby declare our most solemn conviction that the light reflected on this subject by the testimony already elicited, and the character of the witness against the system of secretism, involves all honest citizens and church members, and especially ministers of the Gospel, and statesmen, in the most solemn obligations to examine this subject fully and without prejudice, and to walk in the light.

7. That the imperilled interest of justice, and the very existence of our Republic require that those measures and actions that impede the execution of the one, and usurp and defy the power and prerogatives of the other, be abandoned and opposed by all lawful means in our power.

8. That we rejoice that some of the Christian denominations occupy such high, noble and unmistakable ground on this subject; and we urge them to a closer correspondence, and a fuller co-operation in this matter.

9. We recommend the friends of the cause to arm themselves with the truth revealed in such works as the revelations of Bernard, Morgan, Stearns, Finney and others, and support in active service the *Christian Cynosure*, and lecturers sent into the field.

10. That we urge laborious local effort, and that every one who has light shall make it shine round about him; and the cultivation of a spirit that will bring every friend of liberty, truth and light into convocation annually, to discuss principles and devise measures suited to avert the danger into which church and state are brought by secret organizations.

J. DONNS, *Secretary.*

PENNSYLVANIA.

Bradford County Anti-Secret Association.

The second annual gathering of this organization was called to meet in Leraysville, Pa. The people of the village became tangled in discussion about the propriety of allowing the meeting to be held in the Congregational church. Those who held views Masonic, said they would leave, and never pay another dollar if the convention was allowed in the church. The opposition said they would do no more for the church if it were not allowed. The community and the trustees were divided, and most decidedly so. At length the trustees voted that the church might be opened for one lecture and one only, designating the writer as the lecturer. This decision had been reached just prior to the date of the meeting.

The friends of truth, "nothing daunted," with teams and timbers, labor and lumber soon had constructed a nice stand and auditorium in the edge of a grove near the village, on the land of our active Congregational friend, Simon Brink, Esq.

The Masons, whose cause we are said to "always help" so much wherever we hold a meeting, with their usual discretion, had reported through the country that the Anti-masons had learned that they could not have a house in Leraysville and had shown the prudence of giving up their meeting altogether. Meanwhile our heralds, with fleet horses, followed close behind and dissipated the fond hopes of our Masonic admirers, by telling the facts. By the first afternoon a large and earnest-faced audience filled the seats in front of the stand, while Rev. J. L. Bush, C. F. Hawley and L. N. S. attempted to entertain them.

In the evening a large audience gathered in the Congregational church and remained for two hours and a half, listening to the brief prayer of Rev. C. F. Hawley, and the address by L. N. S. The next day the meetings were all that could be desired in the grove. Many of the most influential and wealthy citizens of the place came out to hear. The address of C. F. Hawley in the afternoon we have seldom heard surpassed. In the evening we both spoke in the Wesleyan church in Herrickville to a full house.

All these meetings were attended with the influence of the Spirit and were stamped with success. There was an earnestness in both face and heart which "meant business" from the beginning, with every one present.

The plowing and planting which Rev. G. M. Hardy did in this region to start the work of Christian reform will not be forgotten during this generation. His praise was repeatedly spoken to us for Christ's sake. Besides this, the toils and tears, the sufferings and abuses, the mobbing and threatened doom of Bro. Rathbun when pastor here, began an opposition to secret conclaves and midnight assassins which is seldom found elsewhere. Rev. J. L. Bush is winning golden opinions as he is seeking to prune and consolidate and build. He is the President of the Association for the ensuing year. Bro. Campbell is recording secretary, and the noble and self-sacrificing veteran, David Beardsley, is the corresponding secretary. Provisions are being made for quarterly meetings of the Association. I sold fifty-five Anti-masonic books while there; for I went with a determination to sell, and I did. So they have Morgan, Finney and Greene to back up the truth and to tell more.

It is believed that this convention did much to tear away the mask of prejudice which the Masons have thrown over the feelings of the community. The time was when Fredrick Douglass was not allowed to speak in the Leraysville churches in favor of the suffering slave, though now that appears astonishing. So the day speeds on when it will appear to be as singular that there ever could have been a time when Christian people were rejected from a Christian church, for wishing to speak in honor of Christ and country.

"Aid its dawning tongue and pen,
Aid it hopes of honest men,
And if paper, aid it type,
Aid it, for the hour is ripe,
And our earnest must not slacken into play:
Men of thought and men of action; CLEAR THE WAY!"

L. N. STRATTON.

OHIO.

The Anti-Secrecy Convention in Williams County.

Pursuant to a call issued by the Executive Committee, and published in the county papers, a large number of the citizens of this county met at Montpelier, in mass convention, on Saturday, Sept 27th, and proceeded to business by electing John G. Mattoon, Chairman, and H. S. Kirk, Sec'y. The Chairman in a few well-chosen remarks stated the objects of the Convention. A committee of four was appointed on nominations, viz: D. G. Hart, of Jefferson Township, James Cummins, of Madison, W. Lindsay of Bridgewater, and D. Shoup of Superior. On motion a committee of five was appointed to report a platform, composed of J. T. Kiggins, Geo. Dorshimer, Sr. Curtice Cogswell, James H. Moore and J. P. Stoddard.

Rev. J. P. Stoddard of Chicago addressed the convention while the Committees were at work. He occupied about an hour and a half in presenting a logical and eloquent discourse upon "The Tyranny of Masonry." The discourse evinced great ability, thorough preparation, and entire familiarity with standard Masonic authors. After the address, Rev. J. T. Kiggins announced committee on platform ready to report. The report was read, eliciting frequent responses of "good! good!" "that's so!" etc. It was unanimously adopted. The committee on nominations next presented its report, which was received and each candidate was unanimously nominated. A committee of one from each township was appointed to attend to the distribution of tickets, etc.

PLATFORM.

Whereas, All political parties cease to be useful or necessary when the principles upon which they are based have been either permanently established, or hopelessly defeated; and,

Whereas, we recognize the issues which have heretofore separated the people of this country, as permanently settled; and both parties ignore the wishes, and the interests of the masses, while for the sake of power, they court the great moral evils which most need reforming; and,

Whereas, we believe the fundamental principles of all secret orders to be contrary to the principles of evil and religious liberty; and the extra judicial oaths of speculative Freemasonry, as also the obligations of all the secret orders to be in conflict with the obligations of American citizenship; believing that any man who covenants in the dark to exercise favoritism toward those with whom he covenants, even to the extent of concealing their crimes, is thereby totally unfitted to exercise the functions of any office of trust whatever; and,

Whereas, the licensed sale of intoxicating liquors, as a beverage, destroys thousands of lives, and costs millions of money annually, filling our prisons with criminals and our alms-houses with paupers, besides causing untold suffering and building up and legalizing a corrupt and dangerous power, commonly known as, "the whiskey ring;" and,

Whereas, The parties in power have exhibited almost unlimited extravagance and criminal dishonesty in expending and in appropriating to themselves the public funds, not only through their representatives in Congress and the State Legislature, but also in the county offices; and,

Whereas, chartered companies are very rapidly assuming the attitude of oppressive monopolies, in extorting from the people unjust and exorbitant tribute, and obtaining by corrupt legislation vast and invaluable grants of the public lands; and,

Whereas, in view of the foregoing facts it must be apparent to all that all good citizens who desire to breathe a purer political atmosphere must join the two parties which have for some time past been morally dead, and are a stench in the nostrils of honest men; therefore,

Resolved, I. That we will support no man for office who is connected, or in sympathy with any secret order, and who will not do all in his power to break up the corrupt rings and to have placed upon our statute books the fact that the oaths and obligations of these orders are illegal, and dangerous to American institutions. Holding that the first thing requisite in a man who is to exercise the functions of office for a free people is, that he be a free man.

II. That it is the duty of the State to protect society from crime, and its citizens from wrong; especially the weak and helpless. That the manufacture and sale of intoxicating liquors as a beverage is productive of crime to an alarming extent, and instrumental in wronging thousands of helpless women and children,—robbing them at once of husband and father, and of the comforts of life. That to ignore these facts, or to license this wicked traffic is alike a crime against God and society for which the state is fearfully responsible. That the only safeguard against this great evil is a stringent prohibitory law. That we pledge ourselves to co-operate with the friends of temperance in every fair and legitimate way to procure such a law.

III. That the legislative bodies that charter railroad, and other corporations should also regulate and control the operations, and prevent them from encroaching upon the rights of the people, saying to them "Thus far shalt thou go and no farther."

IV. That those who are placed in office are to be considered servants of the people, and not sovereigns. That their salaries should correspond to the amount of labor performed and the actual responsibility assumed, and not be governed by the amount of money men do or might realize in the various callings of life, always contingent upon circumstances. That we pledge ourselves to oppose and reform so far as in our power the extravagance and dishonesty in the first respect. That we unqualifiedly condemn the course of Congress in the late "salary bill" passed, and demand its speedy repeal. That we no less condemn the course of our county commissioners in allowing, and county officers for receiving extra pay.

H. S. KIRK. *Secretary.*

Correspondence.

Masonic Power in the Church.

At a prayer meeting on the 13th of December, 1871, in the Disciples' Church, of Ligionier, C. G. Fait preferred charges against G. W. Chapman, complaining and saying, "My grievances have been treated with silent contempt by Bro. Chapman, as have been those of Bro. Landon and Bro. Fry," with several others whose names he proceeded to mention. Some explanations followed by Chapman, Fait, Landon and myself, when Chapmen made the following statement: "I didn't know any difficulty existed between me and any one. I have tried to live in peace with all the brethren. If there is anything wrong it is with them. I don't know anything about it," etc.

At this point another party came in with some explanations which brought the meeting to a speedy close. The next evening was appointed to "hear complaints."

On the evening of the 14th, a committee was appointed to decide the case. C. G. Fait proceeded to read charges against G. W. Chapman,; after considerable sparring Bro. Fait's case was dropped, and Landon's taken up and disposed of. Fait's case came up again, but could not be satisfactorily disposed of, and was laid over for a future hearing. I was then called on for charges, to which I replied, "I have no charges written out. I expect to settle our difficulty without bringing it before the church; but I have one question to ask Bro. Chapman, and that is this: Did you know or did you not know that any difficulty existed between yourself and me prior last evening." He replied, "I won't answer that question." I pressed his reasons, saying, 'this is plan question, and yes or no will answer it." He replied, 'I am not going to furnish powder for you to shoot me with. It is just like this, if you say you stole my horse, I will put you in jail. I asked the brethren if they saw what was back of that answer.

Chapman then injured, "Has any one else any charges against me? if not, I have charges." He then proceeded to read charges against me, of which the second was language I used about the first of December, 1871, to a Mason, a member of the M. E. Church in this place, who said to me in reference to the Disciples Church: "Most of the officers in your churches are members of secret orders, and they are the best members and the best material you have in your church, and you can't get along without them." I replied: "Yes; we have three Masonic trustees, one elder and preacher and two Odd-fellow deacons, and if that is not enough to corrupt any church, I don't know what is." This language, it seems, had brought down the ire of the fraternity, and badly mutilated, and with manufactured additions, formed the second charge.

Time will not allow me to give a like part of what transpired in the examination of charges. The trial, if such it can be called, proceeded without system or the shadow of fairness. I was not allowed a copy of the charges, nor time for reflection. The case was referred to the committee composed of members of secret orders and "jacks," who were bound to see that Masonry and G. W. Chapman were defended.

At the investigation proceeded it became more and more apparent that the head and feet of my offence was my opposition to secretism, and that the *gist* of the charge was my use of the word *corrupt*. The indignation and rage of the clan was manifest in all their actions. At length an effort was made by G. W. Chapman to expel me, but failed. Outraged and outgeneraled for the present, the meeting adjourned *sine die*. On Lord's Day, December 31st, before the congregation was dismissed, Chapman appointed a meeting for Tuesday evening, January 2d, 1872, for the purpose of "hearing acknowledgements if there were any to be made."

Pursuant to appointment the members convened at the church on the evening of the 2d of January, 1872. G. W. Chapman, presiding, read Matt. xviii. 15–35, inclusive; offered a Masonic prayer in which neither the name of God nor Christ was mentioned. Charges were referred to, and I was "requested and required to make an acknowledgement and ask forgiveness." The machinery was soon in motion, and the "row" began inside, while members of the craft and "cowans" were outside viewing the scene through the windows. It was now plainly indicated that Chapman had improved the interval between December 18th and January 2d, in manufacturing public opinion and educating his force up to the voting point; and the result was, that every man, woman and child in the church that he could control were in attendance; a circumstance the more palpable, in view of the fact that he could not command a respectable audience to hear him preach on any ordinary occasion. This meeting exceeded the former meetings in unfairness, brow-beating and misrepresentation. If any person stated facts favorable to me, they were made the subject of vituperation, and brow-beaten in such a manner that it was wholly useless, as well as unsafe, for any one to speak favorable of me.

It was evident to every honest, observing mind that under a mark of zeal for the church, Chapman had caught the opportunity to vindicate Masonry as against the church and gratify private hostility, and as I was the first victim of Masonic vengeance in the Disciples' Church, it was intended to teach such a lesson as would forever silence me and intimidate others; and thus this modern Diatrephes, who by craft has worked himself into the chief seat in the synagogue, can stay there and continue to change the pure Gospel of Christ into "another gospel which is not another," and overrun and cast out all who will not obey *him*.

Finally Elder Sites said, "There is nothing so very wrong that I can see. If Bro. Fry will say that he is sorry it will all be right." I asked if he wanted me to acknowledge on that Masonic charge. He replied, "Of course." I told him I *never* would do it. This seemed the signal. Their rage and violence appeared uncontrollable. J. E. Braden sprang to his feet, drew his coat around him and exclaimed, "That means business, *business*!" R. Hathaway cried out "Business!" Peter Sisterhen made motions with his hands and feet, as much as to say, "Out mit him; out mit him!"

At this point G. W. Chapman proceeded to take the vote to expel me. But many hesitating, he said in an authoritative tone, "Brethren, I want you to stand by me." Another effort was made, and this time he succeeded; for his "brethren," the craft and their "jacks," stood by him and I was expelled. Chapman now instructed the members how to treat me, said a Masonic benediction, and this mock trial was over.

The other charges, four in number, including the additional ones, appear to be more of a private nature so far as it relates to Chapman and myself, and as such I have not thought proper to go into detail at present, but for the sake of my brethren who may see this narration, I feel that a condensed statement of facts would not be amiss.

The charges are: 1st. That I knowingly and wilfully absented myself from Lord's Day, worship, and the Lord's table without any just cause whatever. Plead guilty of absenting myself when G. W. Chapman preached, not without cause; justification not admissible. 2d. That I had without reason, misrepresented his language while leading a prayer-meeting. Plead, "Not guilty;" that his own admission proved my statement correct. 4th. That I had assoiled his Christian character. Plead, "Not guilty."

"A bishop must then be blameless," moreover, he must have a good report of them which are without; but when the members will not come out to hear Bro. Chapman preach, and some who will not stay, and the world blames the church for keeping Bro. Chapman in it;" it is time that he and the church get themselves into proper position.

5th. That I had disturbed the prayer-meeting. Plead, "Not guilty."

My expulsion was decreed, hence no testimony in my favor could influence them, and no justification on the part of an Anti-mason was admissable.

Several times during the trial, I asked for a copy of the charges; but was only allowed to examine the original as best I could, while business was being hurried through with the greatest possible speed, and amid the confusion and interruption they were of very little service to me. After I was expelled I went to secretary Cornell at different times for a copy of the charges. He refused, saying, "I don't know what you went with them; they won't do you any good, anyhow."

At last, after about three weeks, I obtained a copy, but did so by a written order from Elder Edmond Richmond.

Having made several attempts to get an appeal and failed in all of them, I am convinced that it is worse than useless to ask for justice when Masonic influence is predominant. I look forward to the time when God's people will "come out and be separate," and there *must be a separation*. "For what communion hath light with darkness, and what concord hath Christ with Belial; or what part hath he that believeth with an infidel."

J. M. Fry.

A Trine-Atlantic Letter.

Bacup, Lancashire, England, Aug. 21st, 1873.

Messrs. Ezra A. Cook & Co.:

Gentlemen:—I have been engaged in a discussion for some time against the secret order that calls itself Good Templarism, which has come from your side of the Atlantic to this country, in which it has spread with great rapidity. I saw from the first, that, like all other secret orders, it was calculated to do a great deal of mischief, and warned the young of my own organization very earnestly against it. I also published a little tract on the unscripturalness of it, and gave a lecture and wrote a great many letters published in some of our newspapers. At first nearly all the ministers in the locality and the greater part of the Christian public were against me and with a few exceptions are so still; though in this place I have been the means of checking the further growth of the order. Some one who knew of my views and conflict has sent me two copies of the June numbers of your paper, "The Christian Cynosure," for which I have been very grateful. So far as I can gather from these papers they are the organs of an anti-secret society you have in America, and with such a society I am in full and entire sympathy, and have, within the last few months attempted to form one in England, but have hitherto failed. I am therefore in the locality fighting the battle alone. Templerism is that which just here at present is doing most injury. I thought when I read the papers I would venture to write to you and endeavor to put myself in correspondence with the editor in the hope of thereby obtaining some sympathy and help, and if in my power, extending the same to your society. I send you, per book post, a copy of my little tract and some other printed matter I happen to have at my hand on the Templar question. I should like very much to have some of the books you advertise, from which I think I should obtain some useful information; "Freemasonry exposed" and the Rev. J. W. Bain's book on "Secret Orders" I should like very much, and if I knew how I would send you the price of them with postage and request you to forward them. If you do so and tell me how to remit the money I shall do it with gratitude. Have you any books or pamphlets, or bills direct on Templarism? These I should like very much. I have also been longing for some time to have some reliable information as to the real effects of this order in America. It is represented by Good Templars here as an instrument of great good there, and the means of reclaiming many confirmed drunkards. Is this so? What are its general moral effects?

If you could hand this note over to some member of the Anti-secret society, who would take a little interest in the matter in the country and ask him to write to me, I should indeed be grateful, and can assure you, you will be thereby doing good.

Again asking you to forgive the trouble I ask you to take, I am, my dear sir, Yours in the Christian Affection. Andrew Bowden.

Notes from Lotteres.

Sister Garte sende some additional notes respecting Bro. Etze's lecotures in Palmyra, Wis., in September—

Tuesday evening the house was packed full, the doorn and all the windows were crowded with sager hearers; some to hear how much they were exposed, others seeking for the true light. Some of the Masons, enraged, lost their "jewel," but the elder was more than their match. The little leven here has spread many miles and is still spreading; where people only dare think Masonry was wrong they whisper; where they dare only whisper, they speak aloud. These lectures are what we need more than preaching. Wa pray the Master to send forth laborers into the field.

Mrs. E. Garta.

The following indication of decay in the lodges is a good one. Let it be everywhere encouraged:—

Two years ago or nearly, your paper commenced coming to me by the order of some one I know not who. I like the paper and still more the cause it advocates; I think the opposition to secret societies is increasing. When ministers are ashamed to have it publicly known that the yoke ing to the Masons, I think their cause is tending downward, and that is becoming the case now almost everywhere. I know of ministers who will almost deny they are Masons and when charged upon them seem to feel as guilty as if they had been caught in their neighbor's hen roost. J.T.

Attention Delegates!!

Persons who attend the Indiana State Convention at Westfield from a distance, and come by railroad will come to Noblesville, on the Indianapolis and Pera R. R. where conveyance will be in waiting on Tuesday, and Wednesday morning. Provision will be made for the entertainment of all.

Wm. Talbert,
Peter Rose,
Absalom Ballard,
Committee.

Report of Committee on Secret Societies;

ADOPTED BY THE SUSQUEHANNA PRES METHODIST CONFERENCE.

Whereas, Speculative Freemasonry and other secret combinations exist in our land; and,

Whereas, These same combinations control to an alarming extent the laws of our land, causing the banner of justice to trail in the dust, and the guilty to go unpunished; and,

Whereas, Masonry is false and hypocritical in its pretensions to age, sanctity and the value of its secrets. It is exclusive, selfish and unjust in its pretended benevolence. It inculcates a religious worship in which there is no Mediator, no atonement and no confession of sin. It professes to save men on the sole ground of Masonic morality, without the aid of Christ. It binds men to keep secret and discharge duties of which they are profoundly ignorant, contrary to the laws of God and man. It imposes many extra-judicial oaths, contrary to Christ's positive command, "Swear not at all." The language of its oaths is disgusting and profane, its penalties horrible, and its obligations such as no man can keep without positive disobedience to the laws both of God and man. Its ceremonies are frivolous, contemptible and in some cases blasphemous; and its titles anti-republican and unchristian. All of which may be known by every intelligent man. Therefore,

Resolved, 1. That our position as a church against secret societies is right and in harmony with the word of God "In secret have I said nothing."

2. That we earnestly invite all that have been beguiled into the meshes of secretism to come out from among them and be separate and touch not the unclean thing.

3. That we will put forth renewed efforts to enlighten the people on the subject of secretism and its irreligious tendencies, by preaching, by moral suasion and in every possible way.

We recognize *The Christian Cynosure* as a pioneer with the mighty influence with the powers of darkness and will aid in its circulation, and in the circulation of other literature bearing upon this subject.

The first "patron of husbandry" lost his chance in the garden of Eden by listening to some one who told him that he was immortal without the help of God who made him. Let those farmers who are swallowing this new story about the same old subject, take warning by the fate of their progenitors and study their Bibles instead of swearing hideous oaths, and depending on dark lantern lodges for information borrowed from heathen philosophers about the immortality of the soul.—*E. O. S. in Bible Banner.*

The American Workman, in its last issue, gives an account of a disgraceful mob that interrupted and attempted personal harm to Rev. J. P. Stoddard at Spencerville, Ind., who was delivering a speech against Freemasonry. We know of no reason why a man who chooses to be a Mason should not have the priviledge to follow his inclinations; and on the other hand, we believe if any man thinks the institution is injurious and anti-Christian, he has the right to express his opinion without intimidation, even if his language is not choice, nor his arguments relevant. In this free country opinions are not put down by mob violence. If persons are not in sympathy with a public lecturer they have the right to stay away from his performances, or listen to him respectfully. Mobbing lecturers on Romanism and Masonry is a pastime for which men should be made to answer before legal tribunals, and we hope that those who suffer at the hands of such mobs will vindicate the rights of an American citizen by a vigorous prosecution of the offenders. —*Central Chris. Advocate.*

NEWS SUMMARY.

City.—One of the "breathing holes of hell," a saloon, opposite the Exposition building fired up literally Sunday night, and for a short time the latest glory of Chicago was in danger. A tin roof saved it.—Wm. R. Alger, the successor of Theodore Parker, of the Boston Music Hall Unitarians is delivering a course of lectures in the city. His lecture of Sunday evening on "Chivalry" was a veritable Masonic compound of Christianity and knight-errantry.

—A meeting has been called by the State Farmer's Association to be held in this city Oct. 22nd.—The Exposition still flourishes and is appreciated by hosts of visitors. A special session is to be made of the Fire Anniversary, Oct. 9th, and a general holiday is recommended.—Heavy robberies have been made from gems shipped by the Star Union freight line near the city. Two of the robber gang were lately arrested and are on trial. Their operations have cost the company $35,000 in two years.

Country.—President Grant expects to entertain the Evangelical Alliance in Washington on the 14th.—The scarcity of currency in New York is making it valuable. It is thought among financiers that a few weeks continuance of the present distress will make it as valuable as gold, and thus prepare the way for a return to specie payments.—Jay Cooke & Co. are prepared to settle with their creditors without calling them together.—Capt. Budington and the survivors of the Polaris have arrived from Greenland. They have revived the rumor of Capt. Hall's poisoning.—The yellow fever increases at Memphis over 50 deaths last Sunday; at Shreveport there is no abatement. Relief is coming from all quarters.—The Graphic balloon, after proper patching, started for Europe on Monday at 9 o'clock. Donaldson, the aeronaut, Ford and Lunt, correspondents, took passage. While passing over north-eastern Connecticut, it was struck by a storm and driven to the ground. The voyagers jumped out and the balloon was soon caught.—Captain Jack and three of his Modoc companions were hung at Fort Klamath, October 3.—The financial panic is nearly subsided. Eastern banks and manufactories are embarrassed for want of currency, and a few failures have occurred; but the general tone of trade is much improved. At the West railroads and manufactories are resuming their labors in full force. It is yet difficult to always obtain currency for commercial paper, and many fear this will continue for some time.

Foreign.—The situation of Republicanism in France is very grave. Even in the Assembly, Thiers and the Bourbon or monarchical party has been gaining. Last summer they went through the farce of offering the Kingdom of France to Count Chambord, who is now ready to ascend the throne as Henry V. Thiers has been called to assist the Liberals, and union has been affected between the Republicans of three parties and the Imperialists which will give them a majority in the Assembly. Chambord is a violent Royalist and Catholic. His policy is to elevate the priesthood in France, restore the Pope to his temporal power and aid Don Carlos, the Spanish Bourbon and Catholic.

Bernard's Light on Masonry in Paper Cover.—This great work can now be had post paid for $1.00 and is the complete work on Masonry, with the revelation of Odd-fellowship left out. The complete work with the revelation of Odd-fellowship is still published, bound in cloth, $2.00. Both are for sale by Ezra A. Cook & Co.

The Broken Seal at Half Price.—A large edition of "The Broken Seal" has just been issued by Ezra A. Cook & Co., which will be sold in quantities of 25 copies or more at $25.00 per hundred. Person ordering to pay express charges or freight. Retail price 50 cts. each.

The following numbers of the Cynosure are wanted at this office and will be paid for in trade; Fortnightly, Vol. V., numbers 3 and 6. Weekly, Vol. I., numbers 2, 5, 14, and two of no. 1. Vol. II., two copies no. 1.

Clubbing List.

The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers at the annexed reduced rates.

THE CYNOSURE AND	
Religious Telescope	$3 50
Christian Statesman	3 00
Methodist Free Press	3 20
Golden Censer	3 00
The Christian (monthly with map of Palestine)	2 75
do without map	2 40
Anti-Masonic Herald	2 25
Western Rural	2 50
Young Folks' Rural (monthly with two chromos)	2 90
Science of Health	2 25
National Agriculturist and Bee Journal	2 00
Bee-Keeper's Magazine	2 00
Bible Banner	2 50
Chromo with either of last three 40c ex.	
Wood's Household Magazine with chromo	2 60

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proceeded to Stafford, a village about six miles east from Batavia. On arriving there Miller was seized by two men and conducted to a room in the third story of a stone building, ordinarily used as a Masonic lodge room. In this room he was guarded by five men, who said they were acting as assistants to French, and under his orders. While thus secluded and guarded, his counsel with 4 or 5 of his friends arrived, and the former after some short detention was permitted by French to see him. The constable was then asked for a sight, or description of the warrant by virtue of which he held Miller in custody, but he steadily refused to exhibit or describe it; but still left no doubt on the mind of Miller or his counsel, that the warrant was in a criminal proceeding, and at length avowed that it had been issued by a magistrate at Le Roy. It should here be stated that about 8 days before the successive arrests of Morgan and Miller, Daniel Johns, whose sudden appearance at Batavia has been mentioned, suddenly disappeared from that place. A short time after Miller's introduction to the lodge room at Stafford, this same Daniel Johns entered the room, holding in his hand a drawn sword, and walked with large and quick steps across the room, and, as Miller describes it, seemed anxious to inspire terror into the captive. Miller however ventured to remonstrate with him, having learned in some way which he cannot recollect, that Johns was his prosecutor. Johns however answered in a voice unlike that of Miller, "I am only doing what I have been ordered to do." During his detention in the room, one of the guards told him in language loud enough to be heard by all in the room, that he was not to be tried at Le Roy, nor to stop there, nor to be tried by an ordinary tribunal, but was going where Morgan was. Miller asked, "What tribunal?" He replied, "You will see." The others made no remarks in denial or explanation, but he heard one man say to another, "Miller is nothing but *an entered apprentice*." To detail all the evasive falsehoods and idle assertions, by which French and his coadjutors endeavored to excuse themselves from proceeding with Miller to the justice's office at Le Roy, would be a useless waste of our own time and the patience of the reader.

It was manifest that the conspirators wished to consume

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the time until night should favor the completion of their projects, and that to proceed to Le Roy was no part of their plan, if it could be avoided. But in the course of the afternoon, French, seemingly by inadvertence, admitted that the process he had against Miller was in fact a process in a civil suit; and from that time his resolution seemed somewhat shaken. About dark the whole crowd proceeded, with much noise and tumult, to Le Roy, 4 miles, and after many efforts on the part of French to prevent him from so doing, Miller got himself placed before the justice, who had issued the warrant. French then produced the warrant, which was read, and disappeared. Miller staid in the office about half an hour, during which time the justice called for the constable and warrant, but neither constable, warrant, or plaintiff appeared, and the justice informed Mr. Miller that he was at liberty to go where he pleased. This was about nine o'clock in the evening. It appeared from the docket of the magistrate that a warrant had been issued against Miller, and one John Davids on the oath and at the request of Peter Johns; John Davids had been also arrested by the directions of French, but the sheriff of the county informed them that he was in his custody on the jail limits, upon which he was discharged. Upon the arrest of Miller having thus obtained permission to return, was making the best of his way to a public house, when French and Johns suddenly appeared again. The former endeavored to seize Miller by the collar, and called on Johns to help and assist the prisoner—but Johns asked if there was no person there who would help to secure that man. But although attempts were made to regain possession of Miller, he succeeded in reaching a public house and after another individual attempt by French and his associates to prevent him, he returned late at night to Batavia, and relieved his family from terror and alarm. That this lawless assemblage of men took place for the purpose of securing the arrest of Miller, by virtue of a process never issued to be acted upon, we shall take no trouble to show to the public. We have conclusive proof from the express declarations of those who led the troop, and from various other sources, that one of the objects they had in view was to pull down the office of Miller, if that should be necessary for the

Siloam.

[One text from God.]

Beneath Morriah's rocky side
A gentle fountain springs;
Silent and soft its waters glide,
Like peace the spirit brings.

The thirsty Arab stoops to drink
The cool and quiet wave;
The thirsty spirit stays to think
Of Him who came to save.

Siloam is the fountain's name,
It means " One sent from God;"
And thus the Holy Saviour's fame,
It gently speaks abroad.

Oh! grant that I, like this sweet well,
May Jesus' image bear,
And spread my life, my will to fill
How full His mercies are.

McCREVNA.

Sowing the Good Seed.

The Lord must take care of it. All we can do is to sow the seed in faith, water it with prayer as the dew of heaven.

"Cast thy bread upon the waters: for thou shalt find it after many days." Some seeds doubtless will fall by the wayside, some on stony places, some among thorns—but other into good ground. Our business is to sow, and keep sowing broadcast, scatter the good seed; the Lord will take care of the germination, the growth and the crop; leave the results with him. Paul may plant and Apollos water, but God alone must give the increase. Do not be discouraged, friends, if the fruit of your labors does not immediately appear. Sow on, pray on. Speak a good word for Jesus, warn the unruly, comfort the feeble-minded, support the weak, be patient toward all men. "Be not weary in well doing, for in due time ye shall reap if ye faint not." "He that goeth forth and weepeth, bearing precious seed, shall doubtless come again rejoicing, bringing his sheaves with him."

"Let us do good each day,
To some sad heart, or heart too full of joy;
For gloom with scarce one ray,
And bliss without alloy.
Both need the sympathy we may employ."

One very important method of "sowing the good seed" is through the medium of the press, the circulation of good books, papers and tracts. These will impart light and life, preach when no audible voice is heard, in the house and out of it, by the wayside, at the merchant's desk, in the stage coach, the steamboat, the rail car, the closet, the domestic circle; they preach and keep preaching when we sleep and when we wake. They hesitate not to declare the whole truth, boldly, uncompromisingly. Many pulpits fail to do this.

Lecturing and preaching are great things, but they are not the greatest. They can do something which the press cannot do; but the press can do much which they cannot do. Printed leaves can go everywhere. They never blush—know no fear—never stammer—never die. They can be multiplied without end. Books and tracts can travel at little expense. They want nothing to eat. They require no lodgings. They can up and down like the angels of God, blessing all, giving to all, and asking no gift in return. You can print them of all sizes, on all subjects, in all places, and at all hours. And they can talk to one as well as a multitude, and to a multitude as well as to one. They require no public room to tell their story in. They can tell it in the kitchen or the shop, the parlor or the closet, in the railway carriage or the omnibus, on the broad highway or in the footpath through the fields; and they dread no outcry or tumultuous interruption. They take no notice of scoffs, or jeers or taunts; of noisy folly, or malignant rage. They hear all things, suffer all things. They can talk even when the noise is so great as to drown all other voices. No one can betray them into hasty or rash expressions. And they will wait men's time, and suit themselves to men's occasions and convenience. They will break off at any point, and begin at any moment where they broke off. And though they will not always answer questions, they will tell their story twice or thrice, or four times over, if you wish them. And they can be made to speak on every subject, and on every subject they may be made to speak wisely and well. They can, in short, be made vehicles of all truth, the teachers and reformers of all classes, the regenerators and benefactors of all lands.

"We want our friends to give this subject their attention. We feel persuaded that the importance of the press, as a means of spreading simple, gospel truth and promoting Christian piety, is not yet fully understood; or if it is, the press has never yet been sufficiently employed in this great work."

Is it not marvelous to see how few professing godliness avail themselves of this easy and efficient mode of preaching! How seldom do visitors and travelers furnish themselves with these silent messengers of truth, while the enemy of all righteousness scatters widely the poison of romance, lewdness and infidelity. D. F. Newton.

The Shocking Prayer.

Many years ago, says Dr. Liefsbild, I was journeying through the West of England to fulfill a public engagement, and in order to enjoy the scenery and breathe the fresh air, I and my companions were seated outside the mail coach. The day was sunny, the road side views were attractive, and we were approaching the city where the fine square towers of the cathedral rose over the surrounding buildings, and added architectural to natural beauties. We were all in good spirits, and willing to enjoy the scene. A respectable young woman sat on one side of me, and next to me on the other side, a vivacious and talkative gentlemen, who seemed to think that he proved his high breeding by frequently using oaths. Presently he addressed the young woman alluded to, in a free and not very refined style, mingling an oath or two with his speech. She looked uneasy and abashed, and did not reply. Upon her silence, he rudely remarked to her, "Why don't you answer me? What are you afraid of? I suppose you have said your prayers this morning!" As she continued silent, I spoke to her, and said, "You see the gentleman has *said his prayers!*" "Yes, sir," she added, "and shocking ones they are." The profane swearer now appeared confused, and after a time thought fit to apologize, and to confess that he was ashamed of himself. My companions and I now raised a favorite tune, and each one taking a part in the strain, the effect upon our fellow passengers appeared to be very favorable. Our late swearing neighbor was very attentive, and seemed interested in us, and anxious to learn who, and what we were. We continued our singing, and as I gave out verse after verse of the hymn before the strain of harmony, it was very pleasing to observe how all around us, from the coachman to the fellow-passengers, listened with evident gratification. It was certainly a remarkable change of scene, and we had been enabled to turn the current of speech from profanity to the high praises of God. At setting out we should little have anticipated singing psalms or hymns or spiritual songs on such an occasion, and in such company; but having begun so successfully, we did not fail to continue, and we received courteous adieus from all who were with us, when we arrived under the shadow of of the cathedral towers, and alighted at the hotel.

Weekly Giving.

1. It tends to increase the *number* of *givers*. The great majority of persons in moderate circumstances will find it much easier to contribute little sums weekly than to bring eight times that amount for a bi-monthly gathering. If there are some in the congregation who could more easily draw their checks in advance for the donations of a quarter of a year, they are not positively forbidden to do so. Still, we hope they will not complain of the "bother" of this weekly method, but will be willing to lend their example to the uniformity of its working. "They that are strong ought to bear the infirmities of the weak, and not to please themselves." That method is most Christian which is best adapted to encourage the giving, the *activity*, the development in every Christian way of the largest number. This, too, will be found the wisest in a financial point of view. It is not the sudden thunder-gust but the steady rain of little drops, that soaks the ground. So the church of Christ will never muster her grandest aggregates of money for her benevolent enterprises till she learn how to cheer the very poorest of her poor with the blessed thought that even he can give something for his master's cause. In this lies the grand power of the weekly plan. It invites and encourages every one to give something. Without diminishing the gifts of the wealthy, it augments the number of lesser offerings, and so greatly swells the aggregate. Some congregations have been surprised to find their yearly amounts actually doubled in this way—surprised, because they had been conscious of no special effort to secure such a result. The fact, too, that a definite sum is pledged at the beginning of the year, will have its influence upon all classes of givers, tending to educate them to regular, systematic habits of giving; to give on principle instead of waiting for the excitement of special appeals.

2. The other important advantage of the weekly plan is, that it tends to make giving an act of worship. It does this by making it a regular part of the duties of the day and place of worship. "On the first day of the week," said an apostle "let every one of you lay by him in store according as the Lord has prospered him." This inspired direction to Christians of the primitive age harmonized with the original scriptural idea that honoring the Lord with our substance, bringing him "the first fruits of our increase," was as truly an act of worship as the offering of prayers or of praise. From this view the modern church has too far fallen. Our giving is too commonly done in a secular spirit. Let us restore the ancient idea. Let us give worshipfully. Let us regard our money as just as sacred to God as our lip-worship, as it really is. If we give worshipfully, we shall give conscientiously too. No personal solicitation is used. Each one gives as much or as little as he feels able—an offering not to the eyes of the congregation, but to the Lord, and equally acceptable to him whether it be one cent or a thousand, provided the conscience of the giver himself be satisfied. The question of amount is simply one to be answered by the giver himself as in the sight of God.—*Ex.*

If you see anything your duty, the sooner you attend to it the better. Da vid says, "I made haste, and delayed not to keep thy commandments." Follow his example.

Childrens' Corner.

The Difference.

Men send their ships, the eager things,
To try their luck at sea;
But none can tell, by note or count,
How many there may be.

One tarneth east, another south;
They never come again,
And then we know they must have sunk,
But neither how nor when.

God sends his happy birds abroad.
"They're less than ships," say we;
No moment passes but he knows
How many there should be.

One holdeth high, another low,
With just a bird's light care;
If only one perchance doth fail,
He knoweth when and where.

—*Anon.*

"What Will You Do ?"

Little boys are often heard to speak of what they would like to be and like to do when they are "men." Perhaps one little boy thinks he will be a farmer, and have plenty of land, to keep horses, cows and sheep, and to raise grain, fruit, and vegetables.

Another may fancy he would like to be a merchant, and live in a large city or town.

Still another chooses to be a doctor, and visit the sick, so that the people will be glad to see him if they are ill, and remember him with gratitude when they are well.

All these are very good plans, for all these pursuits are necessary to the welfare of society. We could not do without the farmer, who provides us food, the merchant who sells us clothing, or the physician, who is always welcome in the sick-room.

But let me ask you young friends who are thinking how they will spend their lives, if they are spared to become men, if some of them will not choose to become ministers, and toll men about the Saviour, that they may "believe on him and be saved."

True benevolence leads us to desire the highest happiness of others. And the religion of Jesus Christ is fitted more than all other things to make men happy in this world.

Therefore it is easy to see that people who are benevolent will wish that all mankind may be taught how to gain the favor of God, and how to prepare for eternity. All men know they must soon die, and if they see no brighter world beyond the grave they will shrink from death as from a dreadful foe, and die in hopeless despair. Did you ever my young friend, see a Christian die? Perhaps your own father or mother may have left you, and gone home to heaven. Perhaps you stood by the bedside and "saw the last struggle, and heard the last groan." It may be your friend died rejoicing in the thought of being so soon with Jesus in that world where there is no sin. How different the scene when a Christian dies from that which is witnessed when the unforgiven sinner resigns his breath.

It is a solemn thing to teach men the way to heaven, but it is also a great privilege. And if God has forgiven your sins for Jesus' sake, ought you not to show your gratitude to Him by devoting your time, talents, and everything you may possess or acquire to his service? "It is more blessed to give than to receive."

Freemasonry Forty Years Ago

(CONCLUDED FROM LAST WEEK.)

The Sermon on Swearing.

"But I say unto you, Swear not at all." Matt. v. 34.

In speaking from these words, before this venerable body, I shall not pretend to discuss the subject, whether what are called *civil or judicial oaths* are lawful or unlawful. I shall here take it for granted that our Saviour had immediately in view the immoral tendency of all profane swearing. I shall make it my principal object in this discourse to speak of the nature of profane swearing, to show why it has an immoral tendency, and then to make such deductions as the nature of the subject may demand.

I. I am to consider the nature of profane swearing. Swearing essentially consists in taking an oath. This is admitted by the most learned jurists and moral philosophers. Simply to utter the words, "I swear," does not constitute swearing unless the person uttering them, either understandingly or explicitly, calls another being to witness or promise that he will or will not do a thing by the aid, attribute, or knowledge of some other being or object, virtually imprecating a curse upon his own head if he fail to fulfill his engagement. When, therefore, any person swears in a light and trifling manner, or on a light and trifling occasion, calling on God to witness, or to deal with him in the last day accordingly as he shall perform or break his vow; or when in such a manner or on such an occasion he takes an oath by God, or by heaven, or by earth, or by any being, attribute or object, this may be considered the essence of profane swearing. I now proceed to show.

II. Why profane swearing has an immoral tendency. That it has an immoral tendency, was no doubt the reason our Saviour says, "Swear not at all." The apostle James also says, "But above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea, be yea, and your nay, nay; lest ye come into condemnation." Here, then, I would remark,

1. That profane swearing betrays a want of reverence for Deity. No one who truly loves and fears God will justify an unlawful or profane oath, or more especially give countenance to the custom of profane swearing.

2. Profane swearing is trifling with serious things. It is trifling with the names, attributes and perfections of the Deity. It is trifling with the solemnity of an oath, when lawfully administered. It is trifling with the future scenes and retributions of eternity.

3. Profane swearing tends to destroy a sense of moral obligation. It sears the conscience "with a hot iron." It stupifies the mind, darkens the understanding to the sacred truth of the gospel, and fosters the moral depravity of the heart. No man, addicted to profane swearing, is easily excited to a serious concern for the soul or the the things of eternity; and is generally wholly regardless of his obligation to obey the law of God.

4. Profane swearing tends to weaken our confidence in a serious and solemn promise. We place very little confidence in the word of that man who is addicted to profanity; and every such man virtually says to others that he will sell both his word and his conscience very cheap.

5. Profane swearing leads directly to other species of immorality. Those who are regardless of their own conscience, cast off the fear of God and trifle with his names, titles, attributes and perfections, generally become wholly abandoned in their moral character and give themselves up to all kinds of wickedness.

I might offer many more reasons to prove the immoral tendency of profane swearing; but sufficient has already been said to answer my present purpose, and to show with what propriety our Saviour enforced the precept in the text: "But I say unto you, swear not at all."

IMPROVEMENT.

1. If profane swearing has such an immoral tendency, as I have shown, and it is so very offensive to God to trifle with his names and attributes, then we may learn the propriety and importance of divesting a candidate for Freemasonry of his wearing apparel; clothing him with an old gown and pair of drawers; putting a hoodwink upon his eyes, and a rope about his neck; leading him into the lodge in this solemn manner; praying over him, and reading the Scriptures; causing him to kneel upon his naked left knee, clasping the Holy Bible, square and compasses, and then making him take the following "oath or obligation:"—"I——, of my own free will and accord, in presence of Almighty God and this worshipful lodge of free and accepted Masons, dedicated to God, and held forth to the holy order of St. John, do hereby and hereon most solemnly and sincerely promise and swear, that I will always hail, ever conceal, and never reveal any part or parts, art or arts, point or points of the secrets, arts and mysteries of ancient Freemasonry, which I have received, am about to receive, or may hereafter be instructed in, to any person or persons in the known world except it be to a lawful brother Mason, or within the body of a just and lawfully constituted lodge of such; and not unto him or unto them whom I shall hear so to be, but unto him and them only whom I shall find so to be after strict trial and due examination or lawful information. Furthermore do I promise and swear, that I will not write, print, stamp, stain, hew, cut, carve, indent, paint, or engrave it on anything movable or immovable, under the whole canopy of heaven, whereby or whereon the least letter, figure, character, mark, stain, shadow, or resemblance of the same may become legible or, intelligible to myself or any other person in the known world, whereby the secrets of Masonry may be unlawfully obtained through my unworthiness. To all which I do most solemnly and sincerely promise and swear, without the least equivocation, mental reservation, or secret evasion of mind in me whatever; binding myself under no less penalty, than to have my throat cut across, my tongue torn out by the roots, and my body buried in the rough sands of the sea, where the tide ebbs and flows twice in twenty-four hours. So help me God and keep me steadfast in the due performance of the same."

2. If profane swearing has an immoral tendency, and on this account our Saviour says, "Swear not at all;" then we may see the importance of binding ourselves against immoral practices by the following oath,—"Furthermore do I promise and swear that I will not violate the chastity of a Master Mason's wife, mother, sister, or daughter, knowing them to be such, nor suffer it to be done by others, if in my power to prevent it."

3. If profane swearing has an immoral tendency, and those who swear are often addicted to other crimes then we may see the propriety of the following oaths:—"Furthermore, do I promise and swear that I will aid and assist a companion Royal Arch Mason, when engaged in any difficulty, and espouse his cause so far as to extricate him from the same, if in my power, whether he be right or wrong."—"Furthermore do I promise and swear that a companion Royal Arch Mason's secrets, given to me as such, shall remain in as secure and inviolable in my breast as in his own, murder and treason not excepted."

4. If profane swearing has an immoral tendency, because it trifles with the names, titles and attributes of God, then there can be no impropriety, as every one may see in Freemasons under the sanction of such oaths as I have rehearsed, personating the great Jehovah in the burning bush, using his tremendous names as passwords, and mocking the miracles which he wrought by the hand of Moses in the land of Egypt.

5. If profane oaths have an immoral tendency, because they trifle with the scenes and retributions of eternity, then who can see any harm in drinking wine out of a human skull, accompanied with the following impression:—"This pure wine I take from this cup, in testimony of my belief of the mortality of the body and the immortality of the soul; and as the sins of the whole world were laid upon the head of the Saviour, so may the sins of the person whose skull this was, be heaped upon my head in addition to my own; and may they appear in judgment against me, both here and hereafter, should I violate or transgress any obligation to Masonry, or the orders of knighthood to which I have heretofore been, take at this time or may hereafter be instructed in; so help me God."

Finally, my brethren, "if you would come to the center of truth" you must take heed to our Saviour's precept, "swear not at all;" and under the sanction of many horrid, profane, and barbarous oaths, "you must crush the head of the serpent of ignorance, you must shake off the yoke of infant prejudice concerning the mysteries of the reigning religion." You must banish everything which the world has been disposed to call fanaticism and be very cautious not to be swallowed up with anything which illuminated philosophers have been pleased to denominate superstition "Behold, my dear brethren, what you must fight against and destroy, before you can come to the knowledge of the true good and sovereign happin ss. Behold this monster which you must conquer—a serpent which we detest as an idol that is adored by the idiot and the vulgar under the name of RELIGION."

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VOL VI. NO. 6. CHICAGO, TUESDAY, OCTOBER 28, 1873. WHOLE NO. 136

The Christian Cynosure.

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Campbell on Secret Societies.

Rev. Alexander Campbell, in the *Millennial Harbinger*, some years since, gave the following thoughts on secret societies:

Time was when it might have appeared highly expedient to Jews, Mohammedans, skeptics, and various religionists, to form new leagues, offensive and defensive, for their own safety and aggrandizement; or to enter into pre-existent, secret, symbolic, and benevolent associations, for the promotion of their individual interest, honor, or happiness; but why Christians in the nineteenth century should, after they had tasted the sweet influences and blessings of the kingdom of heaven, seek admission, through all the pledges, oaths, and obligations of secrecy, into the societies of "Freemasons" and "Odd-fellows," is rather a difficult and perplexing problem. Unable to comprehend the reason or the motives predisposing to such an initiation to clubs and associations of men of the world,—men of all religions and of no religion,—I feel strongly inclined to request some of the professors of our faith to disclose to us, not the secrets which they are sworn to keep, but the reasons and experiences which induced them to seek admission into the fraternal equalities of such a motley brotherhood. It would be important to the cause of reformation to be fully inducted into those recesses, inasmuch as they are so occult and ambiguous as not to preclude a sort of misgiving in the minds of many conscientious persons that there is a species of apostasy from the church lurking in the motives which impel to such an association with men so heterogeneous, and so repulsive under every other view of them, than the single attitude of the "mystic tie."

Some there are of high intelligence and virtue amongst us that are compelled, in their own practical and direct modes of reasoning, to regard the mere fact of seeking admission into such a mongrel community of all sorts of faith and morality, as equivalent to a frank and explicit acknowledgement on the part of such applicants, that they have not found rest and satisfaction to their souls in the Messiah and his institutions; that they are disappointed in their union with the church; that they feel a vacuum of soul which craves the obscience, the rites, and ceremonies—the superbation and the brotherhood of "Oddfellows" and "Freemasons." They feel constrained to place such wanderings from the house of God and the provisions thereof in the same category with those persons who after entering into the holy bonds and endearments of the matrimonial institution, desert the nuptial bed and board for the sake of unwarrantable familiaries with other favorites of ambiguous virtue. If it amount to this, or even something less than this, it is highly expedient to respect the conscientious scrupulosities of these good brethren and sisters who are grieved at such indications, and who are actuated neither by envy nor malice, but by the love of truth and goodness, and by the holy and tender sympathies of the Christian religion.

There is another class of Christians who are disposed to regard all such confederacies as entirely distinct religious professions—as a new order of churches, as diverse from the Christian as Mohammed from Moses, or the pope of Rome from Jesus of Nazareth. They say that these associations have their religious rites and usages, their holy times and sacred observances, their sacred songs, and peculiar forms of prayer, devised and framed after the model and in accordance with the genius of the new association. Of these solemnities it is said that they are so far Judaism, Paganism, Mahommedanism, and and Christianity that not a single essential feature of any of these four institutions can be found in them. Their *beau ideal* of a new theology and common prayer is that they embrace the common tenets, and disown the peculiar views and rites of each. Hence their prayers are such as suit the genius of Mohammed, Moses, Caesar and Christ! And hence they claim for "Odd-fellows" and "Masons" a faith, a communion, and solemn rites so perfectly novel and distinct as to place them in a new and distinct religious attitude to God, angels, and men.

Now as one religion is enough for one man, and as a man can not serve two masters, it is by some intelligent and exemplary Christians regarded as decidedly incompatible with the Christian profession that any one in Christ's church should add to his religion; the rites and solemnities, the faith and fellowship of "Odd-fellows" and "Free and Accepted Masons." It is therefore hoped that some one of those who have sought to perfect their character or his enjoyments by seeking admission into such associations, will have the benevolence and courtesy to make such a statement of the inducements and reasons impelling him to such a course as will enlighten some honest and conscientious persons as to the wisdom, expediency, and lawfulness of such an alliance on Bible and Christian principles.

The Bible, right reason, and Christianity recognize but three essentially radically distinct institutions of divine origin. These are the family, the church, and the state. I do not say the church and the world, because the world lieth under the dominion of the wicked one; but I say God has instituted a church, and civil government. In the state Christians, Jews, and infidels may and must associate on various occasions, and for numerous reasons. But all other associations of men are as redundant as a sixth finger on the hand, or two great toes on the foot. A Christian adding to himself the mystic tie of Masonry or Odd-fellowship reminds a man afflicting a wax-work thumb on his right hand, or a wax-work toe on his right foot. Nay, it is as though a man to whom God had given two good legs, should add two crutches and walk on four limbs instead of two. Here comes neighbor Pliable with his two athletic limbs, having a Masonic crutch under his right arm and an Oddfellow crutch under his left arm. On being asked why he prefers to be a quadruped rather than a biped, he says there are some difficult swamps and ditches in the pathway of life, and he finds that by the help of his crutches he can bound farther and endure more hardships than by using simply his legs. When asked why God did not make him a quadruped if four legs are better than two, his reply was—that in the primitive state and in the first ages of the world, there were not so many difficulties in making the journey of life as at present. And that society rather than nature, had suggested the wooden crutches.

Call the wooden crutches by their modern cognomens, "Masonry" and "Odd-fellowship," and the story is told of them. God has given us the family, the state and the church; and he that adds to them, I care not what it be called, neither blesses himself, honors God, nor promotes the true happiness of man. But the sequel may show that he dishonors both the state and the church.

I have no controversy with any man out of the precincts of Christianity, he be called Freemason or Odd-fellow. This is emphatically a free country, and our constitution guaranties anything and everything anyone chooses, that can, in his opinion, promote his own happiness without injuring that of his neighbor. But we have to do with those who have vowed eternal allegiance to the great and good King. Tell them we address ourselves, and to them we say, "Come and let us reason together."

Tell us, then, in the first place, what deficiency in Christianity is supplied by Freemasonry, or Odd-fellowship. Convince me of one single advantage, and I will, with your permission, become a candidate for admission. Tell me one new truth, one new revelation, one new obligation, one new blessing which you have found in the developments of this new association. Is the spirit of God imparted to you by any of these modern inventions? Do you love your parents, your sisters, your wives, your daughters, by the obligation of such mystic ties, any more than before you took the blind leap into the inner temple of these institutions? Do you pray more, love the Lord more? or have you become more spiritually minded than before you gave in your adhesion to the ribbon, the apron, or the mystic symbols of secret conclave? Does the center around which your affections move, radiate more light, more love, more peace, more joy, and more prosperity, than either the sun of natural religion or that more glorious orb of Christian lore? I pause for a reply. Will any one who can reveal the secret, respond? Then I may give utterance to some other views, sentiments, and feelings on this subject prompted and dictated by the holy twelve. I again say, I pause for a reply. Let it be in a few clear words and to the point, and we shall respond in a few sentences.

This subject must be discussed. Thousands call for it. All these confederations among Christians with Turks, Jews, and atheists, are, in our opinion, anathematized by Heaven, and are just as useless to the church as to the state—fit only for darker times—for ages of knight errantry, witchcraft, and the *Abracadabra*.

The Poisoned Fountains.

BY H. H. HIMAN.

Doth a fountain send forth at the same place sweet water and bitter? (James. iii. 11.)

The church of Christ is the fountain from whence flows all life and healing to the nations of the earth. Whatever corrupts the church diminishes the life-giving and soul-healing power, and thereby wrongs every son and daughter of Adam. Suppose the wells, and fountains of water in any village were poisoned. It would inflict one of the greatest of wrongs on all of its inhabitants—a wrong that would demand and receive the indignant remonstrance of every individual. Any effort to conceal the fact or to prevent its exposure on the ground that such exposure would injure the fair name of the village, impair the value of property, and hurt the feelings of the owners of the poisoned wells, would be most signal folly, and consummate wickedness. The cry that would go up from every house and from every tongue would be, Let us know the whole truth. Let there be a chemical analysis of the waters, and then let our wells and cisterns be emptied *and cleansed*. Let no one drink from these fountains until they are thoroughly cleansed; and let condign punishment be visited on the perpetrators of this wickedness.

Thus people reason and act; such is the wisdom of the children of this world, who in their generation are wiser than the children of light.

But when the church, the fountain of living waters, is corrupted and poisoned by the introduction of Masonry and its kindred societies; when Christ's ministers, the very channels through which are to flow these life-giving streams, have entered into an unholy covenant, with ungodly men, secretly binding themselves to do what plainly violates the laws of God and man, in swearing to do this in the language of oaths which are illegal, immoral and profane; and when for the sake of of pleasing the wicked they consent to pray in another name than that of Jesus, thus practically "denying the Lord that bought them" they inflict a wrong upon the church and the world that it becomes every man's duty to expose and rebuke. And yet when a minister of the Gospel dares to undertake this duty, he is denounce l at once as troubler in Israel. Every influence is brought to bear upon him to induce him to be silent. His vanity and avarice are appealed to, and he is assured that he will injure himself both in property and influence. His Christian hope is discouraged and disputed. He is assured that he can do nothing to remove this evil, but that all his efforts will tend rather to promote its growth (just as we were told that the efforts of the abolitionists has riveted the chains of the slave.) His denominational zeal is stimulated, and he is told that this agitation will distract and divide our "church." His brotherly kindness is called in question, and he is tenderly urged not to hurt the feelings of his brethren who are members of these orders.

In vain does he appeal to the facts and demand an investigation. The facts are quietly ignored and as far as possible suppressed. He affirms that by the simplest moral analysis it can be abundantly proved, that the fountains have been poisoned, and the waters that flow from out are bitter and corrupt and that "no fountain can send forth both sweet water and bitter."

If in stern integrity he demands of his brethren that they "have no fellowship with the unfruitful works of darkness, but rather reprove them;" if he insures them in the name of the Lord that "if thou take forth the precious from the vile thou shalt be as my mouth.' (Jer. xv. 19.) Then he is denounced as a disorganizer, a fanatic and a monomaniac, and finds himself with but here and there a sympathizing friend. Oh! for a trumpet tongue to awaken a besotted church! Oh! for faith that will not call evil good and good evil, put light for darkness and darkness for light!"

Ironton, Wis.

"Is it Right to Vote."

From the Free Methodist.

The act of voting is a moral one, and of necessity must by either right or wrong, and although we have a God-ordained civil government, yet that does not meet the case, for ours is also a government of the people who vote for public officers from the President down to the constable, to administer, execute and carry on civil government. We have also two great political parties in these United States, and if only one of these parties were in harmony with God and truth and the other not, then it would be a very easy matter to decide how we ought to vote; but as both political parties are notoriously rotten and corrupt, are really opposed to moral, religious and political progress and reform, would it be right for Christians to vote for these parties? We answer emphatically, *no!* "Whether therefore ye eat or drink or whatsoever ye do, do all to the glory of God." Would it glorify God for us to vote for and with these wicked time serving parties? No, impossible! Would it be consistent and right for men who have separated themselves from the corrupt popular churches of the land which fellowship Masons, Odd-fellows, dram-drinkers and tobacco-eaters, and conform to the customs and practices of a wicked world, to remain in fellowship with these corrupt, money-loving and selfish political parties and vote for their mercenary creatures? We unhesitatingly answer, no! Masons and Odd-fellows of high standing are honored and placed in high official positions by both of these parties. Rum venders, rum and whiskey drinkers are voted into places of trust and power by them. Both of these parties grant licenses to men to sell alcoholic liquors, are equally guilty with the rum venders in making drunkards, criminals, paupers, widows and orphans and spreading crime broadcast through our land and filling our jails, prisons and mad-houses to overflowing with their unfortunate victims. With our eyes open to this terrible state of things, would it be right for the followers of the meek and lowly Jesus, to vote for either of these parties, their adherents or apologists? Most decidedly we say, no! If the only remedy for purifying the church of Christ is to reorganize anew on pure, holy, gospel principles, then we think it follows, that the only remedy left us to 'purify' rotten and corrupt political parties is to reorganize a new political party on a pure platform, embracing all great moral and political reforms. Every moral question that tends to glorify God and elevate, enlighten and purify the race ought to be embodied in it. We can never "be workers together with God" in this matter while we remain and work with his enemies. Moses could not have been a worker together with God while remaining with Pharaoh The apostles never could have been truly and really workers together with God remaining in the old Jewish Church and laboring with them to build up the old worn-out dispensation. Moses could not please both God and Pharaoh. The apostles could not obey their God and Master and the high Priests, although Peter tried hard to be both a Jew and a Christian. Let us not be deceived, those men that will not abandon corrupt parties, but still adhere to them for the sake of the honors, emoluments and favors of the party are not worthy of our votes. The love of these things have far more power over them than the truth. We need a new party and a new platform paved all over with living truths and new men, honest and capable, who have been converted to those truths and who are pledged to carry them out in the administration of the civil government. We would then have rulers that would be a terror to evil doers and a protection and praise to them that do well, and worthy of our votes.

JAMES KENNEDY.

ODD-FELLOWS.

In London, Manchester, and other English cities in 1736 there were the following clubs: the Surly club, the Kit-Cat club, the Beefsteak club, the Mork Hero's club, the Beau's club, the Quack's club, with innumerable others like them. When a tap-house was suffering by competition or returning sense in the frequenters, the keeper's common resort was to start some club with a ridiculous name to hide his real object, which was money, by fun and frolic, and rollicking ditties, as,

"In comes the jolly blacksmith, the prince of good fellows,
He stands by the anvil while a man blows the bellows."

In 1790 there were the Odd-fellows, the Humbugs, the Society of Bucks, the Purl Drinkers, the Great Bottle Club, the No-pay-no liquor Club, held at the Queen and Artichoke, Hempstead Road; with a host of similar devices to hide misery from the eyes of vice, and transfer the wages of laborers to the pockets of dramsellers.

Such was the ignoble origin of Oddfellowship. Each of these devils' deas had its "initiation." In the last named, at Hempstead road, "the admitted member, having paid his fee, was invested" the record tells us "with innugural honors in the shape of a hat in the form of a quart pot, out of which he drank."

Odd-fellowship would probably never have risen above the low level of its origin a had not Freemasonry fallen. Then this club arose at once to the dignity of an "order." Soon after Theodeus Stevens went to Washington an Odd-fellow's procession passed by the Capitol, and a member of Congress, supposing them to be Freemasons, said "Mr. Stevens, you Anti-masons seem not to have done your work very thoroughly." "Oh!" said Stevens, "These are not Masons, they are only the maggots crawling out of the dead carcass of Masonry, which we have killed." And there was truth in that harsh figure.

Freemasonry had become so odious that nothing could save it from utter extinction and extermination but to hide its foul spirit under a new name and novel forms. And, to day Oddfellowship is but a mere feeder and janizary of the Masonic lodge; which builds all the permanent temples while Odd-fellowship builds none, showing that the lesser order is regarded as uncertain, temporary, and fluctuating, while the old lodge intends that its stone castles shall remain.

I called the other day at a barbershop in the heart of Philadelphia. The man of razors informed me while I sat that he had been an Odd-fellow for the last twenty-five years; that his lodge paid a benefit of fifteen dollars per week to every member while sick; in return for weekly dues of 20 cts. each from the entire membership; and he assured me there was but one lodge in the whole country which exceeded his in the greatness of its bounty; one California lodge paying 20 dollars per week to its sick, and charging a weekly sum of 25 cts. per member.

Now this humble mechanic had paid under the rule two hundred and sixty dollars, ($260), which sum multiplied by 200, the number of present members, gives an aggregate of *Fifty-two thousand dollars*. He had no idea how much of this snug amount had been paid back to the sick members; but he said they were very careful in the reception of members to avoid receiving weak or sickly constitutions; and that they increased the demand for initiation according to the age of the candidate, from $15 to $100 each, this, beside the weekly and occasional dues. In short, but for the blinding, befooling, and mock-solemn ceremonies of the order, a simple slate and pencil would convince every member that their lodge was, financially considered, a gigantic swindle.

But the pith and point of the whole concern, was brought out by the single question: "Do you know how many of your leading members are Freemasons?"

"Pretty much every one of them," was his reply.

The fatuity and blindness of such infatuates is simply appalling. By the simple process of putting a few Freemasons in the lead of each of the lesser lodges, the almost interminable host of initiates become, in the words of Prof. Robinson' "underling adherents to unknown superiors:" and when the entire population has reached a certain degree of trained subserviency and corruption, the United States are at the mercy of the center and core of these sworn clans!

Secret Societies and Politics.

From the Utica Daily Herald.

There is not only no excuse in this country for secret political organizations, but they are violations of the spirit of our republican institutions. For this reason, they should meet the uncompromising opposition of every man who loves fair play and freedom. The abominations of Know-nothingism are now conceded by all. The outrages of the secret society of Tammany, notwithstanding its indorsement by Gov. Seymour, are familiar to the American people and a disgrace to American politics. The excitement produced by the interference of the Masons with politics, is a matter of history. Every where and at all times, secret societies, so far as they dabble with politics, must exert a baneful influence. The public mind is justly and properly filled with apprehension by their presence, as the individual would be if he knew an assassin were prowling around in the dark. He could not tell when and where the assassin might strike, nor what might be his motives, nor who might be his victim. As a matter of course, all men would be interested in ferreting out and rendering the assassin harmless. So must they and so will they feel in regard to all secret political societies.

For these reasons, we oppose the Patrons of Husbandry, while we sympathize with their ostensible objects—the education of the farmer and the inforcement of his rights, both in the making and the administration of the laws. We do not approve of these secret methods of advancing even a good cause. So far as the questions of sociality and benevolence are concerned, we have nothing to say. These are matters for individual taste and discretion to decide. It is only when the secret society affects or seeks to affect public measures that we have a right to object and to know what is proposed, that we may be prepared to indorse or oppose the measures, as we think the public interest demands. No set of men united in a secret organization can have more rights or legitimate interests to advance than those not so united. They have no right to carry any scheme through by surprise, nor to lie in ambush for the purpose of thwarting their fellows, nor to play the part of the moral or political assassin in any shape. Only open, free and honorable warfare is tolerable or justifiable under our republican institutions. Open and free discussion of all public questions, and honorable dealing in all public matters, are what we demand. We know it is denied that the Patrons of Husbandry is a political organization. But we are very much better able to judge a tree by its fruit than by its name. The following from a local democratic contemporary, commending on a visit from one of the "Worthies" of the order, pretty well indicates its Jesuitical character:—

We pointed out to him the evil results which were likely to flow from secret political societies, when he informed us, with great gravity, that the granges were not political. He then proceeded to point out to those in their constitution prohibitive, the discussion of political or religious questions. Political or not, they are destined to exercise a powerful influence on public affairs during the next four years. The administration party is so linked with monied corporations that its leaders look upon the marvelous growth of the farmers' movement with ill-concealed alarm.

This is false pretense. The principal aim of the grange is political. The fact is clearly demonstrated in the West, wherever the granges are numerous enough to give them influence. The non-political clause is preliminary and descriptive. It is intended to quiet the scruples of honest and honorable men, who object to becoming political assassins. Once organized, it is believed that these men can be controlled and used when wanted for political purposes. And in this false pretense is a confession that the thing is wrong—that secret political associations are repugnant to the popular interests. It betrays the consciousness that the right-sous prejudice against such societies must be overcome in order to secure a respectable membership. It is the devil in a new shape, tempting men into a snare. The alluring bait conceals a barbed hook, and is not what it appears to be. It professes not to meddle with religion or politics. Its real aim and its practice is to meddle with both—in secret. It cannot be otherwise than disastrous to the community at large.

Reaction is sure to follow. It has even now begun. It would not be strange if this reaction should reach the other extreme, and make indiscriminate war on all secret organizations. It will in the end greatly arouse public indignation, and in the fury of excitement produced by a real outrage on both individual and public rights, who shall say where the tide will stop? There is already an organization in existance, known as the National Association of Christians, whose principal tenet is opposition to all secret societies. This organization sees in the secret grange new justification for its existence and new hope for the organization of a political party based on opposition to secret societies in the United States. It is now contemplating a national convention for the very purpose of concentrating the opposition to secret political societies. If the folly of the grange is continued, this opposition will gain force and take formidable shape, and we shall fight over again something like the battles of Anti masonic days. The struggle will be fierce and even vindictive, but it cannot long remain doubtful. Secret political societies must go down before the popular torando which will in the end sweep over the land, carrying with it the united power of the patriot, the lover of fair play, the hater of dark ways, and the Christian. The demagogue, the political assassin and the enemy of equal and exact justice, will have reason to call on the rocks and mountains to hide them from the fury of an outraged and righteously indignant people.

God has made science the custodian of many witnesses whose testimony is from time to time unfolding to us the customs of ancient nations and shedding light upon sacred history.

Conscience is a sleeping giant; we may lull him into a longer or a shorter slumber but his starts are frightful, and terrible is the hour when he wakes.

The Christian Cynosure.

Chicago, Tuesday, Oct. 28, 1873.

Pres. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of Reform will be excluded from its columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 71 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

SPECIAL NOTICE TO SUBSCRIBERS.—We expect on and after the first day of January 1874 to remove from our mail list the name of every subscriber whose renewal is not received before or on the date of the expiration of his subscription, UNLESS NOTICE IS RECEIVED from the subscriber that he will renew soon. We do not wish to remove from our list the name of a single person who wants the paper and will pay for it, as merely "THE ARTICLE" as his circumstances will permit. We thank those who are renewing so promptly and ask others to keep the date on the label of their papers always in the future, by renewing two or three weeks before their subscription expires.

Conventions.

State of Indiana, Westfield, Hamilton Co., Oct. 29th.

State of Wisconsin, Ripon, Oct. 22d.

Bartholomew county, Hartsville Univ. Hartsville, Ind., Nov. 1st, 10 a. m.

Annual meeting at Winter Station, Sandusky, county, O., Oct. 28th, 7 p. m.

The valuable editorial correspondence from our associate editor crowds out a number of important articles which may be expected soon; among them are "Our Platform," "How Senator Pomeroy's Defeat was Accomplished," and "Notes from Wapello County."

A secret lodge in a neighborhood is like a nest of snakes in a cellar, in this particular, that if a snake should chance to bite a member of the family, he has a hole to flee to and find friends.

The bandits and brigands of Italy and the Mediterraoeso countries, are civil enough in outward intercourse; sod, while they are not thwarted in getting money and power—the two objects promised by the lodge—they are kind and courteous. But who wants to have a man at his side, in the daily intercourse of life, and outward familiarity; but whose heart is with a secret clan away in the mountains? Such a man is not fit to be associated with, in the ordinary walks of life, even though he neither meditates nor perpetrates crime.

"THE MISSIONARY TRUMPET."

We received and intended to have noticed before now, this Monthly by Wm S. Rentoul, 121 North 9th St., Philadelphia.

It is no unpretending publication, but a paper of great pith and power. Issued almost under the shadow of the Great Temple of American Paganism, dedicated last month. Mr. Rentoul's "Trumpet" shows "The anti-Christian character of Freemasonry" in an article running through three numbers, and well sustained, in analysis, argument and interest throughout.

The grandiloquence, blasphemy, false and lofty pretensions, and general hatefulness and wickedness of the lodge are shown with great clearness and vigor. He closes thus:—"Surely our readers will all agree with us that its impiety is great: its historic pretensions to high antiquity false and hollow; and its arrogance and self-assumption astounding."

THE EVANGELICAL ALLIANCE.

This unique, and, in many respects, august assembly has come and gone. As a simple and magnificent "Exposition" of Christian doctrine and fellowship, its importance is vast. But to the real business of conquering this world for Christ it is like a fourth of July celebration compared with the battle of Brandywine or Bunker's Hill. But the comparison fails, for the world is not yet carried for Christ, but American Independence is achieved. And as a war measure the great Evangelical Alliance is signally defective. It is like a Fourth of July celebration before the peace was conquered. When the Alliance was first projected and carried in to effect, the question of American Slavery was the real question for the nations of Christendom. The grim monster slavery stood like an invisible ghost, not only in the Federal capital hatin every foreign court reached by our diplomacy; and in every State Legislature, and every considerable religious organization on the American Continent; scrutinizing every measure and examining the bearing of every vote on the question whether the American negro 'had any rights which a white man is bound to respect;' whether he should be deemed a man or brute. With this question, the World's Christian Alliance abouned to grapple. They excluded the Quakers because they rejected visible ordinances; but they shrank, though meeting in Great Britain, from excluding the enslavers of men

In the Alliance at New York just held, there were both Freemasons and Anti-masons. There were Germans who had seen their beloved Emperor and the Crown Prince excommunicated by infidel French Masons claiming jurisdiction of the order throughout the world. There were Freemasons who had seen a procession of French Masons in the last agonies of the Franco-Prussian war, plant their contemptible banner on the ramparts of Paris. There was the eloquent Dr. Fisch, of Paris, who showed that he understood the lodge, by saying to an American delegate. "The American churches must stand as one man against Freemasonry or be destroyed by it." And by his side sat the Methodist, Dr. O. H. Tiffany, who complained that his liquor was drugged, as his apology for getting boozy; and who makes Christless prayers for Freemasons at corner-stone layings.

Of all the questions discussed by the Alliance, none was of more present and pressing importance than that of the secret orders. The committee had set down in their programme: "Christianity and its Antagonisms;" and yet so far as we have seen, they ignored the Antagonism which meets, and is choking out the Christian religion in every village and hamlet around the globe; teaching "another gospel which is not another;" administering other oaths; and practicing other worship; in short, thwarting Christianity as harlotry thwarts marriage. The only coocevinble explanation of this omission is, that there were Freemasons in the Alliance itself, and, like the slave power when the Alliance was inaugurated; the lodge power is ubiquitous, and surrounds the globe with the cold slime of its influence.

Infidelity and the Romish superstitions were met and condemned by the orators of the Alliance. But in them anything is infidelity worse than rejecting Christ or anything in priestly superstition worse than drinking wioe from a skull? And what cares Popery for the opposition of a body "which dares not face the stuff that Popery is made of, viz: human forms, pretending to impart grace; and slavish homage and obedience to titular superiors!

Yet the Alliance must be regarded as one great stride in the march of time toward the goal of deliverance. The forces on either side are being massed, and wheeling into line for the final battle: "And in that day men shall return and discern between him that serveth God and him that serveth Him not."

EDITORIAL CORRESPONDENCE FROM KANSAS.

MOSCOWAY, Kas., Sept 30, 1873.

Dear Cynosure:—Weariness, such as extra and protracted labor and exposure bringe to three score and teo, has prevented me from attempting to report what I have seen touching the anti secret movement in this young state of tragic birth, of magnificent distances, and of sublime expectations. Now, after delivering seven lectures in as many places and attending the state convention at Topeka, and resting a few days here, I sit down to reduce a few reminiscences to writing for your readers.

My first lecture in Kansas was at Winchester, in Jefferson county. This was originally a border-ruffian town, and the headquarters of their forces. Grasshopper Falls, ten miles to the West was a Free-State town, from which Jim Lane led the liberty forces to their first military encounter with the ruffians and defeated them about three miles from the village of Winchester. His progress, however was arrested by U. S. troops, from Leavenworth and one or two hundred of his men were taken and held several months as prisoners by the pro-slavery administration, which thus protected and encouraged the slavery propagandists. But times have changed.

The ruffians have mostly disappeared from Winchester, and in their stead as a people not only opposed to chattel-slavery but many of them opposed equally to the secretism which aids oppression, and which imposes on the soul a bondage infinitely worse than chattel slavery. Here we found Rev. Josiah Dodds, secretary of the State Association by whom our way was prepared in this place and in other places in the vicinity sufficent to fill up the time until the State Convention. We found him a true work-fellow, the fruits of whose labor were apparent in the intelligent interest of his people in the anti-secret reform, and the evident disturbance of the fraternities They have gone into the papers anonymously and attempted to put down his movements by ridicule, calling his society the anti-curl-in-the-pigs-tail-society," etc. Bro. D. has had no occasion to reply to this scurrillity. But a gentleman of high standing supposed heretofore to be neutral or Masonically inclined has volunteered a reply over his own signature which has turned the ridicule completely upon themselves, suggesting to the Masons and Odd-fellows that if their orders were of no more consequence than "the curl in the pig's tail" they would consult their own dignity much more by abandoning them than by attempting in this cowardly and contemptible way to degrade the reputation of high and pure-minded gentlemen for exercising their undoubted and sacred right of investigating and discussing whatever subject they deem important. At Winchester we had a good sized audience and good attention—sold a goodly number of books and tracts, and received a fair amount of material aid.

The next day, a pleasant ride in Dr. Dodd's buggy brought us to the home of Dr. Douglas at Grove City, so called; though the city is very widely extended and very sparsely builded at present. Dr. D. was one of the first settlers here; having lived through the two wars which sasa led the to fant life of free Kansas. The clouds illuminated by burning Lawrence were visible from his home, and though he had often to flee out to hide from prowling ruffians the profession of physician to the suffering of all parties, enabled him to keep his place through all the usages and changes of the days that desolated so many settlements and changed the settlers so often mround him. He has the finest orchard we saw in Kaosas, and one which shows that for the production of orchard fruits this part of Kaneas cannot be easily excelled. But what was most gratifying we found the Doctor progressive in reform. Ha zeal against slavery which carried him through the pioneer war, is now turned with undiminished force against the same foe of man's true freedom, that expelled from the institution of slavery has taken refuge in the rapidly multiplying lodges of the day, even as the devils of Gadara expelled from their human subject took refuge in the swine—sympathy with the farmer's wronga and with woman's rights, predisposed the doctor to look favorably upon the graoge as first presented to him. But when he saw the secrecy, the swelling titles, the regalia, the vain oaths and blasphemous mowring, the evident political and religious character and the disclaiming of both, the evident exclusiveness under pretense of universal brotherhood, the divisive clannishness under pretense of voion, the partinility under pretense of justice, the selfishness under pretense of benevolence; to a word the utter guilefulness and falseness of Free-masonry in every manifestation of the order, the very leaven of hypocrisy pervading the whole thing, he exclaimed, "O my Lord, there is death in the pot."

We would that all Anti-masons could thus discern Masonry under every change of dress and name. For by such a metemorphois has Masoory once escaped utter annihilation in our laud, and by the same ruse it is now spreading itself marvelously among the unsuspecting farmers.

Our meeting at Orove City came just at the close of a camp-meeting that had engrossed the community day and night for more than a week aod was not as full as it otherwise might have been. But it was by no means a failure. Our place of meeting was nearly filled and there was interested attention.

The next day Dr. Douglas procured us a passage to Spring Grove in Leavenworth Co. Our notice had failed to reach the people. I was cordially received at the home of Rev. G. L. Shepherdson by his father-in-law, a Wesleyan Methodist brother, Hodges, of Kane Co., Ill., who had been in our first Anorra convention, and is to warm sympathy with the cause of truth and openness, as opposed to guile and secrecy. Measures were at once taken to advertise a lecture for the evening, and we had a good meeting. Bro. Shepherd son came home, during the afternoon, and backed up my lecture in the evening with warm and telling remarks, which showed that he was not ashamed of this despised reform, nor afraid of all its enemies, ora desirous of approbation from any man unless it is beslowed with a full knowledge of what he is and where he stands. Such frankness may lose temporarily, but in the end is sure to win the confidence of the right-minded, and even the respect of enemies, while the cowardice of non-committalism will inherit only contempt.

The next day being Saturday, Bro. Shepherdson conveyed me to Winchester whence I proceeded by the narrow gauge R. R., to Grasshopper Falls, arriving about sundown. Calling upon the pastor of the Congregational church I learned that my notices for the evening and the next day had fallen into his hands and had by him been pocketed; because as he said he "knew nothing upon the subject and felt no interest in it; knew nothing about Masonry—never read anything about it—didn't care anything about it. Had read a manuscript work against Masonry by Dr. Boardman of Youngstown, Ohio, who had once been a Mason. and renounced it, and left this work with some of his brethren to publish or not as they saw fit after his death. "But, said he, there was nothing in it against Masonry" (We began to know that Dr. Boardman was not a man to write a book against Masonry and say nothing against it). He didn't know how he could learn any thing about Masonry unless he joined one. I asked him if he knew Rev. C. G. Finney. "O yes," he said, "He's an excellent judge in religious matters, but not much outside of that." "Well, but," said I, "he earnestly test fies that there is great danger to religion in Masonry and thousands of the best men are of the same opinion, and at their peril declare it—you being set for the defense of the truth and a watchman of Israsl surely ought to iform yourself. There is to be inquisition for blood you know." "But," says he, "I don't think there's any blood in this matter." "But by what you don't know anything about it—I declare to you what I know, and I am backed by clouds of witnesses that Masonry is the most corrupt and dangerous religion on earth. It is full of all deceivableness of unrighteousness and is absolutely baptised in literal blood—the blood of murder; and no man at this day can sustain that institution and not make himself accountable for that blood." He laughed and said, "Why you would not maintain that every Congregationalist is guilty of the death of the Saint Witches because he sustains Congregationalism would you?" "If he justified this murder, and it was manifestly the consistent result of Congregational principles, I would," said I, "and their blood would be required of him too, as sure as the blood of all the martyred prophets was required of the generation that crucified the Saviour and as his blood has been required of the Jews from his crucifixion to this day." "Ah! well" said he, "I was a member of one secret order, the Sons of Temperance, and I would be agsin in the circumstance. It accomplished great good," and he went on to claim the Ohio law for it. "But," says he, "as to Masonry, I don't lose any sleep about the mischief it is doing or likely to do I am satisfied it's a good institution." Satisfied and didn't know anything about it!! I learned that he had Masons in his church and other Masons who were not church members were among the largest subscribers to his salary. I make no inferences.

I took my leave and found my way to the house of Rev. Mr. Forrythe, a United Presbyterian minister, to whom the notice of my lectures had been sent, but whose absence caused them to be sent where they were suppressed. It was sad to contemplate the willing bondage to the dark power of the lodge which had been thus disclosed. But my state of physical exhaustion was such that I felt that providence had thus given me a much needed opportunity for repose. So I made no effort to call a meeting on this Sabbath. I passed the church and took out of the way where by the riverside the Wesleyans assem bled for prayer as a preparation for camp-meeting that week on the same ground. The afternoon was rainy, so I rested until Monday, and then set out for the State Convention at Topeka, of which I propose to give some account in my next.

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Dear Cynosure:—In my last I got ahead of my story in proposing the State Convention as the next topic in the regular order of narration From Grasshopper Falls, I was taken ten miles westerly over a splendid but for the most part unbroken prairie, by a teamster sent by the Rev. J. S. Milligan of Tippinsville, io Jackton Co. This Bro. Milligan is a brother in the Lord, and in the faith to Rev. A. M. Milligan, D.D., of Pittsburg, Pa., well known to the readers of the *Cynosure* as a strong man and a leader in the ranks of Anti-secrecy.

Here at Tippinsville or North Cedar, for the latter is the post office name, I ound Bro. M. most energetically engaged in laying foundations which look to matters of earnest import aod of permanence. The dwelling though a solid stone structure, is intended for a barn as soon as a house can be constructed. Already extensive orchards of very small trees surround him; the far more interesting group of olive plants about his table is numerous, and the hay-rick that is to furnish his stock for the winter, I judged could not be less than thirty rods in length.

A half a mile away, (it may be more) is a tabernacle for his spiritual flock It is a rough-boarded frame, perhaps 30 by 50 feet in size well roofed and glazed with comfortable seats of the plainest pattern, but innocent of all interior plaster or mortar, with no floor but the mother earth and no carpet but the prairie hay. Yet here is gathered a church of 100 firm Covenanters, who without interruption or failure, worshipped in this primitive tabernacle through the entire winter of the last season, and if need be, are ready to continue their worship with these surroundings until through their hardy and honest industry the tabernacle of the wilderness shall be changed into a temple of the city.

Here we listened to an intelligent and appreciative audience, though not large, for the night was dark sod chilly. There was a demand for tracts and books beyond our ability to supply, and three persons subscribed for the *Cynosure*. Like all the Scotch Presbyterians with whom we have met, this church is firmly and intelligently opposed to all secret orders.

The next day, in company with Bro. Milligan and a neighbor of his in a lumber wagon, we retraced our steps to Grasshopper Falls and took thence the cars for Topeka.

Here we had hoped to meet such representative men as Blanton of Coffeyville, Besse of Peace, Logan of Pittsmouth, and the m insters and members of the U. P. and U.B., and Wesleyan, if not of the Coogregation al and Presbyterian churches of Topeka, io council on the state of the Anti-secret reform in Kansas. But in this we were to a sad extent disappointed. The want of organization; the want of an organ, of other means of communication, the magnificent distances which separate these brethren, the expensiveness of traveling, the thousand things to be done in settling a new country, the want of funds to do with, and the failure of the late crops this year in Eastern Kansas al contributed to this result. The time, too, seemed inopportune. It was the season of camp meetings and agricultural fairs and in the midst of the State Fair at Topeka. All these things had their influence. And the spies of the adversaries were emboldened to insolence when they saw the smallness of the conventioo and like Sanballet and Tobiah they derided us, saying, "What do these feeble Jews. If a fox go up he shall even break down their stone wall." But such spirits as Dodds and Shepardson and Milligan were undaunted, and replied "You can see and count the men who come here to espouse this contest, but there is with them the form of One whom you cannot see and of whose power you have no conception." "Aye," said another, "and they that be for us are more than they that are against us; for round about the truth are the angels of God like countless chariots of fire, and in the truth is God himself and unless omnipotence can be overmatched it must prevail."

The Court house had been engaged for our conventioo. The secret orders had determined, it se ms, that we should not occupy it unmolested or even at all for an evening lecture. So they sent one whom we will denominate "Geshem the Arabian," a member, as he said of eight of the orders to inform us that they had put a meeting upon the top of ours for the evening. So that we could have the house for the morning or afternoon but not for the evening.

This Geshem was a fit representative for such orders and a fit tool for such dirty work, being the impersonnotion of ignorance and conceit, he claimed not only to belong to eight secret orders, but to be entitled to membership in our coovention, and then undertook to dictate the course it should pursue, and was going on to enlighten the convention in a general discussion of the subject upon which we were convened. He was allowed to proceed until he had fully disclosed the spirit of secretism in its impudence and hatefulness, and was then mirrored to himself in a few plain words which penetrated even his obtuse ness to such an extent that we heard no more from him. We concluded to imitate Isaac's course when the Philistines strove for his well, and so adjourned to the church of the United Brethren for the evening, where our business was finished and the time occupied in animated and earnest discussion, and a series of resolutions were adopted.

Rev. Bell of the United Brethren Church, was elected president of the State Association for the coming year. The other officers were re-elected and the association adjourned after anouncing a lecture in the First Cong' l church for the next evening.

The evening came and a respectable audience assembled, gave good attention to our lecturer, took up a moderate collection and hore away a goodly number of our tracts and thus ended our anti-secret mission to the capital of Kansas, where manifestly the people and the church with few ex ceptions, are for the present dominered over by a dark power of whose baleful malignity and dangerous tendency few of them have any just conception. One man deserves to be named as an honorable exception, though a plain man, old and infirm and with but a moderate competence of this world's goods; I mean the treasurer of the State Association, Mr. S. S. xton who, seeing the danger, dares to give warning and shrioks not from far more than his just share of the pecuniary burdens. He hath done what he hath done, and though alone and unbonored by the rushing and thoughdless throng, and sneered at by the secret conspirators, his reward is sure and his name may yet be remembered when the proud who scorn his testimony and and his efforts will be forgotten.

I must mention one thing more which came under my notice, which was of a more cheering and hopeful character than I have to report for Grasshopper or Topeka; I mean the State Conference of the Wesleyan Methodists at Mucouth in Atchison Co. Here were a sme twenty or thirty preachers, gathered from hundreds of miles around. The assembling of such a number, when all the circumstances are considered, must seem evidently to mean business. The same thing was apparent in every countenance, in every speech, in every prayer, and in every song; all seemed to declare plainer than mere words could do, this broad land must be taken possession of for Christ; the scattered sheep must be gathered into the folds. The designs of the one my must be frustrated and salvation be carried to the hardy pioneers of the West. What especially cheered us was that when recruits were offered there was manifested more concern for their character than for their numbers When their general soundness theology ically was ascertained, and their sympathy in the work of evangelization—then in every case the questions were propounded, Are you opposed to secret societies and will you oppose them? And besides striving earnestly for spiritual holiness, will you avoid the materialistioness of tob acco and all intemperance. We want associates in this work who will have no fellowship with the unfruitful works of darkness, and who will by the grace of God, keep themselves from all filthiuess of the flesh aod of the spirit. One candidate hesitated on the tobacco question. Action on his case was postponed for special prayer until the morrow. We know not how it was finally decided, but all who spoke on the case, spoke in this vein, We want the co operation of all good men, but we must enforce our rule, and if he submit to have it said that a Wesleyan preacher is a slave to this filthiness of tobacco.

The question as to secret societies disclosed, a seceding Royal Arch Mason who had been initiated, passed, raised and exalted, in Maine, some fifteen or twenty years after the Morgan murder. His name is M. R Clough, of Ottawa, Kao. From him we obtained evidence direct and positive, of what we have often suspected, viz: that the Masons vary their initiatory ceremonies and oaths according to circumstances and the characters they have to deal with. For instance they omit sometimes a large share of the stripping process and also the worst phases of their oaths. Lest the candidate should rebel like Dr. Colver; or that he may go away and declare, and that honestly and truly, that he was not stripped as the Anti masons say, and did not swear to keep the Masons, secrets, "murder and treason not ex epcted;" nor to extricate him, "right or wrong." But notwithstanding such manufactured evidence, and such mowlike ways, still the general course of the lodge remains unchanged as before the revelation of Morgan. We met another seceding Mason at Topeka, who seceded but a few years ago, who declares the revelations of Morgan to be a correct representation of Masonry as *now practiced*. This seceder declares that he left the lodge that he might serve the Lord Jesus Christ. u.

NOTES.

—It is a marked feature in the history of the yellow fever plague at Memphis and Shreveport that the secret lodges are very careful to report to the country by correspondent and telegraph every particular of their gifts and services for the dying and the dead, Masons, Odd-fellows and Knights of Pythias content which shall say the most. When their bosstful pretentions to a home-keeping charity, which lets not the left hand know the labors of the right, is remembered, the doctrine and the illustration is worth notice.

—Rome has another partisan in America. A secret ecclesiastical order has recently been unearthed in the Episcopal church called the "Confraternity of the Blessed Sacrament," with its "superior" and associate priests. Rev. Mr. Batterson, formerly of St. Clement's church, has published a defense of the fraternity, whose object he says is "to give due honor to our Lord's Real Presence in the Blessed Sacrament of His Body and Blood; and mutual and special prayer for each other's wents; a more careful and reverent celebration of the Holy Eucharist."

The promulgation of this obnoxious and fundamental error of popery could have been entrusted by the father of all wrong doctrine and lies to no better agency than a secret lodge.

—The McConnellsville (O.) district, M. E. church, has lately lost a considerable membership whose Anti-masonic conscience will no longer endure an unequal yoke. At a meeting held in Summerhill this body resolved to cease connection with the M. E. Church, a part with Bro. R. B. Taylor turn to the Free Methodist brethren, others with Benjamin Danford unite with the Wesleyans.

The Benevolent Orders.

After the great Chicago fire the daily papers, and even large posters proclaimed the fact that *Freemasons* would find relief by applying to the *Masonic Relief Committee* and Odd-fellows would be helped by applying to the *Odd Fellow's Relief Committee*.

This exclusiveness in benevolence seemed to be noticed only in praise, though we are sure that had a Methodist church in New York city contributed funds exclusively to aid burned-out Methodists in Chicago, the fact would not have elicited much commendation. Yet every one expected exclusiveness from these secret orders. But when it became certain that in numerous instances the funds sent for this exclusive benevolence, had been in part solicited from and contributed by men outside of these secret orders with no idea that they were to be so used; then, a few, did object.

Nor is this the worst element in the case: "These suffering Freemasons and Odd-fellows were not content with the aid from their special fund, but one were more urgent in demanding aid from the general fund also, and they openly and shamelessly boasted of this double aid.

The same game is now being played in Memphis, and these orders have the effrontery of asking the general public to contribute directly to other *exclusive benevolent funds*, as will be seen by the following item from an evening paper:—

"The Knights of Pythias and the Odd-fellows have many new caves, and as their expenses are very heavy, will gladly receive any and all donations offered. The Odd-fellows report thirteen new cases since yesterday noon, and four deaths."

Ritual of the Grange.

INSTALLATION CEREMONIES!

The installation of officers in a subordinate grange is no public if deserved, and to those who may have witnessed the performance the following description may be unnecessary. Those who have not will find in it matter for reflection.

The retiring master states the object of the meeting aod says, "Let us first invoke the blessing of God." The chaplain then reads the following prayer: "Almighty Father, Maker of the Universe and giver of every good to mankind, we beseech Thee to be with us on this occasion; bless those who shall at this time be installed officers of this grange; endow them with prudence and wisdom. Be with all the officers of the State and National grange, and all connected with our order, and aid us in extending its benefits in all parts of our land. Be with all orders and uss cations having for their object the advancement of education and the more welfare and happiness of mankind; we ask all in Thy name. Amen."

As a specimen of Masonic prayer the above is nearly perfect, and all that has been said in our columns upon them will apply generally to this. The installing officer, who may be any member of a state grange, then takes charge of the proceedings beginning with an address, part of which may be omitted, but must close with a prescribed form. To this occurs these sentiments: "The order of Patrons is the only association that originates, exists and works with its

members in their daily avocations. . . . Its teachings are the loftiest that man can seek. It does not interfere with his religious or political views. In morality it seeks the highest point; honesty is inculcated, education nurtured, charity is a predominant characteristic, temperance is supported and brotherly love cultivated." How true are some of these statements the former articles upon this ritual sufficiently prove. The various officers are then formally installed, invested with the insignia of their offices and instructed in their respective duties after having taken the following obligations: "I——having been elected [Master] of——grange, do solemnly pledge my honor that I will perform all the duties appertaining to the office, as far as is in my power until my successor is duly installed. I will support the constitution of the national grange, the by-laws of this grange, and I will inculcate a strict obedience to all laws and edicts emenating from the proper authority. I will not take advantage of the position to bias in any way, either directly or indirectly, the political or religious opinion or any member of the order." The officers of the grange are master, overseer, lecturer, steward assistant steward, chaplain, treasurer, secretary, gatekeeper, Ceres, Pomona, Flora and stewardess."

Except the remarks addressed to the chaplain none of the official instructions seem worthy of mention. They are of a semi-mock-religious nature and show with other passages of the ritual the heartless, godless nature of the order: "Reverend brother, upon you devolves a labor that I trust will ever be a pleasant and cheerful task. In presenting you with this sacred volume, the holy book in which all look for wisdom and instruction, I need not urge you to be faithful in your calling. As the medium of this grange to hold converse with the Master of the Great Grange above, may you never intercede in vain. May the spiritual seed you shall sow fall on good soil and bring forth a hundred-fold. Cast thy bread upon the waters, and thou shall gather it after many days. Remember the parable of the mustard seed. Brethren behold your chaplain."

Such language addressed, as it probably often is, to unregenerate men, is awful mockery and blasphemy.

An Able Discussion of Odd-fellowship.

[From the Valley Spirit, Chambersburg, Pa.]

Messrs. Editors:—An anti-secret meeting was held at Concord Church, on the evening of September 24th. At an early hour the house was filled by citizens of the community. R. Parry Orrstown, Mowersville, etc. H. R. Clippinger, Esq., was elected Chairman, and Mr. A. Hover, Secretary. The Chairman introduced the Rev. J. M. Bishop, of Pleasant Retreat Paisonage, who took the stand and spoke on Odd-fellowship over two hours. A heavy sprinkling of the order was present.

The lecturer's first proposition, Odd-fellowship is anti Christ. Whatever men substitute for the religion of Christ, and trust in it to take them to heaven, must be a spurious religion and opposed to the kingdom of Christ. He quoted from Rev. A. B. Grosh, author of Odd fellows, Manual. This author is endorsed by the Grand Lodge of the U. S. Page 92: "Every Odd-fellow should keep clearly impressed on his mind and heart the lessons taught at initiation; they are an EPITOMIZED SUMMARY of the great principles and object of the order. In one word, what regeneration by the word of truth is in religion, initiation is to Odd-fellowship." The lecturer remirked, "What Christian that has ever felt the regenerative power of the Gospel of Christ don't know that the Rev. Grosh has made a false statement and ought to sign a Hell on the Son of God."

The lecturer said it would not do to explain the above away, for the same idea is carried through the whole volume. He also quoted from page 279: "Not only between the north and south of Europe, but the European living amid the refinements of art and science is but little in advance of the Asiatic, who, though living in the land of Adam, of Noah, Abraham and other Bible worthies, rejects that book (Bible) and clings to the Shasta or the Koran, and calls all infidels who acknowledge not the authority of Confucius or Mohammed, or Brahma. The African who bows before his many gods also deems all the world sinners against heaven because they kneel not at his altars. Thus the tables of the law, (Judaism,) the cross, (Christianity,) and the Crescent, (Mohammedanism) are clashed in angry warfare, which debases all and convinces none, and must therefore be abhorred of the God of the whole earth, who is Father of all spirits." Here, continued the lecturer, is a minister who classes Christianity with Mohammedanism, and it in common with the others, must be abhorred of God; thus a man professing to be an expounder of the Gospel of Jesus Christ, declares that Christianity debases all and convinces none. Truly the discoveries of Odd-fellowship are amazing, they are astonishing yes, even beyond the reach of human comprehension.

The lecturer then called the attention to page 285: "here the Rev. author opens up of the lodge at work: They have left their prejudices at the door and mingle in one circle of brotherhood, harmony, and love, the descendents of Abraham. The diverse followers of Christ, the Parish of the strictest sects, here gather around the same altar as one family manifesting no difference of creed or worship." "Left their prejudice at the door." The lecturer now inquired if there was a Christian Odd-fellow in the house; if so, is the blessed Jesus nothing to you but your prejudice? You must not take him past the outside guardian, you must not pray in His name in your boasted lodge room. "It has been decided by the Grand Lodge of the U. S. to be unlawful to pray in the name of Jesus." page 180, Rev. A. B. Grosh's Improved Manual Edition: 1869.

The next quotation was from page 292: "We now reach in this most sublime degree the idea of rest, not indolence or cessation of the powers of the mind and heart, but the rest of faith, that prebbation of the immortal, glorious repose of immortality itself, for heaven is the reality of all that regeneration prefigures." What do you suppose, kind Rev. gentleman discovers in this cabaline degree? Why the idea of faith, which is the substance of things hoped for, etc. The greatest hinderance to the spread of the Gospel of Jesus Christ is secret oath bound societies. Where they flourish churches go down, prayer meetings die out, for this reason: "No man can serve two masters, for either he will hate the one and love the other; or else he will hold to the one and despise the other—Matt. vi. 24. So ended the first proposition.

The lecturer proceeded to descant upon three other propositions, but I will not infringe upon your valuable space with any further account of the address. At the close of the speech Rev Mr. Ames, of the M. P. Church, of Roxbury, announced that certain Ladies of the Odd-fellows would hold a festival, giving time and place and invited all those present, including the Rev. speaker, to attend. Thereupon Rev. Bishop made reply that he would avail himself of the opportunity to decline the invitation for the reason that he had recently been invited by the Columbus Lodge of Chambersburg to participate in their picnic at Boone's Mill and although he did not attend in person, he saw in the unterrified *Valley Spirit* that a convivial ep rit took hold of them and they got to dancing and had a grand hop and that he (the speaker) thought it out of place for preachers to hop.

Correspondence.

Suspended.

To the Editor of the Cynosure:

The action of the Sandusky annual Conference in my case, has been such as to demand an explanation from me. I find in the minutes of the last session of that conference, that, "the passage of the character of J. T. Riggins, was was suspended for failneg to comply with the requirements of the conference, until satisfaction be given. "The requirements referred to are these: "At the conference session, a little more than a year ago, Rev. A. Rose preferred charges against me "for having written a false, and abusive article to the *Christian Cynosure*, reflecting on his character, and the stationing committee of the conference." I quote from memory, the charge as it stands in last year's minutes. The matter was placed before a committee for investigation. Without stating whether the charges were sustained,—without saying how far or whom they had been sustained by testimony,—the committee recommended that I "is required to retract so much of said article as reflects on the character of said minister, and on the stationing committee." Thus the matter was left with me to decide as to how much, or how little was to be retracted. After having looked the matter over I found that I could not consistently with the plain truth retract anything. The article referred to was written at East Toledo, and dated July 18th, 1872, and the only thing in the article wh ch I could wish changed, is that I might say of the facts narrated in the article, that I gave them just as brother Essex gave them to me. —he being one of the parties referred to in the article,—and as he stated then (substantially) before the committee. I know of nothing in the article which can properly be so constructed as to reflect upon the stationing committee; and as to Bro. Rose, nothing is said, in the article referred to, against him, worse than that the Odd-fellows desired him to be sent to Van Buren circuit. And his position upon the secrecy question is, and has been such as to justify the conclusion that they made a wise choice,—for themselves. If, in order that the Sandusky Conference pass my character, it becomes necessary that I retract that which I have every reason to believe true. then God's grace assisting me, my character shall not be passed, until done by higher authority than that of the annual Conference. J. T. KIGGINS.

For all Who are Working for the Cynosure.

ONTARIO, O.

. . . I have no notion of dropping your paper. I wish I could increase its circulation tenfold. W. W.

FOOTVILLE, Wis.

. . . I like the *Cynosure, could not get along without it.* E. A. S.

CERRO GORDO, Ill.

. . . I will try hard to make my name two next week and forward. W. B. O.

A good friend from Pennsylvania sends an earnest commendation of the paper, endorses its sentiments and bids us God-speed, but wishes us to discontinue it because he has so much reading matter. We frequently receive letters from men saying I want the paper, but have had poor health, sickness in my family, and cannot afford it. A minister from Georgia writes, I circulate the paper far and wide as I travel. But I am not paid for preaching and can take only such papers as are furnished me without charge. Will not all who want the *Cynosure* to do good hut "have too much reading matter" forward the subscription price and send the paper to a friend who is financially unable, at present, to take it? There are hundreds of such men. Or forward the subscription price to us and we will apply it and notify you whose subscription you have paid for.

Our foes are numerous and in earnest Let us real z e these facts and unite our inner EFFORTS with our most earnest prayers.

CHURCH CONSTRUCTIONS FOR THE N. AGE CHURCH.—Shall we not have many letters similar to the following?

USHONONG, Oct. 16th, 1873.

H. L. K-l-gg:

DEAR SIR.—Sometime since having seen in the Cynosure a request that congregations would make contributions to the funds of the National Christian Association opposed to secret societies. I presented the matter to my congregation and took up a collection, and as the result send you a money order for $5.00 from "The Laurel Hill U. P. congregation" as a donation to the fund of "The National Christian Association opposed to secret societies." Yours, etc.,

T. P. P.

"What I Learned at a Masonic Funeral"

While standing by an open grave
I found low was his soul may save
Without the aid of free salvation,
'Twas by a plan of man's invention;
He was an unconverted man
Who did ignore the Bible plan;
By Masonry he enters in,
Although a drunken libertine.
The preacher meekly bowed his head,
While all was still the prayer was read;
He fills his eyes with brotherly love
And reads him in "the Lodge above!"
Through the mighty power of the lodge on earth
Our brother came to his spiritual birth,—
Dare any offer a reason why
He should not away to the lodge on high
Can any suppose the gods will refuse
To admit a Freemason who's paid all his dues?
Though often through ignorance people will say
To be save! from sin there's only one way,
The old Bible plan made easy through grace
Offers salvation without money and price;
But we as "true Masons accepted and free,"
With this part of Scripture can never agree:
Freemasonry teaches a much better way
To get into glory than to watch and to pray.
Yea, all who will enter through Masonry' door
Like this deceased brother, shall sorrow no more.
Against a Freemason no sins can be laid
If "true to the order" his dues are all paid.
Then hail, glorious craft, whose secrets divine
Shall bring us at last in full glory to shine,

With all the dear brothers of this "Mystic Tie,"
To Hiram Abiff, our grand master, well fly.

—Rev. R. L. Schoonmaker of Sing Sing, New York, has been twenty-one times elected Grand Chaplain of Masons in that state. This man has the title of an evangelical minister, but what may be the Christian character of one who for such a length of time can lead the Baal worship of the lodge to the judgment dey will reveal.

—An Oakland (Cal.) paper in noticing the funeral of a Freemason, has the following: "When asked his religious faith, he replied that 'Masonry was his religion!' He had lived by it and was willing to die by it. He had no fears of death, but was willing to cross to the other shore."

Will you please renew your subscription for the Cynosure two or three weeks before your time is out?

NEWS SUMMARY.

CITY.—The Exposition is without doubt a success in every respect. It is notall that time and money can make it, but every one seems pleased with it. —The financial state of affurs is quiet and somewhat encouraging.—There is a vigorous struggle between the Law and Order party and the whisky men for supremacy at the coming city election.—The "Miner's Temple" was dedicated last Sabbath; also "Everybody's Mission," one of the interesting features of the occasion was a German Speech by Mr. Pfunder, and a beautiful German song.—Mrs. H. B. Stowe is interesting the Chicago people with readings from "Uncle Tom's Cabin" and other of her works.—Readers who admire our faithful office editor, will be happy to learn that he has taken an amiable, educated and courageous "help-meet" and is now (Oct 21) on his wedding tour. He is expected back on the 22d.—We received an invitation to attend the wedding of Prof. C. A Blanchard at Pittsburg, Pa., ceremony to take place on the 16th instant. We have reson to believe that the lady of his choice is an attractive, noble, Christian woman and, like her father, the Rev. A. M. Milligan, will be a power against the secret orders.

COUNTRY.—Prest. Grant has appointed Thursday, Nov. 27, as a day of National thanksgiving.—The *Western Rural* says to farmers "Save your seed corn now."—The third "Stokes trial" is dragging its slow and heart-sickening length along.—The Christian *Statesman* office is enlarging its business capacities, and will soon have a pull aiming hand of help.—Yellow fever is subsiding somewhat in Memphis.—The case of Elder Watts in regard to swindling the Methodist clergymen of Wisconsin is now be ng examined.—The North western Division of the Milwaukee and St. Paul Railroad has reduced its rates for the transportation of produce materially.

FOREIGN.—France, it is thought will soon become a monarchy.—The trial of Marshal Bazaine, for treason, is in progress.—The General society of Jesuits at Rome has been officially notified that the order must vacate the premises occupied by them in the city immediately.—Rev. Mr Candlish, the great Scotch preacher largely instrumental in forming the Evangelical Alliance died on the 19th inst. at Edinburgh.

We wish all our friends who have enterprising boys or girls between the ages of ten or twenty would instruct them somewhat on the subject of Freemasonry and send them out to get subscribers for the Cynosure. In this way our list may be considerably enlarged and the children could obtain a good commission for their work.

Is the date on the address label of your paper what it should be be?

A TRACT FUND—SHALL WE HAVE ONE?—The publishers of the *Christian Cynosure* have loaned a series of twenty "Cynosure tracts" every one of which is valuable as an Anti-masonic document. Every dollar contributed to the tract fund pays for 1,000 pages of these tracts and the postage on them. Who will contribute to our tract fund?

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The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers) at the annexed reduced rates.

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Religious Telescope	$3 50
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The Christian (monthly with map of Palestine	2 75
do without map	2 25
Anti-Masonic Herald	2 25
Western Rural	3 50
Young Folks' Rural (monthly with two chromos)	3 00
Science of Health	3 25
National Agriculturist and Live Journal	2 00
Ben-Keeper's Magazine	2 00
Bible Banner	2 50
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These tracts are sold at the low rate of $1 per 1,000 pages, and are five cents or 5 pages each, eight cents for 4 pages each and one of 8 pages.

A Tract Fund for the Free Distribution of Tracts

is greatly needed, that we may respond to the many calls for tracts in distribute. Many of our most earnest workers in the cause of God are poor men. Who would be glad to circulate thousands of pages of Antimasonic literature if they could have them free.

Address EZRA A. COOK & CO.,

11. Wabash Ave. Chicago.

TRACT NO. 1:

HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE. This is now published in three tracts of 4 pages each. Price of each, 80 cts. per 100, $4 per 1,000.

TRACT NO. 1, PART FIRST—Shows the origin at speculative Freemasonry, and is entitled "HISTORY OF MASONRY."

TRACT NO. 1, PART SECOND—Is entitled "MASONIC CHARACTER OF FREEMASONRY."

TRACT NO. 1, PART THIRD—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2:

MASONIC MURDER.

By Rev. J. R. BATES, of Pleasantville, Pa., a seceding Mason who has taken 17 degrees. A two-page tract, at 25cts. per hd., $2 per 1,000

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SECRETS OF MASONRY.

BY ELI TAPLEY.

This is a 4 page illustrated tract, showing the signs, grips and pass-words, of the first three degrees 50 cts per 100 or $4 per 1,000

TRACT NO. 4.

GRAND GREAT GRAND!!

By PHILO CARPENTER.

This is a one page tract, calling the attention of the public to the despotic and ridiculous titles of Freemasonry. Price 15 cts. per 100, $1.00 per 1,000

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Extracts From Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island.

A four page tract, at 50 cts. per 100, $4 per 1,000. This tract is a reprint of a tract published in 1834, and is a very weighty document.

TRACT NO. 6:

Hon. John Quincy Adams' Letter,

Giving His and His Father's Opinion of Freemasonry (1834);

AND

Hon. James Madison's Letter,

Giving His Opinion of Freemasonry (1833).

Both of these letters, in one four-page tract, at 50 cts. per 100, $4 per 1,000.

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A 4 page tract, at $4 per 1,000. This is a careful analysis of the character of Masonic oaths, and shows them to be most blasphemous and unchristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

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Is a 8 page double tract, "ILLUSTRATED." Price 25 cents per 100; $2 per 1,000. The first page represents a Mason presentating the wonderful wisdom and benevolence of the order, with an artful deception.

Freemasonry is Only 152 Years Old,"

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And shows that the Masonic order is irreconcilable in its constitution and is both anti-Republican and anti-Christian.

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Address of Niagara County Association, New York.

TO THE PEOPLE OF THE UNITED STATES.

Concerning the Morgan Murder, and the character of Freemasonry, as shown by this and other Masonic murders. 50cts. per 100, or $4.00 per 1,000.

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This tract contains a condensed account of Judge Whitney's judicial conflict with the Grand Lodge of Illinois, on the character of Masonic conduct in bringing criminals to. Keith the murderer of Dr. Doyle, and a member of the Lodge, in practice, with Judge Whitneys subsequent prosecution of Mr. ory,

An 8 page tract, at 40 per 100, $3 per 1000.

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DR. NATHANIEL COLVER ON MASONRY,

and

HOWARD CROSBY, D. D.

Chancelor of the University of N. Y., on Secret Societies.

double 2 page Tract, $1.50 per 1000. 25 cts per 100.

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Opening gold ore before the Monmouth Convention, by REDD J. ALEXANDER, OF WHEATON COLLEGE. This is a 16 page Tract at $15.00 per 100, $140 per 1000.

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A clear and conclusive argument proving the invalidity of any oath or obligation to do evil. By Rev. I. A. Hart, Sec'y, Nat'l U. A. M. Published by special order of the Association.

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TRACT NO. 16.

HON. SETH M. GATES ON FREEMASONRY.

PROOF THAT THE INSTITUTION THAT MURDERED MORGAN IS UNCHANGED IN CHARACTER.

This is a reply to the Monmouth Convention by Hon. Seth M Gates who was deputy sheriff of Genesee County and also Assistant Judge of the Le Roy Lodge at the time of Morgan's Abduction and murder. A 4 page tract, $4.00 per 1000. 50 cts. per 100

TRACT NO. 17.

Origin Obligations and Expenses of The Grange

WITH A CONSTITUTION OF A FARMERS CLUB.

This little tract ought to be put in the hands of every Farmer in the United States. In a 4 page Tract at 50 cts per 100 $4.00 per 1000

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Six Reasons why a Christian should not be a Freemason

By REV. A. GERLACH, Pastor, German M. E. Church, WORCESTER, MASS.

This is our first German Tract and as it is a good one it ought to have a large circulation.

Price, $4.00 per 1,000, 50cts per 100

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To The Young Men of America Postage 8 cents per 100 tract-Tracts Free.

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proceeded to Stafford, a village about six miles east from Batavia. On arriving there Miller was seized by two men and conducted to a room in the third story of a stone building, ordinarily used as a Masonic lodge room. In this room he was guarded by five men, who said they were acting as assistants to French, and under his orders. While thus secluded and guarded, his counsel with 4 or 5 of his friends arrived, and the former after some short detention was permitted by French to see him. The constable was then asked for a night, or description of the warrant by virtue of which he held Miller in custody, but he steadily refused to exhibit or describe it; but still left no doubt on the mind of Miller or his counsel, that the warrant was in a criminal proceeding, and at length avowed that it had been issued by a magistrate at Le Roy. It should here be stated that about 8 days before the successive arrests of Morgan and Miller, Daniel Johns, whose sudden appearance at Batavia has been mentioned, suddenly disappeared from that place. A short time after Miller's introduction to the room at Stafford, this same Daniel Johns entered the room, holding in his hand a drawn sword, and walked with large and quick steps across the room, and, as Miller describes it, seemed anxious to inspire terror into the captive. Miller here attempted to remonstrate with him, having learned in some way which he cannot recollect, that Johns was his prosecutor. Johns however answered in a voice that faltered a little, "Miller, I am only doing what I have been ordered to do." During his detention in the room, one of the guards told him in language loud enough to be heard by all in the room, that he was not to be tried at Le Roy, nor to stop there, nor to be tried by an ordinary court, but was going where Morgan was. Miller asked, "What tribunal?" He replied, "You will see." The others made no remarks in denial or explanation, but he heard one man say to another, "Miller is nothing but *an entered apprentice.*" To detail all the evasive falsehoods and idle assertions, by which French and his coadjutors endeavored to excuse themselves from proceeding with Miller to the justice's office at Le Roy, would be a useless waste of our own time and the patience of the reader.

It was manifest that the conspirators wished to consume

the time until night should favor the completion of their projects, and that to proceed to Le Roy was no part of their plan, if it could be avoided. But in the course of the afternoon, French, seemingly by inadvertence, admitted that the process in hand against Miller was in fact a process in a civil suit; and from that time his resolution seemed somewhat shaken. About dusk the whole crowd proceeded, with much noise and tumult, to Le Roy, 4 miles, and after many efforts on the part of French to prevent the mob doing so, Miller got himself placed before the justice, who had issued the warrant. French then gave directions to two of his assistants, and disappeared. Miller staid in the office about half an hour, during which time the justice called for the constable and warrant, but neither constable, warrant, or plaintiff appeared, and the justice informed Mr. Miller that he was at liberty to go where he pleased. This was about nine o'clock in the evening. It appeared from the docket of the magistrate that a warrant had been issued against Miller, and one John Davids, on the oath and at the request of Daniel Johns; John Davids had been also arrested by the directions of French, but the sheriff of the county having possession of him, he succeeded in reaching a public house and after another ineffectual attempt by French and his associates to prevent him, he returned late at night to Batavia, and relieved his family from terror and alarm. That this lawless assemblage of men took place for the purpose of securing the arrest of Miller, by virtue of a process never intended to be acted upon, we shall take no trouble to show to the public. We have conclusive proof from the express declarations of those who led the troop, and from various other sources, that one of the objects they had in view was to pull down the office of Miller, if that should be necessary for the

The Question

JOHN G. WHITTIER.

Hast thou, 'midst life's empty noises,
Heard the solemn steps of time,
And the low, mysterious voices
Of another clime?

Early hath life's mighty question
Thrilled within thy heart of youth,
With a deep and strong beseeching—
What, and where, is truth?

Not to ease and aimless quiet
Doth the inward answer tend;
But to works of love and duty,
As our being's end.

Earnest toil and strong endeavor
Of a spirit which within
Wrestles with familiar evil
And besetting sin:

And without, with tireless vicor,
Steady heart and purpose strong,
In the power of truth assaileth
Every form of wrong.

The Lord's Tenth.

One *tenth* was sacred to the Lord from the earliest ages. It was not a Jewish provision merely, but when the gospel was "preached to Abraham", he recognized the justness of this rule, and on his return from the defeat of the kings who had captured Lot, we are told that "Melchizedek king of Salem brought forth bread and wine: and he was the priest of the most high God. And he blessed him, and said, blessed be Abram of the most high God, possessor of heaven and earth: and blessed he the most high God, which hath delivered thine enemy into thy hand. And he gave tithes (tenths) of all. Gen. xiv. 18–20.

So also when Jacob, the wandering fugitive, saw heaven opened above him at Bethel and the Lord revealed himself to him in words of grace and promise, "Jacob vowed a vow, saying, If God will be with me, and will keep me in this way that I go, and will give me bread to eat, and raiment to put on, so that I come again to my father's house in peace; then shall the Lord be my God: and this stone, which I have set for a pillar, shall be God's house: and of all that thou shalt give me I will surely give the tenth unto thee." Gen. xxviii. 20–25.

The law given by Moses simply reaffirmed this ancient duty, and not only tithes, but also offerings and first fruits, and day's and weeks' of sacred time, were demanded by the law and devoted to the Lord under the Jewish dispensation.

No one collected these tithes. No officer or tax gatherer compelled their payment;—all was voluntary,—but notwithstanding all this, robbing God in tithes and in offerings always proved to be one of the poorest speculations that a back-slidden Israelite engaged in. The rain would not fall on their fields, and worms and bugs would eat up their produce, and blight and blasting would consume that which greedy apostates sought to withhold from the Lord.

It is so now. The curse of God is on the covetousness of the age. A continual whine of poverty and hard times goes up from these God-robbers on every hand. They are poor, and *they ought to be.* They are wretched, and they always will be. The *liberal* soul shall be made fat; and the stingy soul may expect to cry "My leanness, my leanness!" Drouth, blight, and insect-pests are just as much at God's command to-day as they were three thousand years ago, and a man with eyes to see can perceive the results of robbing God on every side.

With all the extravagance of modern sectarianism, an honest tithe of the wealth of Christendom would pay every bill, and leave millions of surplus to carry the glad tidings into heathen lands.

But instead of this, church-members rob God, and then pass their 'corn-popper' and 'saucers' around the congregation to beg cents of the devil's children, to sustain religious worship, and then get up fairs and fandangoes, soirees and sociables, selling trinkets and nicknacks, and arranging festivings and rioings, to obtain money for the service of God. And all this that tight-fisted old skin-flints may rob God and hoard up wealth, while young people waste money in speculations, extravagance, luxury, and pride.

"Will a man rob God?" Verily he will find it a poor speculation. "There is that scattereth and ye increaseth." Floods and flames, blights and whirlwinds, stand ready to rebuke our greed and punish our covetousness; while to his obedient children the Lord says we shall be did of old, "Bring ye all the *tithes* into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it."—*The Christian.*

A Word to the Sons and Daughters of Farmers.

Don't be in a hurry about leaving the farm! Do you dislike farming because of the work there is to be done?

Allow me to remind you that there is work to be done everywhere; yes, and hard work, too Are you *ashamed of* being known as belonging to that highly respectable arm of society—the farmers—that you are in such haste to to be away from the farm?

Allow me to ask you whether it is more respectable, to be living under your father's roof, assisting your parents at their labors, or at work for strangers, obliged to receive their commands and obey them?

There's no place so safe or so respectable for a young person as the father's house, and no influence but the influence of home can be trusted to assist in the formation of the habits and character of the young.

Are you anxious to escape from the restraining influence of your parents? Alas! how many a shipwrecked soul dates the beginning of their sorrows from the time they broke away from parental restraint.

Do you fear to soil your hands with the labor of the farm?

Oh! never mind how toil-stained and brown the *hands* are if the *heart* is only white! and while you are surrounded with the quiet, healthy influence of home, it is so much easier to keep the heart pure than when you are in a great, noisy city, where one exciting influence makes room for another still more exciting, and the soul is hurried from one sin to another until all is lost, and the ruined soul pants for the far away days when life's fields were green, and the birdsong of innocence was ever floating upon the air.

Many young people upon the farm complain of a lack of social and literary advantages. It is true, in too many instances, that the fireside is neglected at the farm, even while the table is bountifully spread, and the beds are soft and luxurious.

But it needs just this reformatory influence to remedy the evil that you are taking away from the farm with you.

It is certainly more commendatory for you to remain at home and persevere in your efforts for securing literary advantages among your associates, than than to run away from the farm to the city, where you will find that you must exchange one advantage to gain another, and after all your efforts you will find that all the advantages belonging to this life are never given to one individual.

It is sad enough to see the boys leaving the farm, but still more sad when the girls grow dissatisfied and ashamed of the lot of the farmer's daughter and aspire to something greater.

If their ambition was really fixed upon something essentially greater than being what they are capable of becoming, even as farmers' daughters, it would be well enough. But to leave the farm for the uncertain life of a city shop girl is going *down* the scale, instead of up.

Learning the fashions, wearing cheap finery, attending the theatres and other questionable places of amusement, does not exalt a young girl, either in her own estimation or the opinion of others.

And I have only this advice to give to the sons and daughters of farmers—Stick! The highest ambition any boy can entertain is to become a noble, honorable man, and the farm is just as good a place as any other for doing that.

And the best a girl can do is to become a conscientious, whole-souled woman, and the quiet, purifying atmosphere of home life is of the greatest advantage in becoming that noblest of all God's creations, *a true woman.* Then stick to the farm, boys and girls, and you will never regret in after life having done so.—*Mrs. Hayden, in Boston Cultivator*

Childrens' Corner.

Fun and Work.

Tom Hayes started for school early one winter's morning, for it had been snowing all night, and he wanted to have some fun with the other boys before the school bell rang. He was crossing one of the side streets, or rather a lane, which was very little used, and divided the street, when he heard his name called; he looked up the lane, and saw one of the school-boys running toward him.

"Come and have some fun Tom," said Joe—for that was the boy's name —and seizing Tom by the arm, he almost dragged him with him, while he went on to tell what the fun was. "Don't you know old Mrs. Crane's cottage, just up here! Well, the snow has drifted so against her door that it is all blocked up, and how she'll ever get out is more than I can tell. Bob and I have been there for over so long snow-balling the door, to make her open it, for we want to hear what she will say; but she has taken no notice yet. Here goes a famous one." And he threw a snow-ball against the cottage door, which they had just reached. It was already almost covered with spots of snow, the marks of the balls with which the boys had pelted it, and as Tom looked at it, and then at the pile of snow covering the steps, he said in a tone of contempt. "Do you call that fun? I say it's mean to cover the old lady's door like that; you might better take away the snow than add to it; you might have cleared it all away, if you had used as much time and strength in shov ling as in snow-balling, and made a nice path to the well too. I declare," he continued, speaking with more animation, "I believe we can do it yet before school time, if we work hard. You and Bob go round to the old lady's wood shed, and see if you can find an old broom and shovel, and I'll run down in the corner and borrow one from Mr. Niles; then we can clear the snow away in a jiffy." Then, without waiting to see the effect of his words, he started off on a run to the corner. He was a great favorite with the boys, for he was as fond of play as he was kind and good-natured; they were all willing to be led by him; so when he returned with his borrowed shovel, he found Joe and Bob busily engaged in using the broom and shovel which they had taken from the woodshed. Tom set to work too, and in a little while they had cleared the space in front of the door.

All this time, Mrs. Crane, who lived alone in the little cottage, had been cooking and eating her breakfast in her small back-kitchen. Although it opened into the wood-shed, she had not heard the boys when they came for the broom and shovel, for the door was shut; neither had she heard the thumping of the snow-balls against the front door, for she was quite deaf. She could see very well, though, if she could not hear; and so when, after she had finished her breakfast, she went to look at the snow, fearing it was too heavy for her to clear away, and wondering what she could do, she sighed up her hands in amazement at the sight which presented itself. The door-step was all cleared, and the boys were working as only boys can to make a path to the well, which stood in the little courtyard, about midway between the house and the road.

"Bless me!" she exclaimed, "if this ain't kind, I don't know what is; and to think of you doing it all without my knowing anything about it, while I was thinking how I should ever get the snow away from the door, so that I could go for some water."

"We'll draw you a bucketful before we go," said Bob, the youngest of the three, as he stopped to rest for a moment.

"We must be quick, then," said Joe, "for there's the first school-bell ringing."

"Go close to her, Bob," said Tom, "and ask her for her pail; she can't hear what you say else."

So Bob mounted the door-step and shouted to the old lady, that if she would give them a pail, they would get her some water, and then they must go to school.

"Bless your hearts!" said she, "how kind you are to me; the Lord has surely sent you here this morning." And she hurried into the house for her pail.

While the boys were filling it she went in again, and this time she brought out a basket of nice fresh doughnuts.

"Here," she said, "take these; I fried a lot of them yesterday; maybe you'll like to eat them at noon-time. Folks say I make first-rate ones."

Tom and his friends, like most boys of their age, were very fond of doughnuts, so they received the basket with as much pleasure as Mrs. Crane did the pail of water which they placed inside her door. Then Joe ran round to the wood-shed to put away the broom and shovel, while Tom walked toward the gate, turning the snow to the right and to the left with his shovel, so that Bob, who came on behind, carrying the basket, had a nice path to walk in. Tom returned the shovel to Mr. Niles, and then they all hurried on to school, each eating a doughnut; for their hard work had sharpened their appetites.

"Tom," said Joe, speaking with his mouth full in his haste to eat his doughnut and ask his question before they reached the school-house, "what did Mrs. Crane mean when she said the Lord sent us there? Perhaps he sent you because you thought of doing her good, but I don't think he sent me or Bob, for we were only trying to tease her until you came."

"Yes, but he made you willing then to help in his work."

"Why, Tom, do you call shoveling a little snow doing the Lord's work?"

"Yes, when we do it to help along any of his people."

There was no time for any answer, for they were just at the school house, but Joe thought a great deal of what Tom had said, and resolved that he for one would do the Lord's work very often.

Mrs. Crane had no trouble with the snow all that winter, for whenever a storm came there was Tom with Joe and Bob, as soon as it had ceased, with shovels to clear the snow from the door, and to make a path to the well and to the road. She never let them go away without something nice for their luncheon, but the consciousness that they were working for the Lord Jesus Christ, in thus helping one of His feeble disciples, made them happier than all the doughnuts and turnovers Mrs. Crane could give them.—*Selected.*

When the Rev. James Hervey asked the plowman, "What do you think is the most difficult thing to get rid of in the christian life," he received a curious answer. "I think the most difficult thing to get rid of is self-righteousness."

Freemasonry Forty Years Ago

The following petition is now pending before the General Assembly of Rhode Island. It relates to a law long litigated between the Grand Lodge and the petitioners, now seceding Masons, whose chartered rights were invaded by the Grand Lodge in 1817, since which time, until recently, the questions involved have been litigated, and finally decided in favor of the Grand Lodge, on grounds which the referee decilines communicating to the unsuccessful party, except under an injunction of *secrecy! ! !—Boston Press.*

BENJAMIN W. CASE, of Newport, in the County of Newport, in behalf and by order of the master, wardens and brethren of the corporation, known by name of St. John's Lodge, No. 1. in Newport, of which the said Case was and is master—respectfully showeth, that the petitioners were incorporated as a body corporate and politic by act of the General Assembly in 1793, and under a charter, granting to them all the usual franchises of corporations; and among others the franchise of holding annual elections, for the election of their officers; and amenable of course, like all other corporations, in the exercise of those franchises, only to the authority of the General Assembly, from whom the charter emanated.

That your petitioners held their annual elections at Newport, on the 27th day of December, the day fixed under the authority of said charter. That in the year 1817 on the 27th day of December, your petitioners held their annual election for the election of their officers; and did then and there elect their officers for the year, and among other officers the said Benjamin W. Case as master. That afterwards in that year, viz. in the month of June, more than five months after said election, another lodge, established in Providence, calling itself the Grand Lodge, did in contempt of the charter aforesaid, assume the jurisdiction to set aside said election and to order a new one. And did further in contempt of said charter of the authority of this General Assembly, assuming the authority to direct and superintend the new election so ordered.

Your petitioners, standing on their chartered rights, and reposing on the authority of the State for their protection, in the full enjoyment of their privileges, did utterly refuse to submit to the flagrant and daring usurpation of power, attempted by said Grand Lodge, a power of annulling elections made by corporations in this State; a power which no court in the State possesses, not even the highest, and which can only be exercised by the General Assembly: your petitioners say that standing on their chartered privileges, and relying on the sovereign authority of the State for their protection, they did decline submitting to the assumed jurisdiction of said Grand Lodge. Notwithstanding, this said Grand Lodge did persist and proceed with what they called a new election.

All the members of another lodge in Newport called St. Paul's Lodge, private members, and without any authority from St. John's Lodge, together with the members of said Grand Lodge attending to superintend the election, assembled together. They then, in the first place, resolved on committing a high handed trespass; and as they had usurped the authority of the State, made no scruple of trampling on its laws, they actually voted to commission a deputation from that assemblage to go and break open the lodge building, being part of the corporation property, and under their lock and key, and to take forcible possession thereof for that assemblage. They did commission a deputation accordingly; the deputation did break open said building, and did take possession accordingly, and to secure to themselves possession they ordered a new lock and key for the building; the key to be delivered to the Mason who should be made master by the new election.

Having committed this high-handed trespass, and thus got possession of the lodge building, they then proceeded to elect masters, wardens and othe officers; and washing out the name of St. Paul's Lodge, the St. Paul's members and these seceders, under the superintendence of the said Grand Lodge, christened themselves the St. John's Lodge, No. 1., in Newport. It is true all this was done in the Masonic hall of St. John's Lodge, No. 1., in Newport the possession thereof having been forcibly obtained as we have shown; if this gives them any title to the new baptismal name, he it so; but this is the only title they have. To your petitioners it appears, as well might the marauder break into a house, turn the owner out of doors, call the owner's name, and then call the house his, because he has called himself by the owner's name,

Various suits, as to the property of the corporation, between your petitioners and this lodge, created by the Grand Lodge in the manner above stated, have been litigated with various results, as will be particularly stated hereafter. Two of the suits, at the August term, 1829, of the supreme Judicial Court, were submitted under a rule of that Court to Hon. John Pitman, as a sole referee.

He decided and reported against your petitioners in both cases; but without assigning any reasons; though the questions involved in the case were simply questions of law. He has refused ever to communicate his grounds to your petitioners, except upon the condition that your petitioners and their counsel bind themselves by a written engagement to secrecy and not to disclose the grounds to the public, nor make any use whatever of them to correct any error made by said referee in the decision of said cases, although the said report of the said referee contains an assurance that his reasons were written out at length, and would be made known to either party who might wish to be informed of the same.

The leading question and one decisive of the whole case was, was whether the Grand Lodge was competent to annul the election made by this corporation under its charter. If not competent then all that was done by the Grand Lodge in this matter was a nullity; then all done under their authority was a nullity; then the body which they instituted and denominated St. John's Lodge, was not the corporation known by the name of St. John's Lodge, and therefore could have no title to the property belonging to that corporation; and the decision of the judge in awarding to that body was erroneous and ought therefore to be reversed. If the judge held and determined that the Grand Lodge was competent to annul the election made by this corporation under its charter; then he held and decided that a power in this state, self-created, and independent of the state, may exercise a jurisdiction which belongs only to the General Assembly, a jurisdiction over their chartered corporations. If he has so decided, his decision is manifestly against law, and therefore ought to be reversed. In either view his award was illegal and the judgment founded thereon, ought to be reversed, and your petitioners pray that it may be reversed, and a new trial granted of said suits, the circumstances of which your petitioners now beg leave briefly to represent—first premising that they have come to the General Assembly, and have omitted to go to the Supreme Court because the contest involves a claim of power on the part of the fraternity of Masons, and your petitioners were apprehensive that the connection of that court with that fraternity might give a bias to their minds in favor of that claim; the Chief Justice at the time of the reception of said report having declared that he had expressed to said referee a hope that he would make his report without assigning his reasons.

One of these suits was upon a judgment of Court, obtained by your petitioners against the tenant of the lodge building for rent. Though this suit was defended in the name of the defendant, by the lodge created by the Grand Lodge in manner aforesaid, aided too by the Grand Lodge, yet after verdict and judgment in favor of your petitioners, that lodge so created, assuming to be. plaintiff in the case which they had defended, went into the Clerk's office, and as plaintiff entered a discharge in full of said judgement. And in consequence of this discharge they pleaded in bar to your petitioner's suit upon safe judgment *nullet* record; but this plea was overruled in the Common Pleas, and on appeal in the Supreme Court also, and nothing remained to be tried but the plea of payment, which had virtually been decided by the decision of the plea of *nullet* record, and was so declared by court. In this stage and state, that suit was referred to said referee—having in fact been settled.

The other suit was ejectment for possession of the building, for the rent of which your petitioners had recovered judgment as aforesaid.

Wherfore and in consideration of the premises, your petitioners pray that the judgment founded on the award of the said referee may be set aside, and new trials granted of said suits—and they as in duty bound will ever pray.

For and in behalf of said petitioners.

B. W. CASE, *R. W. M.*

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VOL VI. NO. 7. CHICAGO, TUESDAY, NOVEMBER 11, 1873. WHOLE NO. 137

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From the N. Y. Tribune, Oct. 22

SECRET SOCIETIES.

VIEWS OF PROF. WILDER OF CORNELL UNIVERSITY.

The liberty of the individual sacrificed in secret societies—Their secrecy favors evil—Their benefits equally attainable without secrecy—A proposition to exclude society members from colleges.

SIR:—*The Tribune* for the 15th inst. mentioned the death of Mortimer M. Leggett (son of the Commissioner of Patents) as having occurred during ceremonies preliminary to initiation into the "Kappa Alpha" Society of Cornell University. The following verdict was rendered by the Coroner's jury on the evening of the 16th inst.:

The jury being duly charged and sworn to inquire on the part of the people when, where, and how the said Mortimer M. Leggett came to his death, do find that said Mortimer M. Leggett, a student in Cornell University, came to his death on the night of Oct. 10, 1873, between the hours of 9 and 10 o'clock, by accidentally falling from a cliff on the south side of Six Mile Creek, in the village of Ithaca, Tompkins County, New York.

The witnesses were the physician who attended the injured man, a professor in the University, who is a member of the Society, and seven students, also members of the Society.

The evidence shows that Leggett and another student were to join the "Kappa Alpha" Society on the night of the accident. Before the formal initiation the candidate was, according to custom, to be led blindfolded to some lonely spot, in this instance nearly a mile from the village, in the dry bed of Six Mile Creek, which could here be reached by a secure path. The blind was to be then and there removed, and the candidate to renew his pledge of desire to join the Society; he was then again to be blindfolded and led back to the rooms, where the initiation ceremonies, described as very impressive and enjoyable, would take place. All agree that none of the preliminaries consist in taking candidates to danger ous places in order to terrify them; also that no ill-treatment of any kind was intended or offered; and that Leggett made no opposition.

A party of "Kappa Alpha" students were to rendezvous about 9 o'clock in the road which follows the south bank of Six Mile Creek, at a point about 150 yards beyond the last house in the village, and nearly opposite a pine tree which stands upon the very brink of the rocky precipice, which here overhangs and is about 35 feet from the turfy bed of the creek. The road fense is about 50 feet from the edge of the cliff, and the intervening ground has an inclination of about one foot in four or five, but is pretty even and clear of shrubbery. The tree is five feet in girth, has no low branches, and stands several feet south into the bank, one foot of forming the edge over which the fall occured; there are no bushes on that side for several yards, but to one at a distance, unacquainted with the locality, the tops of trees in the creek bed might appear as such. While awaiting the arrival of others, Northrup buckled a black cloth over Leggett's eyes; Leggett was then helped over the fence (about four feet high), and left in charge of Wason and Lee, neither of whom had ever been there before or had any idea of the nature of the bank.

The ground over which Leggett was to walk had previously been examined by Flint; but no one else knew the nature of the bank, excepting perhaps Northup, a Senior and a resident of Ithaca, who, however, did not appear to be familiar with it.

It is important to note that all of the ravines in Ithaca have, as a rule, steep banks, varying from 10 to 100 feet high; and that so great care has been exercised in approaching them that, although the University lies between two of them, but a single accident has occurred in them.

Wason testifies: When I got over the fence Leggett was standing with one or two of the boys; I took his arm and we walked down to a large tree; I had some conversation with one of the boys; Leggett was not leaning against the tree at that time; don't think I had hold of him before; I then stood him against the tree, or rather he leaned against it; I had charge of him because I was better acquainted with him than the other boys, he was leaning against the tree, and I stood about a foot from him or within reaching distance; in about three or four minutes I saw his body inclining to one side as though his feet were slipping and he was going to fall; he was on the right side of the tree, or rather on the south side; I thought he was merely falling to the ground, not down the precipice; I moved forward to steady him, and in so doing stepped on what I thought was a limb; believe now it was a root of the tree; caused me to slip, and I fell over the brink; did not succeed in doing what I intended or in supporting him; in attempting to save him I fell myself; don't know how Leggett came to fall; his arms were not pinioned in any way.

Lee testifies: I was in the field between the fence and the tree; then I saw Wason slip and disappear, Leggett disappearing an instant afterward; there was hardly four feet between them when they fell; I was entirely ignorant that there was a precipice there; was greatly surprised to see them disappear, and imagined they must have slipped down a bank; the idea of a precipice never struck me; my natural impulse was to help them, and seeing upon it, I ran or moved diagonally off the cliff.

Lee and Wason were lightmen, and, though bruised and stunned, will recover; Leggett was large and heavy; he died in less than two hours, his only distinguishable words being, "Oh, *don't*" and "Take it off," of which various interpretations, or perhaps none at all, may be given.

The verdict appears to be satisfactory to the family of the deceased and to the members of his fraternity. Perhaps it ought to be to all others. I have taken sufficient interest in the case to examine the scene of the accident, to attend the more important portion of the inquest, and to study the whole evidence, together with the method of the investigation. I know nothing of local discriminations, but the verdict of a coroner's jury is presumably intelligible to the common mind. Leggett voluntarily put himself in charge of these young men. From the moment of his blindfolding he was as helpless and irresponsible for his own safety as an infant; more so than is a passenger who enters a railway train; and it was the duty of those assuming this charge to protect him from all avoidable harm. The only causes of death which they could not avoid, would be an earthquake, a lightning stroke, the fall of a tree, or a missile from an unseen source. But to lead him toward a ravine, to place him against, or allow him to stand near, a tree upon its very brink, even at the equal risk of their own safety, was as little justifible as if they had laid him across a railroad whose existance they had not observed, or had seated him upon a keg of gunpowder whose contents were unknown to them, but, under all the circumstances, presumably doubtful in their nature. With all the candor and impartiality at my command, I have supposed my dog in the circumstances of the young man who was killed, and to my great regret find it impossible to accept the verdict as satisfactory. *A fortiori*, as a possible relative of a human being who might hereafter meet his death under similar circumstances, I must regard the verdict as insufficient. I hold that blame attaches to all in greater or less degree, and that this blame should be indicated in the verdict, not in any way as punishment to the present parties to the occurrence, but as a solemn warning to others hereafter so engaged.

It was important to learn all the circumstances in order to convince the public that no dangerous ceremonies were taking place at the time and place of the tragedy; and as this is proved, we may look upon the errors in it as individual only. But there is another feature of the case which is in part apparent in the evidence, but most clear, one to a spectator of the inquest; and this is perfectly characteristic of secret society proceedings. The witnesses were charged with no crime; the public merely wished to know all the circumstances, add they were the only sources of information. The fast-spreading rumors arising from the hasts and secrecy of the arrangements for sending off the body, would naturally, so it seems to me, incline the witnesses to let the truth be known as soon as possible. Whereas it is notorious that certain interested persons, all of them members of this or of other secret societies, objected to an inquest, urged that it inquire merely as to the direct cause of death, and advised the avoidance of all questions tending to show the nature of the performances, actual or intended. And finally, as the evidence shows, some of the witnesses could not have been more reluctant to give information if they had been under charge of murder: especially was this noticeable in regard to the blindfolding of Leggett.

As a result of this unfortunate policy, the jury became suspicious (that is, those members thereof who were not themselves members of secret societies), and the press echoed the dreadful reports concerning the "killing" of Leggett. In spite of this, the re examination of the first witness, five days later, was a repetition of questions and answers, the latter as brief and as little to the point as possible; and the first satisfactory testimony was that of Lee and Wason, who, being only Freshmen, and recently 'infected by the *cacoethes celandi*, told in ten minutes, and by their weakness could have told in five, what Sophomores, and Juniors, and Seniors, not to mention others, had been striving to conceal for nearly a week. And to this delay, and not in any sense to the inquest itself or to the facts evoked, we must ascribe the general misapprehension respecting secret society ceremonies, and the obloquy which has fallen upon all our societies, and indirectly upon the institution to which they belong.

As a citizen of Ithaca and a member of Cornell University, I claim the right to form and to express publicly my sorrow and indignation at the manner in which most of the evidence was given and received; and at the same time my deep sympathy for Lee and Wason, and my admiration of their moral courage and straightforwardness. Their testimony was to the rest as the flight of an arrow to that of a boomerang.

Leaving, now, this particular occurrence, I beg leave to offer some general considerations upon secret societies, the presentation of which has been delayed for an occasion when the subject is already under discussion. And I can think of no better medium than the ever impartial *Tribune*, which is always open to both sides. Before doing so, I ought to say I am not conscious of personal hostility to secret fraternities. During my student connection with the scientific and medical schools of Harvard University I lived at home, and knew nothing of them except through a fellow-student, whose intimate friend was a member of one. The impression received was not favorable, but when, six years later, I became connected with the Cornell University, I think that no strong prejudice remained. My acquaintance with members of secret societies, while never very intimate, has not been injuriously affected by the mere fact of their membership, nor have I ever knowingly done them injustice or suffered it at their hands. I claim, therefore, to be capable of a fair and impartial consideration of the matter, upon general principles.

I do not know whether secret organizations exist in the scientific or medical schools; at any rate, I never joined one, and have, therefore, no direct information respecting their purposes or their operations. Nevertheless, I decline to be bullied into silence by the favorite argument that, "if you are not a member, you know nothing about them." Must we assist at an *auto da fe*, in order to qualify for expressing an opinion upon the horrors of the Inquisition?

An institution is to be judged in part from its theory, and in part from its practice; and, while the latter is the the easier way, it is not always the most trustworthy; for the nature of practice depends largely upon special conditions of individuals; and a final judgment requires a vast collection of cases, in order to prove that they are not exceptional. But if the principles of an institution can be shown to antagonize "higher laws" of moral or civil order, it may fairly be regarded as cruel in its effects. It is not denied that, during war or great political crises, or under other exceptional conditions, secret organization may be needed for self-protection; but history shows that all such hidden associations which persist after the occasion which called them into being is passed, tend to degenerate into instruments of harm to society, to the state, and to their members.

That there are natural dsgrees of secrecy is evident to all. Into the inmost soul of man God alone can enter; and the attempt of mortal, whether as "confessor" or not, is an effort toward the "unpardonable sin." The married pair are, in theory at least, in each other's confidence to a degree which the higher animals respect among themselves, and which only the most depraved of human beings seek to violate. There are family secrets which result from the nature of blood-relationship; for the family is in certain aspects a unit, like the married pair. So, too, the associations of church, of politics, of mutual aims and tastes of all kinds, are in varying degrees natural, and barmless; but only in so far as they do not conflict with the fellowship of man —with the recognition of the higher law. "Above all nations is humanity."

Not that all are to associate together or upon the same level; human nature forbids, and reason shows the physical impossibility; but the unbiased mind will readily see that any bond which incapacitates him, however little, for an impartial recognition of virtue and worth in all mankind, or which leads him, however slightly, to uphold certain individuals or organizations against his inner convictions of right and wrong, must be injurious to his mental and moral freedom and progress. Do wise men form intimate business connections with acquaintances of a few week's standing? Would not a merchant justly suspect the motives of such a comparative stranger who asked admission to his commercial confidence? Yet here is a matter of mere dollars and cents, and the terms of a co partnership are openly announced. In then a youth justified in forming an alliance, defensive at least, with others whom he has known for a few months at the most, upon a basis of mutual agreement which virtually binds him to be intimate with them only and forever, and to stand by them under nearly all circumstances? And ought he not rather to infer that their early solicitation is founded at the best upon his supposed social position of means, rather than upon their conviction that he is one calculated above all others to help them in the hard work of life in and out of college? No assertion is here made, but the question is a fair one. And does he realize that in a few years he will be a man, a member of society, and a citizen of the state, placed, perhaps, in a position requiring absolute freedom of thought and act? that he may be a husband and father, the center of a family circle and the repository of all the secrets which his family relation involves? Can he fairly and honorably keep up an intimate relation with a large body of individuals whose corporate proceedings are kept from his wife and children, for no reason which one can comprehend, or which he could explain, even if he would? And ought he to samplain when they, in turn, have secrets from him; when his wife has friends who are not his, and when his sons form attachments which may be well enough in themselves, but whose clandestine nature, in imitation of the parent, tends almost inevitably to render them pernicious?

Yet this is what may be, and too often is, exacted from every member of a secret organization, whether in or out of college, as the terribly dear price of the social, political, or theological advantages which his membership confers. I purposely enumerate these three, for there are cliques in society, cabals in politics, and sects in religion, and it would be very easy to show that in these departments do secret organizations find most congenial soil. Science, thank Heaven, is generally incompatible with petty concealment; God's truth is free to all, and the naturalist, at least, has much earnest work upon his hands to admit of learning grips and pass-words, and the non significance of Greek initials.

The most powerful and the most mischievous of all secret organizations, the ablest and most unscrupulous opponent of religious freedom and of scientific progress, is that of the "Jesuits;" and no one can deny that in so far as concerns their secrecy and their social and political tendencies, all secret societies are Jesuitical. It is claimed that members of secret organizations are bound to render aid, pecuniary or otherwise, under all circumstances. It is difficult to see why the same kindly relations cannot be maintained without the secrecy; and it is a slur upon both Providence and human nature to hold that the door of ebsrity can be opened only by a peculiar twist of the handle, which in point of fact is no secret to "outside barbarians." Nor are all such givers of aid immaculate; a near relative, who had been a Mason from early youth, and had traveled extensively over all sections of the country, once told me that whenever a man gave him the Masonic grip, he avoided his society; and I know members of this and of other secret organizations with whom I would not trust the integrity of my dog's tail. Not that there not rascals just as black outside the pale; no such question is raised or need to be. What I urge is, that he who joins a secret fraternity of any kind whatsoever runs the risk of "warming a viper," or of being "taken in" by a rogue, whose only claim upon his acquaintance is a secret sign, which they know in common and which any one can find out who takes sufficient pains. In short, for the slender chance of benefit from fellows of the order under conditions little likely to arise, we are asked to link ourselves socially, and more or less fully in morals and in business, with persons who may prove utterly uncongenial in tastes and mode of life.

Moreover, whetever may have been the case in past years, it is certain that now the annual admission of a single "old member" for society purposes, which he justifies to his family on the ground of looked-for aid in misfortune, would enable him to make a certain provision for them by life insurance, and to insure himself while traveling. Deny this who can. But one other advantage has ever been claimed for secret organizations over open ones, namely, that in war life or liberty may be preserved through the recognition of the "secret bond." Now I am satisfied that the artificial animosities and unjust distinctions resulting from secret affiliations far outnumber the cases above mentioned; and it must be remembered that all these cases, except only those where common humanity would not otherwise have been exercised, involves a direct betrayal of the party or nation with which the benefactor is astiog.

Both reason and experience indicate that when concealment is practiced without good cause, a bad cause is pretty sure to be denied. Yet, strange as it may seem, this fact is a good sign; for where evil predominated in the world, fear, not modesty, would warrant the good deeds done in secret; but so long as virtue is the standard, ideal at least, so long sin hides its head for shame; "they love darkness better than light, because their deeds are evil." Hence, that which is secret for no apparent good cause, is justly and inevitably suspected to be wrong; and by a natural consequence darkness, mystery, and concealment become synonyms of moral shadow and obliquity. This being the case in general, is it strange that when, for no good reason which they themselves have ever pretended to assign, young men bind themselves to hide all their proceedings from the world, they are irresistibly impelled to justify this mystery by actions more or less deserving of the concealment which they practice? Herein lies at least one of the occasions of immorality in secret organizations—the steps being gradual from innocent, and, perhaps, earnest effort at mutual improvement, through harmless mischief, malice, plotting, slander, actual violence to others, dissipation, and debauchery among themselves. Not that in all cases these depths are reached, but that they do in once is easily proved, and that they may in all is as easily demonstrated from the conditions involved.

Without pretending to more than ordinary acquaintance with the arrangements in the other world, I am willing to hazard my position therein upon the truth of the proposition that secret societies are unknown in heaven; but that they form a prominent and essential feature of life in the other locality. Light versus darkness; openness versus mystery; mutual confidence versus suspicion and distrust. Young men are specified, and not people in general. It is not the least of woman's many wrongs that the stronger sex has excluded them from secret organizations. Whether upon the general principle "*omne ignotum pro magnifico*" or from the assumption of woman's inability to keep a secret, it is hardly worth while to inquire; the fact remains that secret societies are exclusively masculine. Two bad results are liable to follow. (1.) As above remarked, the exclusion is a bar to the confidence which should be absolute between husband and wife, and nearly so between mother and sons, brothers and sister. (2.) Male thoughts and feelings tend downward. Being a man, I assert this as a rule so general that the exception can hardly be found. The army, the medical school, the boarding school, the dormitory, all bear witness to the fact that when for any time men are placed in social relations from which women are excluded demoralization ensues—slowly, perhaps, but surely; and that the college society is no exception, let Dr. Crosby show from his own experience: "Thirty years ago I was a member of a college secret society, and, while I had upright fellow-members, I found the association was chiefly a temptation to vice. The promise of secrecy prevented all disclosure to parents, and the seclusion was thus perfect. We met in a back room of a hotel; liquor was brought from the bar-room for the company, and, as in all such styles of association, the conversation gravitated to the obscene and sensual. . . . I do not charge all or any of our college secret societies with such excesses at the present day. . . But still they all offer a remarkable opportunity for sins in which publicity would not allow their members to indulge for a moment."

Granting that in some societies the customs are better than those above described, I know others for which our picture is not overdrawn. And I would ask the members whether the language habitually employed or the subjects discussed at their meetings, when these are merely social, are as pure as they would be in the presence of their mothers and sisters? Any admitted difference for the worse is to be ascribed, in part at least, to the secrecy of their arrangements. Admitting that the ostensible objects of secret societies are innocent, elevating, and benevolent, we may fairly ask whether all of these could not be just as well accomplished without the element of secrecy; and, on the other hand, it may as fairly be claimed that this same mystery is the direct occasion of most of the trouble of every kind in colleges. To state the case in another way: it is probable that, except under extraordinary conditions, all good ends are attainable by open and direct means, while it is certain that covert and mysterious methods of action are a constant characteristic of evil deeds.

It is perhaps true that large numbers of eminent men in all branches are, or have been, connected with secret societies; to be conclusive we should know what equally eminent men have not been so connected; and it is probable that, at the most, it might be shown that membership was not incompatible with future advancement, and that this was made in spite of the association, rather than through its aid. It ought also to be shown what proportion exists between the eminent and good and those who are not so, or were the reverse, in and out of the organizations. It might be difficult to obtain evidence upon this point, but every college officer may ascertain from the faculty records, if not from his general recollections, that of those whose conduct or method of study call for interference, a large majority are secret society men. What I have seen and heard during five years warrants me in affirming that nine-tenths of the mischief and immorality of the earlier years of the Cornell University was directly due to the presence and influence of secret society men who came here from other institutions for the avowed purpose of engrafting branches of their parent trees upon our young and otherwise perfectly healthy organization. And further, speaking not as Professor, but as a citizen and member of the University, I feel no hesitation in adding that the larger proportion of all the disturbances which have in any way affected the comfort of students, of faculty, and of citizens, have been either originated or carried out—or both—by means of secret organizations.

The correctness of the following statements may easily be ascertained from those who were here at the time the cases occurred. A young student was induced to join a secret fraternity; naturally boyish and inconsiderate, he speedily fell behind in his studies: he pursued an expensive badge: he felt bound to contribute his share to the frequent festivities which rendered Ovasdills 'notorious, and for these and other society objects expended the funds rent him for tuition and board: his difficulties became at last too great for further concealment from his father, and he left the institution under not very creditable circumstances. Another student, in most respects the opposite of the one just mentioned—young, it is true, but unusually mature, conscientious and independent—was induced to join a society which enjoyed a very high reputation for scholarship, conduct and social position. Some of his former friends perceived a change, but respected him too much to complain. Suddenly he severed has connection. No reason was ever made public: but it is generally understood that a member committed an offense against justice and college law. True to their pledge, his fellows refused to condemn his action. Finding remonstrance in vain, the new member dared do that which few have ever done, and freed himself from an association in which he found the sense of right and wrong overpowered by an oath of mutual support. Whatever may have been the exact cause, the fact remains that one of our most brilliant students and excellent young men, who was, in fact, too good to live, found the secret bonds each of the best societies too galling for endurance. That he retained the respect and good will of his late associates is still more conclusive evidence of the fact that he left them for conscience' sake, and was not asked to resign.

In a more able, as well as moderate article upon secret societies (*The Congregationalist*, 1871, vol. 23, No. 16,) President Crosby states very decidedly that his adverse opinions are based in a great measure upon his experience as secretary of a college faculty; another college president has averted to the "babyishness of secret societies," while a third denounces them as an "unmitigated nuisance." Former associations render it difficult for many college officers to express their later views, but it is known that few regard them as wholly beneficial. In conclusion, I charge secret organizations with tending to encourage plots and machinations against law, order, and society; with fostering the lowest of politicians' arts; with exciting unreasonable jealousies; with exacting time and at-

(CONCLUDED ON LAST PAGE.)

The Christian Cynosure.

Chicago, Thursday, Nov. 11, 1873.

Pres. J. BLANCHARD, Editor.

Rev. I. A. HART, Associate Editor.

H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of Reform will be excluded from its columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 11 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

SPECIAL NOTICE TO SUBSCRIBERS.—We expect on and after the first day of January 1874 to remove from our maillist the name of every subscriber whose renewal is not received before or on the date of the expiration of his subscription, unless notice is to the contrary from the subscriber that he will renew soon. We do not wish to remove from our list the name of a single person who wants the paper and will pay for it as nearly "IN ADVANCE" as his circumstances will permit. We thank those who are renewing so promptly and ask others to keep the date on the label of their paper always in the future, by renewing two or three weeks before their subscription expires.

WANTED! at this office, ten copies of the weekly Cynosure of October 16th. We shall be greatly obliged to any who can send us this number.

Next week we shall publish in full from the *N. Y. Tribune* one of the ablest papers which has appeared in the secret society discussion. It is from the pen of Prof. Burt G. Wilder of Cornell University; called forth by the murder (for killing while doing an unlawful act is murder) of young Leggett, son of our U. S. Commissioner of Patents in Washington. We do not know whether Commissioner Leggett is a Freemason, but presume he is, or he never would have lent his influence to hush up the Cornell infamy into which it has been drawn by elder colleges. Professor Wilder has made himself a benefactor of liberal learning and will yet be regarded by the sisterhood of American Colleges.

ANOTHER WARSHIP LAUNCHED; MANNED IN PART BY QUAKERS.

The Indiana State Convention has just held a two day's meeting at Westfield, Ind., and organized a State Association. The proceedings in full will be forwarded by the Secretary and appear in the *Cynosure*.

Meantime we insert below the resolutions on political action, which were adopted unanimously and earnestly. There is a religious revival among the Friends who predominate in that vicinity. We held our last session in their meeting house. The house was well filled in spite of the snow storm, and the truth had free course, ran and was glorified.

Rev. J. T. Higgins, State Lecturer for Indiana, is a strong and effective man. He appeared in the Convention to great advantage; and as he is a young man, is destined to do great good to the cause in which he is embarked.

The first snow-storm of the year diminished the attendance, but earnest and good men were there from different parts of the state, and, as friend Rich observed "our meeting was a victory."

I also found another family of Blanchards represented by William Blanchard, Esq., of the society of Friends, born in the pine woods of North Carolina, who now received his first introduction to our cause; an able, clear-headed man who will do us much good, I trust.

PLATFORM AND RESOLUTIONS.

We, inhabitants of the state of Indiana, met at Westfield to organize a State Association of Christians opposed to secret societies, take this occasion to declare the substance of our political belief on which we intend to act as nearly as we can; and on which we invite the voters of the State to act with us.

1. We hold that ours is a Christian and not a heathen country; and we do not wish this fact, which is stated in our children's geographies, changed or dropped.

2. We believe that a government refusing to recognize God, would be a government for brutes and not for men; and if a godless government would punish crime, it must do so as men slaughter an ox; for their convenience or necessity, and not for justice.

3. We believe therefore, that the attempt to put the Bible out of schools is a contrivance of priests and infidels; and that it is an insult to God and an injury to men.

4. We hold that war is ordinarily a crime in those who wage it, and a sin in those who fight for glory, for money, or from excitement or revenge; and that arbitration is the proper way to settle difficulties between neighbors or nations.

5. We believe that selling and drinking intoxicating drinks is wrong for men in health, and that public dramselling should be suppressed by law.

6. We believe that free trade is the rule and tariffs the exception; and we would prefer to support government by direct taxes, so we may know what we pay, and how and for what we pay it.

7. We believe king craft and priestcraft have been the crime and curse of nations; and therefore we are opposed to secret societies; because they consist of monopoly, empty ceremonies, lordly titles, imposing shows, and false pretensions, which are the stuff that king craft and priest-craft are made of, and they are all devices to delude the people and tax them to support the idle, vicious and corrupt rulers.

8. We believe that farmers as a class, have been the hardest worked and the worst paid men, and that they are right, and we will unite with them in organising clubs to secure their just rights.

9. But we are certain that Andrew Johnson was no farmer and that he started the grange by sending a Washington clerk and Freemason, G. H. Kelly, to unite the slave holders, who had lost their cause, into secret societies, for political and not for economical purposes.

10. We shall, therefore, steadily oppose the secret centralized rings, called grranges, as a swindle and a cheat.

11. And, generally, we accept the 13th, 14th and 15th amendments to our Constitution, and we are grateful for our free institutions and stand fast by the sound republican doctrines in which all parties and platforms are agreed. Therefore,

Resolved, 1st. That an issue be made against adhering Freemasons or others living in violation of any of the above principles; in town, county and state elections, where it is possible.

2. That we recommend and urge the calling by the Executive Committee, a state convention of citizens of Indiana opposed to secret societies at a proper time to put a state ticket in the field and canvas the state before our next state election.

3 That we cordially approve the proposal to call a National political convention at Syracuse, N. Y., next May or June, for national political action.

4. That a man pledged or sworn to obey Masonic, or other secret signs, not known to the people at large, is no friend to free government, and is unfit to set on a jury; or to hold office by the votes of the people, whose rights he is pledged or sworn to sacrifice to the interests and schemes of a secret ring; we therefore urge all people to petition their Legislatures at once for a law of peremptory challenge of such men from juries.

5. That a minister who has once professed to be enlightened by the spirit of the Lord, and afterward has been to a lodge of promiscuous persons, seeking light as a "blind candidate," before his Christian profession, goes back on the Holy Ghost, and is unfit to be a minister of the Gospel of Christ. We will therefore support no such men as ministers.

8. As our cause can do nothing without an organ, we will do all we can to enlarge the *Christian Cynosure*, as our duty and our delight.

NOTES.

—The name of a new state agent for Wisconsin has not been given to the public. Rev. H. H. Hinman, a Congregational clergyman who has been pastor and home missionary for many years at the west and recently at Ironton, Sauk county, Wis., has the honor of the first appointment to the position. As men reckon honor, there may be none in this work, but the Lord has we hope a different standard. Bro. Hinman has already made himself acquainted with our readers through frequent articles, and to the Wisconsin friends he will prove an able and acceptable pioneer in our reform. Hold up his hands brethren and let faith gain the victory.

—At the late meeting of the Illinois Grand Lodge of Odd-fellows, Governor Beveridge made a brief and fulsome address which closed with the words, "I bid you a kind adieu at the vestibule of your sacred temple. Go in; go in, and be baptized in spirit. Come out; come out, full of power to do, to labor, and to love."

—Our attention was called the other day by the following note to the November number of the *Phrenological Journal*:

FRIEND K.:—In November No. of *Phrenological Journal*, (S. R. Wells, publisher 389 Broadway, N. Y.) is a good description, etc., of good President Blanchard. Will you copy it in the *Cynosure* and oblige all who read it and myself especially? It was a very pleasant surprise to me. I did not expect it. There must be a good time coming. But let it come!

Begging pardon of our senior editor we advise all who can to get and read the article in the *Journal*.

—The secret orders may take a few notes of their general appreciation through out the country from the universal comments of the press on the Cornell murder. The severely critical and even hostile tone of many influential journals is an evidence they cannot overlook that concealment and deception will not forever aid them. The article by Prof. Wilder which will appear in our next should be read by every family in the land.

—The Rock River United Brethren Conference at Williams Station Ill., Getcher——adopted the following encouraging resolutions:

Resolved, That we witness with satisfaction the steady growth of the anti-secrecy reform, and that we extend to the National Christian Association our hearty sympathy and co-operation, so far as consistent with other Christian enterprises, and that we also recommend the *Christian Cynosure*, organ of the N. C. A. to the favorable consideration of those desiring information on the subject.

—Zebulun Weaver, a lawyer of Syracuse, N. Y., will be remembered as a recent seceder from the lodge who joined the local association of that city, and bold-ly defended its principles before the city council. He has recently been lecturing in Otsego and other counties on the character of Freemasonry. The *Western Rural* says of his labors: Rumors and dodges were gotten up by the sons of night to prevent the presentation of the truth, but they were not aware that they had a shrewd lawyer on their hands, until they were awakened to the fact by the presence and efforts of the speaker himself. Mr. Weaver's addresses are well spoken of. May the world hear many of them before he goes hence.

—Rev. Joseph Travis has just organized a promising Free Methodist church in Summerfield, Ill., numbering twenty four members, and more ready to join. This body is mainly composed of seceders from the M. E. church on account of its connection with the lodge.

OUR DELEGATE TO THE CHRISTIAN ALLIANCE.—It may not be recollected by all our readers that Prof. Chas A. Blanchard was requested by our National Committee to represent the movement against secret societies in the Christian Alliance. The terror of the lodge excluded the discussion from the Alliance but he was enabled to nail our colors to their mast. We clip from the Chicago *Interior* (Presbyterian) the following extract from his remarks on Missions. He labored with individual members of the Alliance as he was able, and we are glad to see, in the extract below that our cause was pressed upon the attention of the Alliance:—

"It is a painful thought, but one which must have occurred to you all, that when the smoke of human sacrifices was ascending from the forest homes of our British and German ancestors whose hands in blood we now send missionaries were basking in the sunshine of God's smile. Where Jesus Christ taught, and wept, and suffered and died, where the sons of Thunder hurled the mighty bolts of divine truth; where Paul dwelt two whole years in his own hired house; preaching to all who came; Where Barnabas the Seer was Crowned of Asia Minor; in all these lands, evil seems to have won the ascendency, and the gospel must be proclaimed by messengers from the west. Strange that time inhabited by wild and savage beasts, and wilder and more savage men.

The natural question is: Why has all this occurred? . . . . . The greatest hinderance to missions is the defective Christianity of nominally Christian lands!

Of what avail to oppose heathenism abroad, while we do nothing of the (pagan) secret orders at home, concerning which I must not speak at this time; but of which Pastor Finch of Paris says: 'They are the worst foe to Christianity, and must be abandoned or the Church will be destroyed.'"

Convention Notice for McHenry County, Ill.

There will be a meeting of the citizens of McHenry county to discuss the merits and demerits of Freemasonry and other secret oathbound societies; said meeting to be held at the Courthouse in Woodstock on the 14th and 15th of the present month, commencing at 2 o'clock, P. M., on the 14th. Prof. C. A. Blanchard and others may be expected to speak on the occasion.

Simon S. Gates.
James McMillen.
Limes Chittenden.
Joh Tolles.
George Garrison.
Deacon Town.
George Kasson.

One of our most active local agents whose experience in building our subscription list gives his judgment weight, says of the cash system which the publishers commence next January:

I send you herewith one new subscriber and four renewals to commence in October with the beginning of the next volume. I am glad that you are going to stop the paper when the subscription runs out. I think it is the best way to run a paper. I still keep trying for new subscribers but it is slow work.

Yours, GEORGE BROKAW.

Our thanks are due to all who take the pains to renew promptly, and especially when a new name is sent also.

We must urge those friends who should renew to do so without delay. While the matter is in mind enclose your subscription and if it is forgotten let it be after a fair settlement.

The World's Alliance.

BY PROF. C. A. BLANCHARD.

Being requested, as a member of the Chicago delegation to the World's Evangelical Alliance, to present the subject of the reform against Freemasonry to that body, it is appropriate that I should report to the committee the progress made.

A paper for presentation to the Alliance was put into my hands, which would have occupied in reading four or five minutes. This paper I presented to the committee on programme, and it was returned, endorsed: "The pressure on topics already decided upon precludes the possibility of entering upon the subject." Of this committee, Dr. Adams was Chairman and Rev. Ganse, Sec'y; the first was reported to me as a high Mason, or the latter I know nothing.

This refusal on the part of the committee rendered it impossible to do more than make a ten minute's speech following the presentation of some paper, as by rule papers were limited to thirty minutes, and any member was permitted to speak ten minutes on the general subject of discussion while there should be time. Accordingly on Monday, Oct. 6th, I endeavored to obtain an opportunity to present this cause, but as several papers were extended to an hour each, and as the committee placed upon the programme a gentleman not speaking in English but in French, who occupied thirty-five minutes, it was not possible to find room for Him (Christ Jesus) in the inn."

Seeing what I feared was a determination to override the rules of order, Christian courtesy, etc., on the part of the Business Committee, I addressed a note to Dr. Schaff, saying that unless the rules of order which had been adopted were observed by the officers, I should deem it necessary to appeal to the house. On the following morning Prof. Woolsey announced that thenceforth papers would be limited to thirty minutes and what time remained, if any, should be occupied by members who had sent their names to the chair.

On the same day when this announcement was made (Tuesday, Oct. 7,) I sent up my name, saying that I had a few remarks to make on Christianity and its Antagonisms. My name was passed to Dr. Adams, Prince, Schaffert, and the conclusion seemed to be that it would not be safe to allow me the time to which I was entitled, for lest something should be said about Masonry. Several gentlemen whose names were sent to Prof. Woolsey after my own were announced and permitted to occupy time and the chairman was about to announce the adjournment, when I arose and said: *Mr. Chairman:* I have a few words to say on Christianity and its Antagonisms. The antagonist of which I wish particularly to speak is Freemasonry. Can I have an opportunity at this time?"

Prof. Woolsey replied that the committee had decided that this subject could not be introduced. I rose and stated that I had no desire to present a programme paper, but to speak ten minutes on one of the topics already assigned.

Dr. Adams then came forward and said that owing to the different opinions on that subject the committee had shutit out, but if I wished to appeal from the committee to the house I could do so. Once more rising to my feet I said, "I have no desire to appeal from the committee. I do not ask their endorsement for the views I wish to present. I merely ask the ten minutes to which I am entitled as a member of this Alliance to speak of Freemasonry, which five hundred thousand Christians in this country declare to be hostile to Christianity by shutting away Freemasons from the communion table.

At this point the discussion ceased and at no subsequent time was it taken up, though in the course of a few remarks on missions I mentioned the testimony of Dr. Finch, of Paris.

I have in writing these lines no desire to question the honesty or wisdom of the officers of the Alliance, but merely to give a concise account of things as they occurred. At some future time I shall give the *Cynosure* testimonies of some leading minds on the subject of secret societies.

News of our Work

WISCONSIN.

The State Convention at Ripon.

The Wisconsin State Christian Convention opposed to secret societies met in the Congregational Church at Ripon, Oct. 22d, at 7 p. m. It was called to order by H. H. Hinman, and Rev. D. C. Vaughn was chosen Chairman *pro tem*. After a season of devotional exercises, Rev. J. P. Stoddard, General Agent of the National Christian Association addressed the convention on the topic: "Freemasonry and Christianity Antagonistic and Incompatible," which was listened to with deep interest. At its close Rev. R. Cooley was appointed a committee on enrollment and Messrs. Stoddard, Cooley and Hinman a committee to nominate permanent officers and to prepare a plan for a permanent State Association: Adjourned to meet to-morrow at 8 1-2 p m.

Oct. 23.—Convention met and spent half an hour in devotion, a roll of members was then made out. The committee on nominations reported the names of Dea. M. R Britten as President and Rev. Mr. Beckwith, Secretary, which was adopted. The committee then reported the following constitution which after full discussion was adopted:

PREAMBLE

We, the undersigned citizens of Wisconsin, believing that the time has fully come when an organized, intelligent Christian effort should be put forth to counteract and supress the growth and influence of anti-republican and anti-Christian secret combinations, and believing that this can best be effected through local, county, and state organizations, do therefore organize ourselves into an anti secrecy association, auxiliary to the National Christian Association formed at Pittsburg in May, 1868; and we adopt the following constitution:

I. This association shall be called the Christian Anti-secrecy Association of the State of Wisconsin, and shall hold its meetings annually or oftener at the call of its Executive Committee

II. The officers of this association shall be a president, two or more vice-presidents, a secretary, and treasurer, who shall perform the duties usually assigned to their respective offices.

III. The officers of the association shall be chosen annually by ballot and the president secretary, and treasurer shall be an executive committee with power call extra meetings and to transact other business necessary to the prosecution of the objects of the association.

IV. The object of this association shall be to disseminate truth on the secret societies, oath-bound and kindred societies, and to endeavor by all lawful means to banish them from the church of Christ, which they disparge and supplant, and from civil society which they demoralize and corrupt.

V. Any person may become a member of this association who is in sympathy with this reform and who signs this constitution.

VI. This constitution may be amended by a two-thirds vote of all the members present at any annual meeting provided the amendment has been submitted at a previous annual meeting.

Rev. H.H. Hinman having been appointed a committee on resolutions reported the following, which after careful consideration were adopted.

Resolved 1. that we regard Christianity as the primary source from whence is to come all moral, social and political improvement, and that whatever corrupts our religion either in doctrine or practice, dishonors God, exalts wickedness and brings inconceivable evils to every son and daughter of Adam.

2. That secret societies and especially the order of Freemasonry are essentially immoral, degrading and anti-Christian, and so far as tolerated in the churches a most fruitful source of moral weakness, and ecclesiastical corruption: 1. Because Masonry teaches another gospel promising admittance to the Grand Lodge above without any repentance, Mediator, or an atonement. 2. It teaches men to pray in another name than the name of Christ. thus practically denying the fact that Jesus "died for them." It binds men under extra-judicial oaths which are at once illegal, immoral and profane, to perform obligations of which they are ignorant, and when known are sure to be in conflict with both civil and Divine law; and to do this under penalties of murder and mutilation.

3. That we view with sorrow and alarm the too general subserviency of the church and the ministry to the despotism of the lodge, and we call upon them in the name of our Lord Jesus Christ to come out from among them and be separate, and have no fellowship with the unfruitful works of darkness, but rather reprove them.

4. That among the moral, social and political reasons for our opposition to this institution we present the following:—(1.) It is a dangerous and oppressive monopoly, excluding from its membership all indigent, aged, and infirm persons and all women, and conferring on one seventeenth of the voters of the nation four fifths of all the offices of profit and trust (2.) It perverts justice, binding the witness or juror under secret oaths, that may be and often are in direct conflict with his civil oath. (3.) It is confessedly a system of pure despotism, exercising its unseen power not only over its own members but largely over the pulpit and the press. (4.) It strikes down the grand safe-guard of Republican institutions—*free discussion*—acknowledging no responsibility to public opinion, and resisting all discussion of its character.

5. That while we view with sorrow and alarm the prevalence of moral, social and political corruption as exhibited in Tammany Rings, Credit Mobilier schemes and "back pay" swindles, we look for the cause in the cultivation of a sworn, studied, and habitual secrecy, and a neglect of that simplicity and godly sincerity which are the great characteristics of a Christian people.

6. That we sympathize with the industrial masses in their efforts to escape from the oppression and robbery of secret rings, and we deeply regret to see so many—especially our farmers—drawn into the secret meshes of the grange, which is a child of Freemasonry and a means to defeat the very end at which they aim.

7. That we recognize in the *Christian Cynosure*, an able and efficient instrument of our anti secrecy reform, and as such we heartily commend it to the sympathy and patronage of all the friends of this reform and that we will exert ourselves to enlarge its circulation.

A vote of thanks was tendered to Mr. J. McConky, of Fancy Creek, for use of the proceedings of the first Antimasonic convention, held at Philadelphia, Sept. 12th, 1830.

The committee on nomination of permanent officers reported as follows: For President, Prof. J.W. Wood, Baraboo; Vice-presidents, Wm Hargrove, Brandon; D. C. Vaughn, Oakfield; R. Cooly, Lima Center; Jabez Brown, Ironton; Rev. A. C. Chittenden, Ripon; Rev. E. L. Harris, Delaware; Rev. Thos Barland, Eau Claire; Rev. W. W. Ames, Menomonie; Secretary, H. H. Hinman, and Treasurer, John Crawford, Baraboo.

Thursday evening the convention met in Gpera Hall and listened to an address from Rev. J. P. Stoddard on the Government of Masonry.

It was voted that the proceedings of this convention be sent to the *Cynosure* for publication. A vote of thanks was also tendered to the citizens of Ripon for their hospitality and to the Cong'l Church for the use of their house of worship After which convention adjourned. H. H. HINMAN, *Sec'y.*

INDIANA.

The Albion Convention

Through the kindness of Elder Barlow our readers have already learned of this meeting; we therefore collect briefly from the published official report of the proceedings

ALBION, IND., Oct. 20.

Pursuant to a call signed by 150 voters of Noble county, for the purpose of effecting a more perfect organization of the county Anti secret Association, a fair audience of intelligent men and women met at the United Brethren Church, at half past ten o'clock, A. M.

George Harvey was called to the chair and C. G. Fait appointed Secretary. The President then stated the object of the meeting, after which the following constitution was read and adopted. . . . .

Dr. S. L. Cook was then elected permanent President, and George Harvey, Frank Sabgiver, Charles Harrison, J. M. Fry, John Moore, David Freeman, Stedman Gray, Joseph Henderson, and and Charles Weeks, Vice Presidents; C. G. Fait, Secretary; G. W. Black, Treasurer, and Wm. Leuty, S. N. Pence, A. Humphrey, and Stedman Gray, members of the Executive Committee.

Rev. J. L. Barlow then made a short speech, after which the meeting adjourned until 1½ o'clock, P. M.

EVENING SESSION.

The meeting opened with prayer by Bro. R. Faurot; after which that gentleman delivered a speech of more than an hour in length, on the subject of Masonry, which was listened to with profound attention. His arguments were clear, forcible and logical. Quoting largely from Masonic works, the authenticity of which intelligent Mason do not *pretend* to deny, he showed very clearly that Masonry is a "conscience crusher." In giving the biography of Masonry, he showed that the claims of authors are false, absurd and contradictory, and that the mass of Masons are in darkness as to the general principles of the order.

Rev. J. L. Barlow followed with a speech lasting about an hour and fifteen minutes, giving many thrilling accounts of the actual workings of Masonry, both in church and state.

The meeting then ajourned to meet at the U. B. church at ten o'clock A. M. of the next day.

EVENING SESSION, TUESDAY.

The house was called to order by the chairman and the meeting opened with prayer by Elder R. Faurot.

Rev. J. L. Barlow addressed the house during the evening, giving many practical illustrations of the evils of Masonry. One thrilling account of a Masonic murder, which was witnessed by Mrs. Hannah Thurston (afterward the wife of Cyrus Gragg) found interesting confirmation, as the speaker in closing assured the audience that a son of said Cyrus Gregg was then in the meeting and had testified to him as to the integrity and truthfulness of his stepmother.

The house adjourned subject to a call from the Executive Committee.

C. G. FAIT, *Sec'y.*

Elder Baird Again in Ohio.—A Talkative Mason.

LEWISBURG, O., Oct. 22, 1873.

Dear Cynosure.—I am again in the field at work, having delivered three lectures at Mount Pleasant chapel in Union county, on Somerville circuit. An able Conference of the United Brethren in Christ; and also at West Mansfield in the same county, another course, and from thence to Darby Chapel, at the other end of the circuit. We had peace at each of the first two appointments, during the public exercises. But a scene of rare character took place at Darby Chapel, on Monday evening, the 20th. Having announced the opening of the meeting, I said to the men of the apron that I should be pleased to have them take front seats, as it was high time they were on the narious sent.

At this invitation several Freemasons came right forward as if to intimidate by their boldness; and soon after the lecture began they commenced to ask such questions and make such responses as seemed to please their dignity. I very soon put a stop to that by stating the proper conditions on which I would answer such questions, as Mason were in the habit of asking in their sly evasive manner. One Freemason got up and went out doors and came in again, sitting apart from any one else; and when we mentioned that Freemasonry was probably as old as its father, and before we had time to qualify the sentence, this same devoted Mason cried out, "Thank God!" but when our sentence was finished, he found he had cried out in torment before his time. He set on a little bench near the altar and frequently made efforts to get up and speak, but after thanking God for his near relation to Satan we did not allow him to speak. After the lecture closed he tried to talk to the friends and when asked concerning the lecture he said that these things were true; but he said his father died a Freemason and he did not wish to hear the fraternity uncharitisanized, as that would leave his father unsaved and he could not bear to believe that his father would be sent to hell, even if he died a Mason. A number of Masons reproved him for the unguarded admissions he made and ordered him several times to hold his tongue. He is a Methodist and claims to be sanctified; but that is not to be wondered at as their preacher leaves them at the altar seeking sanctification while he slips off into the lodge. What a great monstrosity! Men professing to be sanctified and reject Christ. It must be the same kind of sanctification that Aaron gave the children of Israel when he made the golden calf.

ELDER J. R. BAIRD.

Incidents from the Indiana Field.

LUDLOW, Oct. 24th 1873.

. . . . . In conversation with a gentleman residing in York, Ind., he related to me the following fact while conversing with a professional gentleman in an adjoining town. He was so much surprised at his sentiments as to ask him, "But, doctor, you don't mean to compare Masonry with the church do you?" "No, I do not." was the prompt reply; "Masonry is so far superior to the church that there is no chance for a comparison!"

At the close of my speech at Albion, Ind., Oct. 20., 1873, a gentleman came to the stand where I offered him Morgan's Expose to filing him that for 25 cents he could take the first three degrees in Masonry. He replied that he had already taken seven degrees in the natural way; and that I had been

telling the truth about them. He then picked up Semple's little work, containing Mrs. Gregg's affidavit of that murder in a Masonic lodge in Pennsylvania and turning to that thrilling story, he placed his finger on the name of Cyrus Gregg, and said, "That man was my father." He then went on to say that his step mother was an exemplary Christian woman whose testimony could not be impeached. He also gave me liberty to use his name in connection with his statement, which I did with thrilling effect the following evening.

I spoke in a school house seven miles from here last night to a fair audience who gave close attention for more than an hour and a half to myself, Bro. Fail, and Dr. Cook. Both these gentlemen intend to do something in the lecture field. You will hear more from them ere long. N. Ohio county, Ind., will soon be up and dressed and will "fight to kill."

Oct. 24.—Spoke to night in the Town Hall to a small but intelligent audience, among which were a number of secret society men, who like the rest listened with respectful attention while I attempted to prove Masonry both a religious and a political institution. Before the address a town organization was formed at Albion auxiliary to the county society on Monday. It was finely officered, and will, I predict, do yeoman service in our cause. They already talk of holding fortnightly meetings through the winter.

I am much pleased with what I have seen in this county and also much encouraged. To morrow morning I hope to be on my way to Ohio, from whence God willing, your readers shall hear from me again. J. L. Barlow.

Elections in Ohio.

GUERNSEY COUNTY.

Summerfield, Ohio, Oct. 23d, 1873.

Dear Cynosure:—As a matter of news, and perhaps an item of interest to many of your readers, the following is submitted as a brief synopsis of the "news of our work" in this place. With our friends everywhere we have just passed through the fall political contest in our county between lodge and liberty. Many of our professed lodge pathfinders could be seen to falter at the first array of the the skirmish line, and when the storm of battle crash had fully opened many of our friends had as fully deserted. Yet thanks be to God who giveth us the victory, about 250, veteran like, made a fair exhibition.

The seed is pretty well sown in our county, but more organization is needed and permanent recruiting stations should be established. By the blessing of the Lord, we hope to push forward this great work by greater success the coming winter.

But, "you will never get paid for your services," said a Rev. M. E. Master Mason to me about a year since; to answer this divine, and, for the consolation of our fellow "Sojourners in this wilderness," we will briefly notice a few facts. It is not denied that the press of the land is, and has been silent as death on the question. It has ever been the boast of our enemies that the clergy, statesmen and popular opinion have not moved a tongue only in effort to crown the existence of our cause. The rings and clans and secret orders have become notorious in their underground cunning, and make it a specialty to ridicule, belittle and make contemptible to the world the very name we bear.

"It's a few fools here; two or three crafty fanatics there, a little crocodile society yonder, etc.," then comes the defiant inquiry, "What can you do? Thus "the image of the beast" has been busy in displaying its "wisdom, beauty and strength" with a view to deceive "the outer and profane world."

After a careful reconciter through the ballot-box, we are shocked with a full, open and free acknowledgement of the lie. The potent cry now upon the streets every man's ballot the foregoing), from our Republican candidate for Representative down to the most insignificant "Jack" in our county, is, "Behold you (two or three!) Anti-masons are destroying the great Republican party of ours. Your little crocodile society is causing the Democrats to go into power, and truly they that have turned the world upside down have come hither also!" We would just here say (in justice to ourselves) that in keeping with their Masonic charity they have credited us with more than our dues in grabbing after the spoils. Republican Masons thought it policy to vote for Democratic clansmen, and unwilling to own it, lay it to the fault of Anti masons (a handful of fanatics).

Let our friends everywhere thank God and take courage. The time for real and effectual action is at hand. We have got hold on the right string, now let us all faithfully pull together. Organization and discussion must be pushed forward rapidly from now to the next busy season and at every election. Don't let the question be, We can't elect an Anti-mason yet. But put up your man and try your strength and thus you will gain strength. If you haven't got a ticket go on the principle anyhow. "Eternal vigilance is the price of liberty." God help us to both see and feel it.

Yours for moving upon their works,
S. J. Brooks.

WILLIAMS COUNTY.

Dark Lick, O., Oct. 27, '73.

Bro. K.—The election in Williams county this fall has caused much excitement. About one year ago three men in this county, Wm. I. Kirk, N. B. Harrison and H. S. Kirk voted for Adams, the Anti-masonic candidate for President. The craft gathered and the county papers made no mention of the votes of these men. This fall a ticket was nominated just before the election. The movement was vig-rously opposed by both parties, the "wire pullers" of each party declaring that the movement was gotten up by the opposite party to defeat their own. Nevertheless seventy-five men voted the clear Anti-masonic ticket and a great many others voted split tickets. Never before has there been such a marking up of tickets in this county. On the State ticket the Republican majority was 165, but three Democratic county officers were elected. Many of the anti secrecy men voting their regular party ticket with the exception of those who were known adherents of the lodges. At the election in my township the only question discussed was the question of secrecy and when the sly brotherhood saw the names of their favorite candidates being checked off the tickets and the names of others substituted by our men they went to work at the same thing in support of the men of their choice but failed to elect. One young Mason informed me with great earnestness that by next year the Masons and Odd-fellows would concentrate forces in this county and nominate a ticket of their own. The prediction called forth great applause from both sides. A direct issue is all the people want and this relic of barbarism will soon be driven to the wall. Our young party already holds the balance of power in this county. The Beast reels upon his throne at our county seat. A gain of from three to seventy-five in one year is considered a healthy growth. Our friends are becoming more determined; our enemies preparing to divide on the one great question. There can be but one result. Jesus shall reign.

"Truth and Prince, your sway
Must tremble from this day
Before heaven's lighter throne.
H. S. Kirk, Cor. Sec'y.

A Faithful Church Blessed.

Editor of the Cynosure:—The Lord has heard the cry of his people in the "Scott Valley Baptist church," and is blessing them abundantly in the conversion of souls. Rev. Nathan Callender, the pastor, has been holding meetings for a short time past. Many have professed hope, and eleven have already been added to the church by baptism. This is the church that some four years since voted "No fellowship with oath-bound secret societies." Since which time it has been a target for Masons and "jacks," and even sister churches have not reserved their fire. "See the Scott Valley Church." There you can see the effect of opposing secret societies." Such has been the shot and shell poured in upon them for standing up for the whole truth. And we do see the effect. When their Lord came they were found watching. "The Spirit of the Lord is with them that fear him, and he will show them his covenant." Psalms xxv: 14.

Oct. 27, 1773. Abington.

Notes from Letters.

Some of the "good works," in which the lodges of Marion county, Ohio, busy themselves are mentioned in the following from Galion, O

A few days since a Methodist preacher on Waldo circuit, Marion county, was initiated into the Caledonia Lodge, which was such a great reason for rejoicing that the Masons called together the brethern of several lodges to rejoice over the sheep that was lost by joining the Methodist, church but is now restored and being taught in the more perfect way of salvation by Masonic rule.

There was a great Masonic gathering in Caledonia lately, the object being to lay the corner stone of a schoolhouse. There was a great, motley company equipped after the custom of Freemasonry, so called, which marched in procession with spear and sword, square and compass and many other foolories; but worst of all leading the school children in the rear. James Aiten.

From an old friend in New York:

My prayer is for your success, and final triumph over the secret orders. I cannot conscientiously vote for an adhering Mason: consequently do not vote at all. A lecturer is needed here. There are many about here who say they do not believe in Freemasonry, yet they are not interested enough to act or even to subscribe for a paper; although of late I have felt somewhat encouraged. They have been more willing to read my *Cynosure*; and some have said if there was an Anti-masonic nomination they would vote it. There are quite a number of Freemasons about here. There has been quite a flourishing Good Templar's Lodge, but it has not met in the capacity of a lodge for some two years. Isaac Strong.

Senator Pomeroy: How his Defeat was Accomplished.

Moscotah, Kan., Oct. 10, 1873.

Brother Blanchard—I send you a few acts which ought I think to be known to the world. You can publish them if you think best in *The Christian Cynosure*. They show that Masonry had much to do in defeating Senator Pomeroy's election. You remember his speech in Chicago against secret societies. At the same time there was a large gathering of Masons at the city of Atchison, to dedicate a Masonic hall. The next morning I was in the cars with some of them, returning home. Said one, a physician, "that speech of Senator Pomeroy's has politically killed him. He can never get another office in Kansas." I replied, "You Masons then are going to carry your Masonry into politics." "O no! O no!" said he; evidently not seeing at first the logic of his own words. I suppose he meant they were not going to do it openly. If he did not mean that "we Masons" are going to defeat him at the next election, words have no meaning.

That same morning a friend of the Senator walking on the streets of Atchison was thus accosted by the leading Masons: "Your friend the Senator has ruined himself politically by that Chicago speech," (The speech had just been published). "I guess not," was the reply. Not long after the cry of corruption and bribery against the Senator was heard on every side, waxing louder and louder and more and more vindictive, moving the Legislature of Kansas to appoint a committee of investigation against him and others; and not succeeding, and in fear of the re-election increased and the time drawing near, his enemies were more determined that if it could not be done by fair means, it should be by foul. The final resort was the "York conspiracy."

Said a Mason to me a few days after his defeat. "If Senator Pomeroy had been a Mason, he would not have been defeated." He gave his reason: "they would have informed him of the plot." Ingalls, the successful candidate, who had I think but one vote on the first ballot, is a Mason.

The Atchison *Champion* whose editor is a Mason, stated in his paper the next day that, "York's speech did not defeat the election of Pomeroy. Ingals was sure of being elected. He spoke of it as a certainty. I have made several inquiries and am invariably told that York and the conspirators are Masons. These are the leading facts. They speak for themselves.

I add, that I doubt whether the subject of his defeat was allowed in lodges, as some Masons were his warm friends, but as in Paul's case, a certain class of Masons, zealous for craft, did accomplish what they threatened to do at the time Pomeroy spoke at Chicago.

Yours truly, Promeo.

NEWS SUMMARY.

Citt.—As we go to press the result of a hotly contested city election is being counted. Months ago A. C. Hesing, the former leader of Chicago Germans, stood upon the enforcement of the Sunday liquor law as an issue upon which he might bring Chicago under his heel. The Germans were organized in every ward, and carefully instructed that a war of races was upon them and the "Puritans" must be put down. To this nucleus is attached the entire liquor, gambling and corrupt element of the city, who are attracted toward the city treasury and the new court-house. The character of many of the nominees of the "Reform party" would banish all thought of their election, but the influence of 2,500 saloons, 500 liquor stores, brewers and distillers in the city, Milwaukee and Cincinnati, the gambling dens, and a credulous foreign population give them prospect of success.—As a result of the Sabbath lecture of Mr. Algeo of the Baptist Unitarian, a "Free Religionist" society is organized and held their first service last Sunday in a low theater on the West Side. They represent themselves as people's church, broad as the lodges, "broad enough for Christians, Jews, Mohammedans and Chinese."

Country.—The failure of Hoyt, Sprague & Co., in New York last week was a disaster nearly equalling that of Jay Cook & Co. It brought the Sprague family with their numerous factories, three or four banks, and 25,000 employees to the mercy of creditors. The latter it is thought will accomodate and not force an entire suspension of the vast amount of business, which would produce great suffering. Wm Sprague the Senator and son-in-law of the late Chief Justice Chase is one of the company.—The great dry goods firm of H. B. Claflin & Co. is somewhat embarrassed and has been allowed an extension of payments.—Reports from factories, machine shops, railroads and corporations employing large numbers of workmen mention large reductions of working force, time, or pay. This is particularly the case at the East.—E. S. Stokes, the murderer of Fisk, who has twice been found guilty of murder, has at length received sentence for "manslaughter in the fourth degree" of four years in the penitentiary. The New York press is surprised and justly indignant at the verdict. If Stokes is a Mason their worship would be unnecessary.—The new International bridge at Ft. Erie on the Niagara river is completed and trains commenced running through to Chicago on Monday.—At a stated meeting of the Plymouth Church Brooklyn, the report of an investigating committee was adopted striking the name of Theodore Tilton from the roll. The meeting was a stormy one and both Tilton and Beecher made remarks on the situation.

Foreign.—The situation in France has materially changed during the past week. Chambord's prospect of a throne is hardly conceded, and the Bourbon faction now want MacMahon confirmed as president for a term of years or for life.—The troubles in the Canadian government have reached a crisis. Sir John Mc Donald, governor general, became implicated last year in the Canadian Pacific railroad, a worse than Credit-Mobilier scheme; to screen himself he appointed a Royal commission pledged to himself, prorogued the Parliament, and has bribed without stint. His rule is probably at an ignominious end as Parliament is again in session and has taken his case in hand without gloves.

Nov. 4th.—The election in this city yesterday went 10,000 or 12,000 majority for the Hesing bummer ticket. In the State elections in Illinois, Wisconsin, Massachusetts, New York, New Jersey, Minnesota, Kansas, Maryland, Virginia and Mississippi the result was generally in favor of the Democratic and Anti-monopoly tickets.

Subscription Letters Received from Oct. 8th to 23th.

Scott Aldrich, Wm A Anderson, A E Brooks, J Black, J I Baber, Jas Brown, J Buss, J L Benton, C Beardsley, P Boyer, Oco Brokaw, R Butler, J L Barlow, (2) John Berry, J R Barrows, N A Brown, E Boyle, B Doolittle, S T Barrett, Nasl Crane, E S Cook, J T Church, Gen't Cutter, Oco W Clark, P Carpenter, L Chittenden, W M Carnahan, P Crandell, Geo Dutrich, W D DeVol, H A Dilhog, Jas M Denny, G O Edgerton, Geo Ely, J J Emmes, J N Edwards, Israel Everett, John Edgar, Betsey G Elliott, T B Frances, J M Fry, (2) Oco Freed, N D Fisher, Wm Ferrier, E C Guild, S D Green, T S Grove, S E Hoffman, J W Hobson, O Hanson, D H Harrington, Rev H Hintze, S Harper, I A Hart, A C Hale, E Howard, D J Harris, John Harley, C F Handy, J P Hanna, John Hubbard, J Hesley, C Hapke, Thos Hodge, A C Jennings, S Jessup, A E Jones, Rachel Kirby, David Kelly, J W Livesay, H Lewis, D Light, J P Logan, R H Morey, R H McCoy, O H Mabbott, Jos Miller, Wm Mosher, J C McCoy, E Manville, E B Mintzc, S M Gunness, M N Miles, H N Miller, J N Manley, Oco L Mason, W Matthews, Alex Nordlie, Geo North rup, Nath'l Norton, J B Nesell, W B Oglesby, S Y Orr, B T Pettengill, J L Prince, E Palmer, H Preston, T Perkins, M Plummer, R H Pelis, Geo Pegler, E E Parker S J Pulver, J W Riner, J Remington, S P Reed, Mrs E A Rowley, Isaiah Rider, Dan'l Rowley, C D Shepherd, S S Oaks C Steggert, Rob't Shaw, John Swallow, J M Smith, F Semple, P C Stone, Robt Stockwell, Dan'l Stratton, T R Skinner, E A Stevens, H Schouten, A C Shutter, L Smith, C E Sackett, F E Stearns, W A Sellew, Geo Swanson, J P Stoddard, Phoebe Scroggins, T T Titus, H D Tinkham, Wm Tuttle, Mrs O Veree, Jos Work. E C Walker, J Winans, John Wright, J S Williams, E E White, H M Wilcox, (2) Chas Widler, O H Williams, Wm Wagoner, E Wright, J D Wolfley, W G Waddles, D Witmer, A Young, J T Yarrington, D Yost.

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proceeded to Stafford, a village about six miles east from Batavia. On arriving there Miller was seized by two men and conducted to a room in the third story of a stone building, ordinarily used as a Masonic lodge room. In this room he was guarded by five men, who said they were acting as assistants to French, and under his orders. While thus secluded and guarded, his counsel with 4 or 5 of his friends arrived, and the former after some short detention was permitted by French to see him. The constable was then asked for a sight, or description of the warrant by virtue of which he held Miller in custody, but he steadily refused to exhibit or describe it; but still felt no doubt on the mind of Miller or his counsel, that the warrant was in a criminal proceeding, and at length avowed that it had been issued by a magistrate at Le Roy. It should here be stated that about 8 days before the successive arrests of Morgan and Miller, Daniel Johns, whose sudden appearance at Batavia has been mentioned, suddenly disappeared from that place. A short time after Miller's introduction to the lodge room at Stafford, this same Daniel Johns entered the room, holding in his hand a drawn sword, and walked with large and quick steps across the room, and, as Miller describes it, seemed anxious to inspire terror into the captive. Miller however ventured to remonstrate with him, having learned in some way which he cannot recollect, that Johns was his prosecutor. Johns however answered in a voice that faltered a little, "Miller, I am only doing what I have been ordered to do." During his detention in the room, one of the guards told him in language loud enough to be heard by all in the room, that he was not to be tried at Le Roy, nor to stop there, nor to be tried by an ordinary tribunal, but was going where Morgan was. Miller asked "What tribunal?" He replied, "You will see." The others made no remarks in denial or explanation, but he heard one man say to another, "Miller is nothing but *an entered apprentice.*" To detail all the evasive falsehoods and idle assertions, by which French and his confederates endeavored to excuse themselves from proceeding with Miller to the justice's office at Le Roy, would be a useless waste of our own time and the patience of the reader.

It was manifest that the conspirators wished to consume

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the time until night should favor the completion of their projects, and that to proceed to Le Roy was no part of their plan, if it could be avoided. But in the course of the afternoon, French, seemingly by inadvertence, admitted that the process he had against Miller was in fact a process in a civil suit; and from that time his resolution seemed somewhat shaken. About dusk the whole crowd proceeded, with much noise and tumult, to Le Roy, 6 miles, and after many efforts on the part of French to prevent him from so doing, Miller got himself placed before the justice, who had issued the warrant. French then gave directions to two of his assistants, and disappeared. Miller said in the office about half an hour, during which time the justice called for the constable and warrant, but neither constable, warrant, or plaintiff appeared, and the justice informed Mr. Miller that he was at liberty to go to his home. This was about nine o'clock in the evening. It appeared from the docket of the magistrate that a warrant had been issued against Miller, and one John Davids, on the oath and at the request of Daniel Johns; John Davids could be found when arrested by the direction of French, but the sheriff of the county informed them that he was in his custody on the jail limits, upon which he was discharged from the arrest. Miller having thus obtained provisional liberty, was making the best of his way to a public house, when French and Johns suddenly appeared again. The former endeavored to seize Miller by the collar, and called loudly for help to retake the prisoner—Johns asked if there was no person there who would help to secure that man. But although attempts were made to regain possession of Miller, he succeeded in reaching a public house and after another ineffectual attempt by French and his associates to prevent him, he returned late at night to Batavia, and reflected his family from terror and alarm. That this lawless assemblage of men took place for the purpose of securing the arrest of Miller, by virtue of a process never intended to be acted upon, we shall take no trouble to show to the public. We have conclusive proof from the express declarations of those who led the troop, and from various other sources, that one of the objects they had in view was to pull down the office of Miller, if that should be necessary for the

tention needed for study; with involving an expenditure which many can ill afford, and which all could apply to better advantage; with encouraging deceit of parents; with furnishing a partial and unfair aspect of persons and things; with being childish in principle and more or less vicious in practice, and finally with doing all this in the pretended effort to accomplish certain good purposes which could be equally well accomplished without the element of secrecy.

THE REMEDY.

When the evil of secret organizations is once admitted to outweigh the good they accomplish, the remedy should be radical in its nature, although its effects may be slowly manifested.

(1.) Let the members of secret organizations be at once looked upon as only "partial men;" a happy phrase employed by Haeckel to indicate the undeniable fact that only one-half, and that the poorer, belongs to humanity —the better is a slave of a clique.

(2.) Let us deny their eligibility to any position of honor and trust involving discrimination between individuals.

(3.) Let no woman marry until her suitor takes a solemn pledge never to remain in or join a secret organization of any kind, except for the protection of life, health or property during war or other exceptional circumstances.

(4.) Let colleges prohibit the formation or continuance of secret societies; exact a pledge from every entering student; and if necessary make unhesitating expulsion the penalty of membership.

(5.) Let the reasons for this action be embodied in a printed pamphlet to be placed in the hands of all who are or seek to become students, and sent likewise to their parents or guardians. Ten times the expense which this would involve would be saved to the colleges in time and trouble.

If for no other reason, we hail the admission of women as a means of sifting the secret society curse; they may thoughtlessly wear the badges of their friends' societies or adopt their modes of thought; but as long as they are excluded from or decline to enter the organizations they must be ranked as opponents of the system; and where they are in the mejority they may even outvote the sebeming politicians of the other sex.

Let the students seriously inquire whether social enjoyments, literary pursuits, or scientific investigations cannot be attained without recourse to a means at once so offensive, cumbersome, and futile as secret meetings. Let them see that in the only desirable sense a family circle is a secret, that is, a private society; that a party for any purpose need embrace only invited and congenial guests. And let them resolutely deny themselves all such privileges as can only be enjoyed under lock and key, in the dark, or in a windowless monstrosity like a certain hall at New Haven. It has been urged upon me to confine these animadversions to college societies, in order to gain the support of the Masons, Odd-fellows, Good Templars, Farmers' granges, and other extra-collegiate secret organizations. This might be expedient, especially if any thing like absolute decision by ballot were aimed at. But as my only object at present is to awaken public attention, I prefer to state my honest conviction that, however benevolent may have been the original purposes of these combinations, all their paraphernalia and mystic rights are just as much tomfoolery as those of any students' society. If, however the Masons, etc., can prove themselves superior to college societies, so much the worse for the latter; if not, then so the worse for them both.

I am well aware that some of the opinions here advanced are too radical to be agreeable, and that a certain amount of odium must follow their public expression. But on the other hand I am assured that they are shared by some in whose judgment I have great confidence, and that the great public outside of secret organizations will uphold them in great measure. But I am less desirous of establishing my own opinions (which however, are not confined to myself) than of stimulating an unirammeled discussion. I only regret to be called out of my legitimate sphere, because those who should lead in the matter are too often compromised by past or present affiliations. As "incomplete individuals" they have my sympathy and good wishes for an early reconstruction.

Very respectfully yours,

BURT G. WILDER.

Ithaca, N. Y., Oct. 26, 1873.

Conscience is a sleeping giant; we may lull him into a longer or a shorter slumber but his starts are frightful, and terrible is the hour when he wakes.

A Sermon in Rhyme. .

Tired! Well, what of that?
Didst fancy life was spent on beds of ease,
Fluttering the rose-leaves scattered by the breeze?
Come, rouse thee, work while it is called to-day;
Coward, arise, go forth thy way.

Lonely! And what of that?
Some must be lonely; 'tis not given to all
To feel a heart responsive rise and fall—
To blend another life into its own;
Work may be done in loneliness; work on!

Dark! Well, what of that?
Didst fondly dream the sun would never set?
Dost fear to lose thy way? Take courage yet;
Learn thou to walk by faith and not by sight.
Thy steps will guided be, and guided right.

Hard! Well, and what of that?
Didst fancy life one summer holiday,
With lessons none to learn, and naught but play?
Go, get thee to thy task. Conquer or die!
It must be learned, learn it, then, patiently.

No help? Nay, 'tis not so;
Though human help he far, thy God is nigh,
Who feeds the ravens, hears his children cry;
He's near thee wherever thy footsteps roam;
And he will guide thee, light thee, help thee home.

—SELECTED.

A Trip to Canada.

BY A. THOMPSON.

On a pleasant evening of last September, we steamed away from the rush and roar of Chicago out upon the vast and restless bosom of the lake. And as we looked upon the mighty waters rising and falling with the impulse of a stiff breeze, a line of light stretching across the billow crests, straight to the moon, we felt that after the toil and bent of the summer it was good to leave our labor awhile to be rocked in the cradle of the deep, if not too roughly, and to contemplate the awful manifestations of him who holdeth the winds in his fist, and the water in the hollow of his hand. Our boat, the "Caldwell" was seaworthy, the officers efficient and obliging, the passengers for the most part social and intelligent, and our trip on the whole pleasant and profitable. On the morning of the 5th we touched at Milwaukee, and while the inevitable flour barrels were being rolled on board, we started for a hasty glance at the Cream City. Milwaukee is like Chicago on a Sabbath, the quiet streets are not filled with hurrying people, for the Jehu-like spirit is entirely absent.

From Milwaukee we bear obliquely across the lake towards the Michigan shore, but not in peace; with the afternoon came the wind, the ripples rose higher and fell lower till they assumed the dignity of wave. On every crest curled a lip of foam and we unfortunate landsmen set ourselves to the sorest what difficult task of the humorous Ward, to keep inside of our staterooms and outside of our dinner. Toward evening the weather became somewhat settled, and when the sun flushed upon the waters the light of a new day, the waves had lost their caps of white and rolled in blue lines past the sides of our vessel. We were now in full view of the Michigan shore, the mountains on our left and the shaggy bead of the Sleeping Bear only a few leagues in advance. Shortly after noon we rounded a headland and entering the beautiful waters of Grand Traverse Bay touched at Northport to wood. Although the people of Northport have built their houses upon foundations of sand, they are not all foolish, for from being the worst place of its size between Chicago and the Straits, they have reduced it to a quiet and orderly condition worthy of all prosperity.

Soon after midnight we touched at Mackinaw with the mails, and when the light of the Sabbath broke upon the mist covered waters, we were ploughing our way through the blue waves of lake Huron; and we thought on the days when the powerful Hurons guided their canoes upon its waters, before the dreadful tomahawk of the Iroquois had almost exterminated the nation.

During the day we made the acquaintance of Miss Josephine Henry of Kendall County, Ill., a reader of the *Cynosure* and an earnest friend of our cause. Traveling for her health under the care of a kind sister, her vigorous mind was still employed in doing good, and it could not have been otherwise than pleasing to a Christian heart to see how in her weakness she sought to have the Lord's day honored on board our vessel.

During the journey we introduced the subject of Masonry to others, touched some of the most objectionable points, and are not without hopes that some of them will investigate for themselves.

Monday morning the mast of a sunken ship, and the lighthouse at the north of the Detroit river were in sight, and about an hour after the "Caldwell," turning stern first, entered the river and landed us under the flags of Fort Thrasher. Here we bade a regretful good-by to our fellow passengers, and were soon driving at a furious rate through the shining stubble fields of prosperous Canada.

The Victories of Peace.

Cobden, who in his own seas carries more guns than other man in England, having received a panegyric pronounced by some clergymen on the character and services of the Duke of Wellington, has written three very long and able letters in denial of the justness of the wars of England against France, and consequently of the right of Wellington, who led in these wars, to be considered as a good man or a public benefactor. He maintains at great length that the war against France was undertaken to put down the principles of freedom In referring to the immeasurable superiority of victories of peace over victories in war, he makes the following striking allusion to the moral heroism of the English Quakers amid the Irish famine:

"A famine fell upon nearly one half of a great nation. The whole world hastened to contribute money and food. But a few courageous men left their home in Middlesex and Surrey, and penetrated to the remotest glens and bogs of the west coast of the stricken island to administer relief with their own hands. They found themselves, not merely in the valley of the shadow of death—that would be but an imperfect image—they were in the charnel house of a nation. Never since the 11th century did Pestilence, the gaunt handmaid of Famine, glean so rich a harvest. In the midst of a scene, which no field of battle ever equalled in danger, in the number of its slain or the physical sufferings of the living, these brave men walked as calm and unmoved as though they had been in their homes. The population sunk so fast that the living could not bury the dead, half-interred bodies protuded from the gaping graves; often the wife died in the midst of her starving children, while her husband lay a festering corpse by her side. Into the midst of these horrors did our heroes penetrate, dragging the dead from the living with their own hands, raising the heads of the famishing children, and pouring nourishment into parched lips from which abot fever-flames more deadly than a volley of musketry. Here was courage! We must strung the nerves; no smoke obscured the imminent danger; an thunder of artillery deadened the senses. It was cool self-possession and resolute will, calculated risk and heroic resignation. And who were those brave men? To what "gallant" corps did they belong? Were they of the horse, foot, or artillery force? They were Quakers, from Clapham and Kingston! If you would know what heroic actions they performed, you must inquire from those who witnessed them. You will not find them recorded in the volume of reports published by themselves—for Quakers write no bulletin of their victories.—*The Journal*.

Let Him Deny Himself.

In devising a religion, man thinks only, or at least chiefly, of himself, not of God; of his own rights, not of God's; of his own honor and gratification, not of the Divine glory. What will suit himself is what he concerns himself about. He must have something that will gratify his natural feeling, or will give scope to his natural propensities. He must have something that will not crucify his lusts; or, if his lusts must not be spared, he must have as much of the world as possible; or, if the world is to be renounced, he must have some compensation for this in securing a name for self-denial.

Self in some form must he gratified, This is indispensable to him. A religion without this would be intolerable. Self enthroned, nay, deified, hell avoided, the world enjoyed, are the necessary ingredients of man's religion. His religious systems are a compound of such elements as these. To lose self in one direction, provided he gain it in another, he will consent; but to sink self entirely and in all directions, he refuses. In name he will, perhaps, "take up his cross," provided in so doing he can indulge his pride, or love, or fame; but to take it up so as to "deny himself," is what he abhors

And yet this is precisely what the Lord requires, and unless a man will do it he cannot be Christ's disciple. Are we ready for this crucial test? Our leader denied himself—"even Christ pleased not himself,"—are we ready to take up our crosses and follow him to conflict and to victory over self, sin, and Satan, and death, and hell!

Ritual of the Grange.

FUNERAL CEREMONIES.

This part of the ritual will probably be more familiar to the public than any other yet published in these columns. We may therefore be more brief.

The funeral ceremonies of the grange are as fantastical as are those of the hired mourners of the East end nearly as obtrusive as of the mother order of Freemasonry. The male members meet at the grange, each with the badge of mourning (black and white ribbon on the arm) and march four abreast, with music if they want it, in the residence of the deceased. Each member male and female, carries a small hoquet of flowers, fresh, dried, or artificial. The "sisters" and "brothers" of the "order" follow the relatives and hearse. At the cemetery the "brothers" form in the right and left and the procession moves to the grave between the lines. The master now takes charge of the ceremony and says; "Worthy brothers and sisters, it becomes our duty to pay a last tribute of respect to a worthy (brother). Let us remember that we must needs die, and are as water spilt upon the ground, which cannot be gathered up again; neither does God respect any person, yet doth he devise means that his banished be not expelled from him. Worthy chaplain let us bow in prayer." All then repeat the Lord's prayer. The chaplain then reads the following: . . . . "Patrons, we are again called to seperate from a worthy (brother); but let us remember there is healing in the bitter cup. God takes away from us those we love, as hostages of our faith; and to those who look forward to a reunion in another world, where there will be no separation, the evening of life becomes more delightful than the morning, and the sunset offers brighter and lovelier visions than those which we build up in the morning clouds, and which appear before the strength of day. Faith is that precious alchemy which transmits grief into joy, and makes affliction appear what it really is, a dispensation of mercy. Heaven and God are best discerned through tears—scarcely perhaps, discerned at all without them. The constant association of prayer with the hour of bereavement and the scenes of death suffice to show this. We must be made perfect through suffering; but the struggle by night will bring the calmness of the morning. The prayer of deliverance calls down the power of endurance, and while to the reluctant their cross is too heavy to be borne, it grows light to the heart of willing trust." These remarks may be very consoling, but they have only human wisdom and vanity to make them so. A hymn is then sung and the male grangers pass around the grave, breaking apart their nosegays and dropping them into the grave. The chaplain then reads Ecclesiastes xii. 1–7, and the xxiii. Psalm. The coffin is then lowered; the "sisters pass around and throw their flowers into the grave; followed by the master and pall-bearers who make a like deposit while another hymn is being sung. The master then proceeds: "A good name is rather to be chosen than precious ointment and the day of one's death than the day of one's birth. (He) shall go as (he) came and came and take nothing of (his) labor which (he) may carry away in (his) hand;" and solemly raising a handful of earth he sprinkles it on the grave saying:

"In the name of the—Grange, I pronounce the words, (Brother)—, farewell."

The chaplain concludes this farcical ceremony with a prayer and benediction, which may seem to be more devout, but is really more hypocritical. It is a crowning device of the devil to put solemn words into the mouths of unregenerate men while they are befooled by the thought that they are worshipping. The following prayer was not prepared for Christian men, nor is it likely by Christian men, but indefinitely for any who might use it in the grange ceremonies. Its abominable sinfulness is therefore more apparent. It is an offering of "strange fire." It reads: "Almighty God, we give thee hearty thanks for the good examples of all those thy servants, who, having finished their course in faith, do now rest from their labors. And we beseech thee that we, with all those who are now departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy eternal and everlasting glory; through Jesus Christ our Lord. Amen. (All) Amen. (Chaplain.)—May the grace of our Lord and Saviour Jesus Christ be with us all, now and evermore."

Thus closes the performance; and also the series of articles on the grange ritual.

Freemasonry Forty Years Ago

An Invitation to Ministers

MR. EDITOR:—There are in the *Massachusetts Spy* two notices for Masonic celebrations on the 24th of June. The Most Worshipful and Rev. Grand High Priest, Samuel Clark, of Princeton, is to deliver an address before the Morning Star Lodge in Leicester, and Sir Knight Ezekiel L. Bascom before Mt. Zion Lodge in Hardwick. An invitation is given to the brethren of the order in the neighboring towns to join in the celebration and to appear in Masonic clothing, jewels, badges, royal robes, and all the trinkets usually worn on festival days. I would, through your paper, extend the invitation still further. I would call on the ministerial brethren of the association with which the orators are respectively connected to be present on the occasion, that they may witness the consistency of republican simplicity clothed in robes of royalty; that they may view the crimson blush (if there be any sense of feeling) on the cheek of the orator, as he ascends the steps of that sacred desk, dedicated to the service of God, to throw his influence, his weight of character in the support of an institution stained with the blood of innocence; to pour forth the strength of his mind, the power of his eloquence in sustaining an institution whose ways are darkness and whose deeds are death. I call upon them to notice in the sash of the Royal Knight his dagger, the companion of the midnight assasan; but here an emblem of Masonic *charity;* and in the apron the impression of a death's head, emblematical of nothing more nor less than the penalty inprocated in the violation of his Masonic obligations. I call upon them to examine that Sacred Book which contains the religion they profess to believe and have dedicated themselves to preach by the square and compass (those emblems of Masonic purity) with candor and decision; and see if it would not be much more appropriate to celebrate the birthday of Cain, and call giue his character, than that of John the Baptist; for no doubt Cain was a more thorough Mason, and lived more agreeably to the *divine* precepts of the institution.—*Tiant in the Mass. Yeoman.* 1831.

Coincidences of Anti-masonic Reform.

In the year 1825 (previous to Morgan's abduction and murder) Richard Carlisle, a Freemason of London, commenced the publication of the secrets of Freemasonry in a newspaper entitled the *Republican*. He publication was addressed to the Duke of York, thus: "Companion not in arms, but in Masonry, you are the *last fool of note* that was made a Royal Arch Mason, therefore to you I am about to inscribe my description of that degree." He adds: "In Masonry, even as a Royal Arch Mason, you have learnt nothing but the secrets of folly." Further he says, "Masonry to the handmaid" [not of religion, nor of charity, but] of monarchy and aristocracy; that it is a social abomination, *a process of plain lying*, a pretension to teach an important matter that turns out a vacuity; a trick that engenders nothing but haso tricks; a game that must unman all who are identified with it, and lessen that sense of dignity which the upright and honest man, the man free from such tricks, can alone feel."

Carlisle's revelations accord with those of Morgan and the LeRoy Convention. The revelations of Carlisle extend to eighteen degrees; and so far Freemasonry is the same in England and America.

John G. Stearns of Paris, N. Y., and Wm. Morgan of Batavia were at the same time and unbeknown to each other, writing against the "work of darkness" in the United States; and neither of them knew that Carlisle had taken the pen for the same purpose in England. Application for a copyright was made on the same day by Elder Stearns and by Capt. Morgan. To say the least these coincidences are certainly ominous of the fate of Masonry.—*Boston Telegraph.*

New York State Christian Association Opposed to Secret Societies.

This organization is to meet in Dansell's Hall, in Seneca Falls, N. Y., on Tuesday evening, December 2nd, 1873, at half past seven o'clock. The convention will continue through the two following days and evenings. The hall is excellent, and eligible; the largest in the place, and the opportunities for a good meeting are unusually advantageous. The time is fixed one week later than was at first decided upon so as to run clear of Thanksgiving week, and into a better moon. Correspondence has been opened with Prof. Charles A. Blanchard of Wheaton College, Rev. David McAllister of the *Christian Statesman*, Rev. D. F Rathbun, the center and receptical of mob violence, Rev. David Bernard, author of "*Light on Masonry*," Gerrit Smith, Howard Crosby and Professor Burt G. Wilder of Cornell University, who has recently written an able article against secret societies, filling three volumes of the New York *Tribune*, and in which he detailed the facts developed in regard to the death of Leggett, who was killed during an initiation into a secret fraternity of the University. Rev. C. F. Hawley, a noble Christian worker, is pastor of a church at Seneca Falls, and will do his best in arranging the details of the Convention; and the people in that young city of seven thousand inhabitants will furnish ample entertainment for all who will attend. Now, brethren, let us under God do what we can to make arrangements to attend this Convention. The official call of the Executive Committee is not yet printed, but will be in due time.

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VOL VI. NO. 8. CHICAGO, TUESDAY, NOVEMBER 25, 1873. WHOLE NO. 138

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From the United Presbyterian.

The Religion of Freemasonry.

BY REV. J. P. LYTLE.

It is proposed to prove—1. That Freemasonry is a religion; 2. That it claims to be a saving religion; 3. That it is a Christian religion; 4. That it is a Satanic or devilish religion; 5. That it is a damnable and damning religion.

I. FREEMASONRY IS A RELIGION.

Freemasonry is a religion, or, if you prefer it, has a religion,—a religion of its own. A man may have a religion and not be religious, but a system cannot. Every system which has religion is a religious system, and every institution which has a religion is, so far, a religious institution. It is not meant, of course, that Freemasonry is the true religion. There are two kinds of religion in the world; the true and the false, and Freemasonry belongs to the latter. It is a compound of paganism, Judaism and natural religion. Though Masons sometimes deny our proposition, at other times they admit it, and glory in it, just as suits the occasion.

The second paragraph of the "Manual of the Lodge," by Albert G. Mackey, and also of his "Ritualist," opens in these words: "If secular associations have found it expedient, by the adoption of some preparatory forms, to avoid the appearance of an unseeming abrubtness in proceeding to business, it may well be supposed that religious societies have been still more observant of the custom." Then showing that the "ancient mysteries (those sacred rites which have furnished so many models for Masonic symbolism) were opened with very solemn ceremonies," he goes on: "In like manner, a lodge of Masons is opened with the employment of certain ceremonies." Thus a Masonic lodge is plainly distinguished from a secular association, and ranked with those which are to be regarded as religious. It is true that Sickels introduces his "Monitor" by saying, "Freemasonry is a moral institution, and it is a favorite definition that Masonry is a system of morality, veiled in allegory, and taught by symbols." But then it is to be remembered that from the Alpha to the Omega of Freemasonry it is taught that morality is all the religion which man needs—that morality will save him.

The "Ancient Charges" of Masonry say, (Manual of the Lodge, page 216), "But though in ancient times Masons were charged in every country to be of the religion of that country or nation, whatever it was," (thus in England Protestant, in Italy Papist, in Turkey Mussulman, in China Confucian, in Utah Morman, etc.) "it is now thought more expedient" (since with Masons the religion which a man should profess is a question merely of expediency) "only to oblige them to that religion in which all men agree." And, page 220, "We being only, as Masons, of the Catholic religion above mentioned, charging a man to change his religion every time he crossed a geographical boundary was thought to be too broad a farce, and it is deemed expedient to oblige him only to those religious opinions which suit every latitude and longitude!"

That Masons regard their order as a religious society is so plainly taught in these passages (and many other similar ones might be adduced) that it may seem unnecessary to proceed with the proof. Lest, however it may be thought that our proposition is only an inference from teachings of Masonry, we give evidence of a more unequivocal character. Turning to the "Lexicon of Freemasonry," page 404, we read, "The religion, then, of Masonry is pure theism, on which its members engraft their own peculiar opinions; but they are not permitted to introduce them into the lodge, or to connect their truth or falsehood with the truth of Masonry." (Let Masonry be true and every other religion a lie). Now if the religion of Masonry be "pure theism," then it has a religion, and the system must be a religious system.

On the subject of prayer (Mackey's Manual of the Lodge, page 40) we read: "As Masons we are taught never to commence any great or important undertaking without first asking the protection and blessing of Deity, and this because Masonry is a religious institution." Here, then, our proposition is affirmed in terms, and argument is not only unnecessary but impossible.

It is true that on page 166 of the same work it is said, "Masonry is not religion." This looks somewhat like the trick of the conjurer—"now you see it, and now you don't see it." Having told us again and again in different forms that Masonry is a religious society or institution, it will not avail to say at the last, "Masonry is not religion." That it is not true religion we know, and as this is the only possible sense in which this declaration can be taken to make it consistent with what has gone before, we accept it thus: "Masonry is a handmaid to religion." One of the three things for which the earth is disquieted, and the four which it cannot bear, is a maid that is heir to her mistress. And this "handmaid" puts on such lofty and supercilious airs toward her mistress, Christianity, and the Master, Christ, that it is no wonder the earth is deeply disquieted under her.

If, however, all the "Manuals," "Monitors," "Ritualists," "Lexicons," etc., were absolutely silent as to the point whether Masonry professes to be a religion, we have, nevertheless, abundant evidence that it does so in its forms and ceremonies. Masonry has its altars, priests, prayers, benedictions, hymns, morals lessons, illuminations, regenerations and eternal rewards. It baptizes the infant, and buries with religious services of its own the man of four score. It has borrowed the ceremonies of heathen worship, and stolen everything impressive in the Mosaic ritual; tabernacle, altar, candlestick, ark of the covenant, manna, incense, mitre, breast-plate, and all the vestments of the High Priest. The lodge is opened with prayer and in the "name of God." Hymns are sung in pretence of honoring God and Masonry, which are both "divine." Moral instructions are imparted in the name of God. The lodge is closed with prayer and a benediction—"May the blessing of Heaven rest upon us and all regular Masons, so mote it be, Amen." Its ceremonies from beginning to end are a profane imitation of the ordinances of the Church and directly calculated to produce the impression that its services are the worship of the Divine Being, even if that were not expressed in terms, as we have seen it is.

The lodge is, moreover, in the language of Masonry, a "sacred retreat," a "temple." Its members are the "household of faith," (Manual, page 17), the "sons of light," (Lexicon, page 270). Beyond the "sacred" precincts of the lodge is the "profane world," the "cowans," (*kwon*, dogs, Manual, page 101), though embracing the larger part of the Christian church, and all the women and children besides. The holiest man or woman on earth is, in the language of Masonry, "profane," a "coward," or dog. Jesus Christ himself, if on earth, would be so!

Masonry, then, is not a "secular association," but a religious institution." Its religion is pure theism," the "universal religion in which all men agree." The lodge, with its furniture and ceremonies, is "sacred." Those who are embraced in the Masonic communion are "the sons of light," and "the household of faith," while the followers of Jesus belong to the "profane world." Could blasphemy proceed further?

Political Action Considered.

The objections to political action on the question of organized secrecy that are worthy of notice as far as they have come under our observation are these: That such action is identical in character and spirit with union of church and state. That it is an attempt by mere political machinery to accomplish a great moral reform. That it will culminate in the formation of a mere political party. That it invades the divine order, to wit: that all moral and religious reforms should be effected by the church as such.

In the *Free Methodist* of May 30th, 1873, in editorial comment on the action of state and national conventions we read: "The zeal may be commendable, but we think it similar to that of Constantine when he united church and state." Again in the same article: "These efforts to join the arm of political power with the Christian effort for the purpose of religious and moral reform are identical in principle with union of church and state." We quote from that paper, as it is supposed to be the organ of a body of Christians organically and disciplinarily opposed to secret societies, and probably on this point reflecting the fears of many outside the communion of the Free Methodist church. But we think such fears unfounded, and that there is a wide disparity between the two. It is certainly within the legitimate sphere of the state to do what it can to augment and preserve the morals of its subjects, and we think no good and reasonable man will find fault therewith, while it is manifestly unjust and oppressive to legislate church forms, church doctrines, church supremacy, or church support upon the subjects of the state. This latter would be union of church and state.

We agree with the editor of the above named paper and any and everybody else as to the futility of attempting by mere political machinery to legislate this monstrosity out of existence. Such is not the aim, nor would any reasonable man enter upon so Quixotic a movement. "Vain ascendancy over secret covolaves by mere political machinery!" Madness run doubly mad! We have no such hair-brained views, or useless hopes. We know something of its all-pervading influence, its almost omnipresent power and cunning, and read its signs and trace its serpent trail where others little dream of finding it; and that its blasphemous arrogance leads strutting forth where angel foot by reverence is stayed. Its capacity for power leads it to seek the scepter and the crown with cowan serfs to do its bidding; its subtlety and craft to fogn the saint, and weep with those who weep when ends are served thereby.

Nor is there any real ground to fear that if political action is inaugurated, such action will lead to the formation of a mere political party and thereby leave an incubus upon the body politic a bar to further progress, or a shelter for political mendacity.

We never expect to become a political party in the strict sense of the word, but a "God and morality party," as Master Mason Brick Pomeroy used scornfully to designate the Republican party when that party had a moral issue; or, in other words to become a party of American citizens seeking the best interests of the commonwealth in our relations to the state; as in our church relations we seek her best interest in legislating out of her pale the affiliating secret-list. There is no danger of our becoming a mere political organization, for when the moral sentiment of the American people shall have reached that point where it demands the abrogation of these various secret organizations, the need of such a party will cease, and ceasing to be needed will expire. The anomalous condition of American politics to day is but the necessary result of a party devoid of distinctive moral issue seeking to continue in being, and the aggregation of thought and men around new centers. Tariff, customs, place, power bring desire of continued existence to mere party; of these we went none, expect none; but as these must exist as adjuncts and dependencies of civil government there is surer bope of their being better filled, and administered with the extirpation of secretism.

We, as a nation, never elected a President on simply an anti-slavery issue, that were all but impossible; but when the popular sentiment was far from anti-slavery enough for that, it was anti-slavery enough under God's providential guidance to overthrow the accursed thing. So will it be in this matter.

Though to my knowledge it has never been distinctly so stated, yet there are those who argue as though they believed that all religious and moral reforms should be inaugurated and pushed to an issue by the church, as such. That this may be the Divine will and order, I will not deny or even argue at this time; but though this be so, does it follow that if other means are used and under the blessing of God accomplish the desired end, that the end accomplished is thereby vitiated? Who would remand to slavery our colored citizens because the immediate means of their enfranchisement was the strong arm of the law, and that military law, and not immediately and directly effected by the voice and will of the church. Who but the infidel or restive libertine cries church and state at our Sabbath laws, laws against blasphemy, adultery, seduction, gambling, the law to protect from disturbance our religious assemblies? If none, why ery church and state in this case? Are men to be saved from secretism by conversion only? Or in the use of other means which God may bless may we not break the civil power of this anti-Christ and thus prepare the way of Christ's kingdom? If the former, our conventions had better give place to prayer meetings, and all our lectures, to gospel sermons.

I think I hear the secretist say "So mote it be." But the history of the world's progress and evangelization teaches us that if the latter mode is not God's first choice he has in the past been pleased to co-operate with man in this way; and as this question is not one of religious obligation only, but also of civil right and national morality; duty to the morals of our neighbors and especially to to the rising generation, our duty to the commonwealth under which God in his providence has placed us, calls for our civil and political weight, influence and force to be in well directed aim brought to bear against this evil, and as God in his providential dispensations gives us civil rights as truly as he gives us means of grace, fealty to God demands that we use our civil power as surely as we use our gracious ability to the furtherance of his kingdom.

Twice in the record of the apostle Paul he leaned upon and used the civil arm; and so may we, and so ought we to do while in so doing we keep an eye single to God's glory. J. T.

Modern Knighthood.

The Knights of Pythias appear to rank third among secret organizations, as far as numbers are concerned, although ten years have scarcely elapsed since its founder, then a department clerk in Washington, employed his leisure hours in concocting an extensive government swindle, varied with the equally congenial task of organizing a new secret society.

The following illustrations of wisdom and bravery of secret Knight-errantry will be appreciated by the readers of the *Reformer*.

During the process of conferring the third degree of the Knights of Pythias the candidate is brought before the chancellor, the blindfold taken off, and he is shown a two inch plank, about a foot square, in which are several sharp iron spikes, four inches long. After examining the article he is led away, but presently recalled on the pretexte that something has been forgotten. While his back is turned an india-rubber imitation of the spikes is quickly substituted for the real article. The candidate takes off his shoes, according to instructions, and is gravely ordered to jump from a chair on the spikes. This he refuses to do knowing that it might prove a fatal jump to him, as the sharp iron will easily penetrate the soles of his feet. The chancellor then gives the command, "Executioners, do your duty!" Four men dressed in black gowns and black masks, immediately sieze the candidate by the arms and legs and forcibly seat him on the indiarubber substitute. Occasionally a candidate jumps as directed, (he has probably been posted up by a friend). The members immediately cry out, "Brave Knight!" Sometimes a candidate of a compromising turn of mind, jumps over the dreaded spikes, but he is promptly led back to the starting point, compelled to do the fair thing, or else is forcibly seated according to the ritual. The lesson taught by this is that the candidate should implicitly obey the commands of the order notwithstanding apparent danger, having the assurance, however, that no evil will befall him.

An instance is related of a loss of life occurring a few years ago in Philadelphia, in consequence of the omission to substitute the immitation spikes for the real ones; the candidate obeyed the order, jumped on the sharp iron, and died from the effects in the lodge room. "So are the sons of men ensnared in an evil time."

The permanent password of the society is "Caution." This must not be written, stamped, stamed, etc. The ceremonies are nearly over; the candidate has sworn that he will not write or reveal the password. He is led to a table; handed a list of words, one of which is "caution," and carelessly requested to copy them. The candidate takes his seat at the table, commences copying, but when about to write *caution* the table with a loud report flies to pieces, and the password in conspicuous letters confronts the startled and astonished "Knight," who was on the point of perjuring himself by writing the simple word "caution."

What a decided taste secret orders have for mock-burials, murders and skeletons! The candidate in third degree of Masonry is murdered, buried and resurrected alive. Odd-fellows, Grand Army of the Republic, Knights of Pythias, and at least one branch of the Ku-Klux make use of a human skeleton in conferring their degrees. When taking the third degree in the Knights of Pythias, the candidate is caused to kneel, the bandage is taken off his eyes, he finds himself beside a coffin, in which which is a skeleton; across the coffin are two swords; on the swords rests a Bible; the candidate puts one hand on the Bible, and the other on his breast. He occupies this position while the patriarch (who also is chaplain) repeats the charge or obligation of the degree. Meanwhile the members present, masked and kneeling, surround the coffin, the gas is turned down, and the peculiar flame derived from alcohol mixed with salt, throws a lurid light upon the scene.

The climax of the wickedness of such proceedings is invoking the blessings of the Almighty on the follies above referred to. "If therefore the light that is in the bee darkness, how great is that darkness!"

SIGNS GIVEN BY THE KNIGHTS OF PYTHIAS.

Sign of Recognition.—The top of the nose caught three times between the thumb and first finger of the right hand, the nose slipping from the fingers each time.

Another sign of recognition.—First three fingers of right hand brushing back three times the hair over right ear.

Another sign sometimes used as a reply to either of the foreg-ing.—Open left hand placed on the stomach, instantly followed by the right arm outstreched upwardly, the open hand sideways. The entire movement is done quickly and with energy.

The grip.—The two middle fingers of right hand grasping or interlocking the same fingers on the other's hand. —*The Reformer.*

We have entered upon a new era—that of huge watch chains! Go where we will, these immense golden or gilded structures glitter at us in fluked masses long drawn out, with lockets large and showy, dangling from the over-strained button hole. We refer to this as one of the straws that indicate how the social wind blows; dress is typical of the man (or women), and that these cumbersome, heavy, expensive, of gold, and ridiculous if guilt, watch-guards are worn is evidence of a slavishness to fashion, a love of display, of flashy notoriety that is anything but pleasant to contemplate. It may seem a small thing to write about, and so it is in one sense, but itis one of the thousand little but effective items that show a prosperous nation's tendency,—to extravagance, effeminacy, and a long train of evils that may ultimate in ruin. —*Watchman and Reflector.*

A Trip to Canada.—II.

BY A. THOMPSON.

Stretching from the mist-covered banks of Newfoundland to the blue waters of the Pacific, bounded on the South by the United States, and on the North by the white territories of king winter, possessing all the elements of national greatness in mine, forest and fertility, the New Dominion is a young giant, capable of crushing in a grip of steel half the governments of South America. But although enjoying a degree of developement and material prosperity unprecedented, the Dominion is not without many of the trials that effect her more powerful neighbor. Freemasonry's stealthy step moves the oath-bound favorite into power. Secrecy and alcohol like twin friends are abroad in the Dominion, and as a consequence political intrigue and corruption of the most audacious character astonish and perplex the honest minded citizens.

Conspicuous among the secret orders of Ontario for power and popularity stands the Orangemon. Ever since King William crossed the "Boyne Water" an enmity has existed between the Catholics and Protestant Irish, and the Orangeman with his georgeous banners and robes, fancy sash and Masonlike apron, represents the Protestant side of this feeling.

On the twelfth of July the Orangemen come forth in all their glory. That is their gala day. Look then and you will see clothed in the habiliments of royalty, little minds that cannot distinguish between the real and the sacred. Listen then and you will hear high-sounding titles applied to simple souls, pleased with a showy bubble as the nearest child; but come not too near their ranks or the fumes of tobacco and the stench of rum may offend your olfactories.

Very hotly Protestant those Orangemen, and woe to the unfortunate Catholic who crosses the line of their procession. "To hell with the Pope," will be thundered form their valorous ranks; the tune of "Boyne Water" will be played for his especial benefit; and if the wild spirit of Erin should rise and should venture a retort, fortunate indeed may he consider himself if his Catholic eyes are not blackened by an Orange fist. But while the rabble on the street are ready enough to consign the Pope and all his followers to perdition, not so their leaders in Parliament. These slippery gentlemen glide away from their Protestant friends and are usually found on the side of Tories and Catholics.

"Why is it," I asked of a prominent Orangeman, "that the leaders of your society vote with the conservatives and Catholics, and not with the Protestant reformers of Ontario?" "Oh!" said he, "ours is not a political, but a religious organization!" Religious indeed! Then the factions that crack skulls at Donnybrook fair are religious! If to fight for religion, but never go to church; to hate Catholicism, but use no rational means for its overthrow; to carry at the head of their procession the word of the great God whose name they blaspheme, and whose laws they disobey, is religion, then the Orangemen excel in righteousness. This much for the society. Good and pious men no doubt honor it as much with their presence as they dishonor themselves. But the organization is evil in its effects, a greater harlot, to Protestantruth in the Catholic mind, than any that a corrupt church has been able to erect. We have already intimated, and we think there is abundant evidence to show that Freemasonry is stealthily fastening its serpent folds around the neck of the Dominion, however happy and prosperous the country may be now.

O that some fearless voice would sound an alarm in Canada, before civil government is undermined by the principles of a secret oath-bound order, and the virtues of her public men are estimated by the number of their degrees!

The Prayer of Invocation.

REMARKS OF THE ASSOCIATE PRESBYTERIAN UPON THE DEDICATION OF THE PHILADELPHIA MASONIC TEMPLE.

We consider that the prayer of "Invocation" is an exhibit of one of the boldest and falsest and most insolent and presumptuous assumptions which Freemasonry puts forth on all occasions, which morits the most pointed protest and rebuke of all Christians individually, and of the whole Christian church in its collective capacity; namely, the assumption that Freemasonic temples occupy the place, religiously, of the temple of Solomon; and that Freemasons have come into the room, place and inheritance of the Jewish people, nation and church as God's covenanted people—instead of which every true Christian will acknowledge that all true Christians and the church of Christ collectively are *now* the spiritual temple and the covenant people of God, and not stone and lime buildings, not Freemasons as such, nor the order of Freemasons collectively. And what greater or more arrogant profaneness can be imagined, than to find this Masonic grand chaplain putting himself forth in the very place of King Solomon, and appropriating Solomon's very prayer at the dedication of the Jewish temple! thus:—

"And hearken thou to the supplication of *thy servant!* and of *thy people!* and hear thou in heaven thy dwelling-place; and when thou hearest, forgive.

"For they be thy people; and thine inheritance! For thou didst separate them from among all the people of the earth, to be thine inheritance!"

Truly, here is a pretension with a witness—and Freemasonry is clearly a rival religion and a rival church to the Christian religion and church. And if Christianity do not destroy it, it will destroy Christianity. Its claims, like those of Christianity, are exclusive and tolerate no rival claims. And the "Lectures" of the lodge, as well as the public orations of its orators, explicitly declare that the principles and practices of Freemasonry embody all that is requisite to the present and eternal happiness of its adherents. It professes to be the highest and most perfect development of moral and religious life for man.

And yet, we see multitudes of deluded professed Christians, and even some Christian ministers, give their support to such monstrous treason to Christ and his church and people, by joining this anti-christian association; and the churches generally refuse to exercise any discipline in the matter! Methodists, Baptists, Presbyterians, Covenanters (so called), and even some United Presbyterians, were seen marching as Freemasons last week in the grand Masonic procession in Philadelphia. How long! O Lord! how long! Wilt thou not arise, and avenge the dishonor thus done to thy holy name, and to the name of thine Anointed One, and to his true church and people?

Be sure not to overrate your ability, but remember that your superior may at any time stand at your side.

Do not distrust others without a most just reason.

If you are married, respect no one socially who has not been duly courteous to your family.

Be decided, kind, and polite in all your official and private relations.

Never allow yourself to be led into the bad habit of grumbling or faultfinding, but be pleasant, agreeable and cheerful in all your duties.

The Christian Cynosure.

Chicago, Tuesday, Nov. 25, 1873.

Pres. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of Reform will be excluded from our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 51 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Whea'on, Ill.

Special Notice to Subscribers.-In order to keep our mail list paid up and avoid the necessity of sending bills for arrearages, we have adopted the plan of sending cheerful postal card notices to our subscribers two weeks before the expiration of every subscription.

We expect after the first day of January to remove from our mail list the names of those who do not renew by the time their subscriptions expire unless notice is received that they intend to renew soon. We do not wish to remove from our list the name of a single subscriber who, we have reason to believe, intends to renew as soon as circumstances will permit. Will you please send us the money for notify us that you will send it) before your subscription expires thus preventing any interruption in your receiving the consecutive numbers of the Cynosure.

If you have time to solicit subscriptions will you not obtain a club of new subscribers the commissions on a small number would give you the Cynosure for a year.

There are many persons who do not feel able to take the paper but would make good use of it if sent to them, if there are any such among your acquaintances, friends or relatives can you make them a present of it? Be sure to find your pastor reads it.

If you renew about three weeks before your subscription expires of course it will be unnecessary to send you a "notice".

Do not wait for a postal card before you renew, for by some mistake we may fail to send it, or the mail may fail to carry it to the place of its destination.

We do not send postal cards to those who have a 1 on their labels, but we hope that they will renew their subscriptions promptly.

If there is any mistake about your address or if you do not receive your paper regularly please inform us, and last but not least, if your name is even cut from our list please have it put back again as soon as possible.

A Few Words for our Subscribers in Indiana.

You have a mighty work to do for God, for your country and for your state. May you have the grace, wisdom, perseverance and strength which leads to success.

Do you ask, What have we to do? You have to influence sentiment until not a single church in your state which professes salvation from eternal death through Christ, will consider it proper to aid or even countenance an institution which professes to take men to heaven in some other way; which puts counterfeit religion on a level with the true and excludes Christ from its RELIGIOUS ceremonies.

What have you to do? You have nearly four hundred thousand voters to convince that a secret government, wholly despotic in its nature, managed by a few persons, quietly carried on in opposition, many times, to our National and State governments; that a power which silently, and often completely, stops the administration of justice in our courts, ought to be torn up by the roots. Even more, you must persuade them by their ballots to tear it up.

We connot of course mention the multitudes of ways in which this work will be accomplished. We will speak of only two.

1st. Sustain by money, suggestions and personal effort your State Agent.

2nd. Put the Cynosure into every township in the ninety-two counties of Indiana. It will be a weekly lecturer which with the blessing of God will bring every sound man who reads it to the right side of the question, and the decaying or decayed men will float with the current.

If every copy of the Cynosure could bring an average of ten votes to the right side (which would be a great work for one copy to do) there must be three thousand seven hundred and seventy-seven copies of the paper sent to Indiana, and then leave nine-tenths of the voters to be led by other agencies before the state unanimously seeks the overthrow of the secret oath-bound orders.

There are four hundred and twenty-five subscribers, and there are three years to work in before the next presidential election.

Your energetic State Agent leads off; hear him: "I am going to make an effort to get one THOUSAND Cynosures in Indiana by next year this time. (Nov. 4 1873.)." J. T. Kiggins. He will be watched. Will he be aided? Who is the first volunteer to second and sustain him in his endeavors?

COLLEGES--WHEATON IN PARTICULAR.

The last *Religious Telescope* has a witty and well conceived article on "Finding Colleges," built to order in pioneer towns before the railroad reaches them. If we must censure any part of the article, it is that which puts the contrast between the old colleges and the new quite too disparaging to the latter. Middlebury College graduated Mayor Gaines of New York, Rollin C. Mallory, chairman of one of the most important Congressional committees, President Olin of the Wesleyan University and Nathan S. S. Beman, D. D., of Troy, one of the ablest men of this or any other country, while yet it was a new college with but one small wooden building.

The *Cynosure* is the organ of every college which expels secret societies from its halls. At the United Brethren State Conference at Lamoile, Ill., we were proud to learn that the agent of their Theological Seminary said: "The *Cynosure* has inserted and stands ready to insert everything we have sent or wish to send them for publication."

Our brethren will be glad to know that Wheaton College has now building unsurpassed in college architecture; and an increase of students over former years. But erecting these buildings under the latter opposition of a ring consisting of editors, some of the pastors, and the treasurer of the Chicago Theological Seminary; backed by endorsers of A. H. Quint, secretary of the National Congregational Council, Knight Templar and Masonic Chaplain, living in Boston, New Haven and New York, we have had to struggle through formidable difficulties. We have incurred a debt of something more than twenty thousand dollars, which must be paid off. We are now, heedless of the "panic," or "hard times," about to appeal to the public to pay this debt; which we firmly trust in God will be paid. Our plan is to collect this money in small sums, so that nobody's private affairs, denominational expenses, or other charities will be oppressed by it. Eight hundred persons at twenty five dollars each, in addition to what we have now promised, will pay this debt and place a college here by Chicago, the gateway to the interior and the west, which will speak with God's enemies, and the enemies of our country, "in the gate."

"THE CORNELL TRAGEDY" still continues to attract the attention of the press. The *Presbyter and Herald* uses such hard names as "tom-foolery," etc., in application to the secret orders in colleges; thus betraying the fact that it has read the *Cynosure* or some other prints which call things by their right names. Does it not know that its Masonic Temple on Columbia street lives and thrives and has its being by just such "tom foolery" supported in part by members of Presbyterian churches who take the *Presbyter and Herald*? And that Rev. Henry D. Moore, of the Cincinnati Tract Board, has taken twenty-one degrees of such "tom-foolery!" may that the same "tom-foolery"—supports him as a preacher now. If so, why not, as a witness for God and truth, speak the truth touching these home matters. But if it says: "Behold we knew it not; doth not he that pondereth the heart consider it? and shall he not render to every man according to his work?

A Mr. Thompson had his neck broken while being tossed in a blanket in Masonic lodge at or near Geneva, N. Y., and was carried home dead and buried without an inquest. As they were carrying him to the grave, Dr. McLaren exclaimed to a leading attorney of the town: "My God, esquire, if that man had fallen dead in my house, would the coroner have taken no notice of it, or allowed burial without an inquest?" "Its no use," replied the lawyer, "The Masons would have all the jury."

Even anti-secret papers, fearless, accurate, and able as they are, allow the apocalyptic beast to escape recognition in this discussion. The power of these accursed things is not in their fun or their folly but in their arms, which are the staple of paganism cut from the same web with burning a widow or passing infants through fire to Moloch.

We learn by a letter from our excellent Bro. Crooks of the *Weslayan*, that our next anniversary is receiving careful attention and that it will doubtless be at Syracuse. Meantime our correspondence gives us hope that men who have a national prestige will address us on that occasion. We must have in Shakespeare Hall at least one thousand delegates if we go there. While preliminaries are being settled let the work of choosing delegates go on.

THE LODGE CONSPIRACY AGAINST SENETOR POMEROY.

I wish to make a few remarks on the subject of "Photizo" letter from Kansas in the *Cynosure* of Oct. 30, viz: the conspiracy of the Masons to compass Senator Pomeroy's destruction. I would have put my thoughts in the form of an introduction to the letter, but owing to the absence of the office editor, the letter being directed to the *Cynosure* it was printed before I saw it.

The statement of "Photizo" corresponds with what I heard repeatedly during my recent lecture tour in Kansas. Although it was apparent that the conspirators had succeeded not only in accomplishing the political assassination of their victim, but also in creating, I may say, in public minds that perplexity and uncertainty in which mystic craftsmen ever seeks to shroud its crimes and by which it is so often able to prevent suspicion from ripening into conviction. As the cuttle fish escapes from its pursuers by darkening the surrounding waters, so Masonry escapes public condemnation. Obstructing men's intellectual vision by interposing the inky blackness of their mystic craft, they glide away from the place of evil action and are not perceived.

Thus it is charged that after Senator Pomeroy's Chicago speech, the Masons determined upon his political death, for his simple reason that he disapproved of Freemasonry and dared to speak his sentiments. Of this the facts stated by "Photizo" are strong proof. At first the Masons seemed to have forgotten their usual caution. Their rage and confidence transported numbers of them beyond the bounds of mystic discretion. The cool ones soon hushed the talkers and the plot was carried out with exemplary slyness; except that a few of the actors, impelled it would seem by the fatality which always attends great crimes, made no secret of the fact that they deliberately set a trap for their victim and enticed him into it. But now when you charge this design of censuring and sustaining politically upon Masonry as an act of pure vengeance, they say, No—Masonry had nothing to do with it—nothing was said about his Anti-masonry. Of course not. When men purpose to do a deed of wicked malice, do they not naturally seek out some false pretense and justifiable motive? Are they not at great pains to conceal the evil motive for the deed? Certainly, if they intend to strike but conceal the hand, they always provide such a cover.

And again they say Masonry had nothing to do with it, for many of Pomeroy's fast and most active friends were Masons. But this cuts no figure in this case. For Masons in the lower degrees know as little of what is done in the higher as profane cowans of what is done in the lower. And let it be remembered that as in religion they are not *all* Israel that are of Israel; so in the counterfeits of religion, they are not all Masons that are in the lodge, but only those who in their hearts consent to the supreme authority and control of Masonic oath. There are many nominal Masons who erroneously suppose Masonry acknowledges that the will of God or the law of absolute right, is paramount to a Masonic oath and of such force and supremacy as to render every Masonic duty which conflicts with it a sin. But the "simon pure" Masons many of them consider that the Masonic oath is so awfully sacred that whatever it may require is right, is the highest and most imperious duty. And others of them that the deceivers, the "simon pures" perform the villainous workand keep its secrets from the deceived and honest members so carefully as they do from outsiders, only using both as unconscious cat's paws, as fit as possible to do so and keep them in ignorance of their malicious designs. Therefore the honest Masons may have adhered to Senator Pomeroy and known nothing of any Masonic conspiracy. This would not offend the conspirators, but delight them. For it was so necessary that some Masons should adhere to their victim, in order to conceal their conspiracy, that if he had not one real friend among them they would beyond doubt have deputed a sufficient number whose part in the tragedy should be to feign themselves such in order to divert suspicion from the lodge. The fact therefore that Pomeroy had many friends among the Masons, pretended or real, has not the least weight against the evidence in favor of the charge of Masonic conspiracy.

But further it is claimed that the Senator did resort to bribery. And therefore it was not a Masonic conspiracy, but his own corrupt action that accomplished his defeat. Here is the only difficulty in the case. We have on one hand the oath of York, who plainly ought to believed only so far as other clear evidence confirms his testimony. And on the other we have the oath of Senator Pomeroy who plainly ought to be believed implicitly, unless there is clear and decisive evidence to the contrary. As yet the developments are not such as to divest the case of all uncertainty or doubt respecting the guilt or innocence of Senator Pomeroy. The public needs more light. But whether the legal investigations that are pending shall vindicate or convict him, the evidence that the Masons did corruptly conspire to assassinate him politically, for no cause but freely expressing his sentiments against secretism, is clear and certain and will remain the same whatever may be the result of the pending trials. They laid a snare for the innocent: for every man is to be held innocent until proved guilty. By their own showing they tempted him to do the wrong of which they accuse him. And if they prove him guilty that will not prove their innocence. They have proved no wrong done by him but that in which they were the tempters. It was said indeed that our first parents yielded to the wiles of the tempter. But if the tempted, for yielding, fell, surely the tempter shall not go unscathed. His malice lost none of its criminality by its success.

Whatever the final verdict may be on the charge of bribery in this case, its history furnishes abundant proof that Freemasonry is precisely adapted to the most malignant conspiracies; and that however many honest men there may be in the lodges, there are not wanting, and from the secret nature of the order never will be wanting, bad men enough in it to employ those adaptations for the infernal purpose of ruining even the most innocent and worthy men, for no other cause than daring to speak their most profound convictions against Masonry. We only regret that Mr. Pomeroy when he drew his sword had not thrown away the scabbard and repeated his deadly blows as often as he had opportunity. Had he spoken twenty times against Masonry, Masons could only have done their worst against him; and that they have done so it is. But had he repeated his blows with the cool determination of one bent on victory or death, he would have cowed the cowards and put them to ignominious flight; or at least, brought out such developements of Masonic malignity as would have saved him what he suffered by trusting to their smiles and deceitful kisses.

It is to be hoped that Prof. Wilder, Dr. Crosby, Hon. Wm. Evarts, and all others will understand from this case, that the man who rouses Masonic hate by once speaking out boldly against it gains nothing, but loses much by subsequent silence. Masonry knows nothing of the true doctrine of forgiveness. It is a cruelly ravenous and cowardly beast that slinks barely from the firm glance of the fearless humaneye; but woe to the wretch who rouses it and then turns to flee or gives indications of fear. H.

NOTES.

—After a brief but hopeful series of meetings at Freedom, Lasalle county, Ill., Bro. Stoddard has turned toward Minnesota at the urgent solicitation of friend Oren Cravath. He will return before the new year, the Lord willing.

—"The Evangelical Repository and United Presbyterian Review" and "The Associate Presbyterian," of Philadelphia, had each in their November numbers able editorials on the dedication of the Masonic temple in that city.

—The call of the New York State committee is out and must be heard. The glorious meetings at Rochester and Syracuse cannot be forgotten. Let the present one be a step further on. Bro. Stratton of the *Wesleyan* is reported sick but recovering. May the Lord raise him up in time for the meeting.

—Crawford county, Pennsylvania, polled forty-three Anti-masonic votes in the late election.

—The article on the "Religion of Freemasonry" on our first page, is from a series published in the *United Presbyterian* last summer from the pen of Rev. J. P. Lytle of New Concord, O. It is a thorough and systematic argument, and will be worth more than a single reading. The other numbers will appear in course in the *Cynosure*, the author having consented.

—The Librarian of Cornell college, Mt. Vernon, Iowa, writes: "There are no secret societies in this college, as they are not tolerated." That will be a happy day for our youth when the same may be said of all our institutions of learning.

—The notorious "Senator" York of Kansas, following the way of other adventurers of like character, has entered the lecture field. He is announced to speak in this city on Saturday next; subject, "Wealth as a Political Power." His auditors will doubtless be entertained with the account of his own virtues, and the trials of U. S Senators who dare attack the lodge.

—The disposition of Kansas secretism toward Senator Pomeroy comes out in the following note from a paper edited by Miller, "past grand master" of Kansas Odd-fellows:

"While the Odd-fellows and Masons were sending money by the thousands for the relief of the Memphis sufferers, a squad of crazy, howling dervishes were holding a convention somewhere in Indiana, for the suppression of secret societies, as subversive of law and religion. Pomeroy was not there."

How is the *Cynosure* list in your town, brother?

We must urge those friends who should renew to do so without delay. While the matter is in mind renew your subscription and if it is forgotten let it be after a fair settlement.

Bradford County Association, Pennsylvania.

The Bradford County Anti-secret Association will hold its next quarterly meeting at Vought's Hollow, Bradford county, Pa., December 17th and 18th. Elder J. R. Baird is expected to address the convention. The following brethren are cordially invited: Bro. Post of Montrose, N. Callender of Green Grove, H. Lounsberry, D. P. Ruthbun, and all lovers of the truth and Christianity.

By order of the Committee,

J. T. RUSSELL.

NOTICE

TO FRIENDS IN INDIANA.

We desire to have the proceedings of the Indiana Anti-masonic Convention published in the county papers throughout the State. This will bring the Anti-masonic movement directly before the common people—the hope of our country.

We would be pleased to have the address of some Anti-meson in each county.

If you feel like aiding in this good work, send your address to the undersigned, and a printed copy of the minutes will be sent you. Take these minutes to a county editor and have him publish them.

The vice-presidents of the Indiana Christian Anti-secrecy Association will send me their addresses without fail.

Send to Rev. S. B. ERVIN,
Harlsville, Bartholomew Co., Indiana.

Summary of the Monthly Statistical Report

OF REV. J. F. STODDARD, REN'L AGENT OF THE NATIONAL CHRISTIAN ASSOCIATION OPPOSED TO SECRET SOCIETIES, FOR THE YEAR ENDING NOV. 1ST, 1873.

Number of Lectures delivered . .	168	
Cash collected in the general work		$823 57
Cash received for subscribers to Cynosure.	109 50	$633 07
Pledges obtained for the support of State Agents:		
In Ohio.	505 00	
In Wisconsin.	150 00	
In Indiana	180 00	
In Iowa.	100 00	
In Illinois.	350 00	1,285 00
Total of monies available for different parts of the work . EXPENSES.		1,764 07
Salary.	1,000 00	
Traveling expenses.	314 23	
Postage and Stationery.	28 01	
Total.		$1,342 03

State Agents appointed: Rev. J. T. Kiggins for Indiana; Rev. H. H. Hinman for Wisconsin. Arrangements are pending for the appointment of state agents in Ohio and Illinois.

This report is the first one that has been sent in under the new arrangement and we think it will be regarded with satisfaction by the members of our Association. It shows that your agent has lectured on an an average four times a week for three months of the year and three times a week during the remaining nine months. His financia report shows success, for he has, through the blessing of God been able, besides lecturing more than three times a week, to render $426.44 more than his entire salary and expenses available for the enlargement of your operations.

Mr. Stoddard enters upon a new year of labor in good health, with good courage and a rich fund of experience acquired from his past labors which justifies the expectation that the summary of his next annual report will be even more encouraging.

* Other monies have been pledged for the support of State Agents, but the amounts have not reached here or been obtained by Mr Stoddard

NEW YORK STATE CHRISTIAN ASSOCIATION.

Come to the Convention!

Our noble state and the nation groan beneath the wrongs inflicted by secret agencies. Rape and robbery and corruption abound in high places. The purity of the Church and integrity of the State are in peril. The murder of Morgan by Masons, in 1826, awakened the good people to a sense of this peril. But this awakening proved temporary. While good men slept the enemy has sowed tares. High treason, nurtured in secret conclaves, pushed the nation to the very verge of ruin. And now positions of honor and profit are mostly in the hands of members of secret societies. These societies are fearfully on the increase. They seek to enter the Eden of our best households. They pervert the witness-stand, jury-box, and the lips of the advocate; and even the ermined Judge upon his throne of Justice, and thus strike down the equality of the citizen before the law. More than this: some of them take away the key stone from the only arch which spans the distance between sinful man and a holy God! The name of the one Mediator is excluded from their prayers, and even out from the inspired word which they profess to quote!

But happily, this slumber is broken. In November of 1870, in the city of Syracuse, was organized the New York State Association Opposed to Secret Societies. Since then other states have moved in the same direction. And there is a National Association of like character. Already two Anniversary Conventions have been held by our State Association—the first in Rochester, December, 1871: the second in Syracuse last March; and now two third meets in Daniel's spacious Hall, in Seneca Falls, Tuesday evening, December 2od, to continue the two following days and evenings. Your presence and council are greatly needed. You are invited to attend by every interest vital to the State, Nation and Mankind.

Prof. C. A. Blanchord, af Wheaton College, Illinois, and other distinguished speakers are to attend and address the Convention. Come, without fail, and bring your friends with you.

A. CROOKS, L. N STRATTON, CHARLES MERRICK, Z. WEAVER, D. KIRKPATRICK, W. POST, N. BINGHAM, E. P. SELLEW, C. F. HAWLEY, G. W. CLARK. *Executive Committee.*

News of our Work

INDIANA.

A Good Meeting in Pike county.—A Congregational Association Resolves on the Lodge Question.

Editor of the Cynosure:

I have just returned from a meeting in the southeast corner of Pike county where I lectured twice. Not many of the adherents of the lodge were out. The enemy was routed for they had boasted that I would be answered, but although opportunity was given, no one and a word. Both lectures were endorsed publicly by a United Brethren minister, Rev. E. Thomas, who is also a seceding Mason, and at the close a series of strong resolutions were passed, without a dissenting voice, in which the people pledged themselves to act in the church and at the polls against the whole family of secret abominations. They expect soon to organize in that section. Our cause is on the advance here also, as we passed resolutions against the lodge at our last Association (Congregational). This body contains three Freemasons and one Odd-fellow, but each of them took the floor and bore their testimony in pointed, but mild terms against the wrong and in favor of the right. I clip from our county paper and enclose them to you. I regret that I could not attend our State Convention which is now in session. I pray God to be with them.

Yours for reform,

T. B. MCCORMICK.

The resolutions above noticed follow. Many will rejoice to see this mark of progress of our cause:

"WHEREAS, The question of Secret Societies is being agitated in our country, and whereas they are thought to be in conflict with the interests of the Christian religion, and the correct principles of civil government;

Resolved, That the subject calls for the prayerful consideration of all Christians, and further we will give our encouragement to a prudent investigation and discussion of the same.

And after a lengthy and calm discussion a vote of the whole house was taken, which was declared by the moderator to be unanimous, in favor of said resolutions."

IOWA.

Breaking New Ground—Rev. S. Smith at Charles City and Osage.

Northern Iowa is, as are doubtless all sections of our land, largely under the control of Masonry.

Rev. S. Smith has been doing something in the way of nseturing all about the country to stir up the people on this subject. Until lately however, he had been unable to get access to two of the most important villages of this section, viz: Osage and Charles City. He has just given three very good lectures in each place. The former village has been, almost from the first settlement of the country here about, a stronghold of this dark oath-bound fraternity. When I was stationed there six years ago as pastor, supplying the M. E. pulpit, it was the boast that since the organization of the church there had been but one preacher in charge who had left the place without being initiated, if he was not a Mason when he came. During that year a package of the "American Freemason," a monthly magazine, was sent to the secretary of the lodge, who was also a leading official member of the church, for the purpose of obtaining subscribers, which boldly placed the authority of Moses and Jesus Christ as religious teachers, on a level with Zoroaster of Persia, Confucius of China, and the Arabian Iconoclast, leaving every member of the fraternity at perfect liberty to choose among them. It gave the following in substance, and nearly in the same words, as the creed of Masonry: It teaches that God is the Great Architect of the Universe, in whose omnipotence, omnipresence, wisdom, goodness and truth, every Freemason must have faith; in the final triumph of good over evil he must hope: and for the faults, follies, and errors of his brother man he must ever entertain the heaven-born virtue of charity. Were the creed universal, and its gentle teachings everywhere obeyed, this world would be a paradise and Masonry without a mission. Thus by an artful divorce of these three cardinal Christian graces mentioned by St. Paul from Christ, their source and center, a most consummate species of infidelity was being introduced into the community to poison the unsuspecting minds even of professed Christian families. About the same time the corner stone of the Cedar Valley Baptist Seminary was laid by the Masons with hypocritical ceremonies and lying addresses, the principal, and pastor of the church brothering the fraternity by a complimentary prayer on the occasion.

An instance of the power of the order over those who are its members was given in connection with the late lecture. A prominent merchant there had offered us the use of a splendid hall for the purpose, free of charge. He afterward recalled it, and put on a nominal charge, evidently to avoid being proscribed by the Masons, and injured in business. Thus the "image of the beast" has power to speak and cause that no man may buy or sell who will not worship it. The attendance upon the lectures was small, but they excited some degree of opposition, and it is hoped that seed was sown which will bear fruit. A strong point was made of the anti-Christian character of the religion of Masonry as shown in excluding the very name of Christ from its authorized worship; to which a weak attempt was made outside at a reply by saying that Christ created the world and was therefore worshiped as "The Great Architect of the Universe." The only other argument I heard of was the usual one of slandering the lecturer.

At Charles City the Congregational church was secured for $2.00 per night, somewhat to my surprise, showing that leading officers were members of secret orders. An effort was previously made to secure the Baptist church, by consultation with the pastor, who claimed to be anti-secretin principle. The consent of the church authorities however was not obtained, but the pastor promised to read the notice of the lectures in the congregation the preceding Sabbath. Accordingly a notice was prepared and sent in, but was not read. Just before the opening of the first lecture in the Congregational church, the following was handed us to be read. "There will be an oyster and ice cream supper in the basement of the Baptist church this evening. By order of Com." This afforded opportunity for a public statement substantially as that above,

and the matter was left for their reflection. The attendance here also was small. In a community where numbers have professed the high and holy state of entire sanctification, very few sympathizers appeared, and perhaps not one moved thereto by this professed experience.

How painfully this fact illustrates the statement of the lecturer that in the days of the anti-slavery agitation, the highest professors of religion were at the South, and among slave holders. But this race is not to the swift, nor the battle to the strong. "Not by might, nor by power, but by my spirit, saith the Lord." This is a righteous warfare, and we may well appeal it to the God of battles, and confidently expect he will give us the victory.

C. M. DAMON.

Charles City, Iowa, Oct. 29, 1873.

HISTORY OF THE GRANGE BY ITSELF.

ANDREW JOHNSON ITS FIRST PATRON.—ITS FIRST FOUNDERS PAID OUT OF THE TREASURY OF THE UNITED STATES.—O. H. KELLY A MASON.—ON AT WASHINGTON FOR CLERKSHIPS IN TWO DEPARTMENTS —FREEMASONS THE LOCUSTS OF THE FEDERAL CAPITAL.

[The following is clipped from the Washington *Star*, the friend and organ of the grange. It should be put in terse form and read by every farmer. The grange here demonstrates, out of its own mouth, all its opponents allege. Read and reflect. En. Cyn.]

The project of a national union of agriculturists was first conceived by a live Yankee, while on a visit to the southern states in 1866, and was matured and put in operation in the city of Washington in the year of 1867, by a few thoughtful and earnest men, who, after careful deliberation, became convinced not only of its practicability but of the desirableness of such an organization. In January, 1866, Mr. O. H. Kelly, who was then connected with the department of agriculture, a native of Boston, and the owner of a farm in Minnesota, received *a commission from President Johnson, to make a tour of the Southern States and report upon the agriculture and mineral resources of the country.* The war had been closed but a few months, and naturally enough he did not expect to meet with a very friendly reception from the people of the South, especially since he visited them in the capacity of a government officer. Being a member of the Masonic fraternity, however, and of good address, he traversed all of the states east of the Mississippi without a single unpleasant incident. He found that the

"Mystic Tie of Brotherhood"

was still sacredly regarded among the Masons of the South. War had but just swept over the country as with a besom of fire. The work of material recuperation had scarcely begun. The planters, suddenly deprived of their "peculiar institution," were in a daze. They knew nothing of the free labor system, or how to practically avail themselves of its advantages, and were waiting as if for some revelation from heaven to enlighten them. Struck with this distressing state of affairs, Mr. Kelly mentally inquired if there was not some remedy for it; some way by which the planters of the South could be roused from their lethargy and be made to realize the brilliant possibilities of their noble calling. Deeply impressed with the necessity of some action, he reached the city of Mobile, where he first conceived the idea of the

Union of Agricultural Societies

for practical co-operation. He remembered that these societies were separate and independent organizations, having no interest in one another, and the question occurred to him: Why could not the farmers, both North and South unite the same as the Masons, who have clung together for hundreds of years for social and educational purposes, with a view to promote their common interests?" After spending four months in the South, and mentioning his views on such an organization to a number of prominent gentlemen, most of whom were inclined to think favorably of it, he returned to his farm in Minnesota, where he remained all summer.

The Founders of the "New Dispensation."

In November of 1869 he came to Washington, and procured a clerkship in the postoffice department. He did not relinquish his project, and succeeded in getting a number of gentlemen, most of whom treated the matter with indifference, and a few of whom gave high encouragement. Among the latter were Mr. William Saunders, then, as now, superintendent of the gardens and grounds of the Department of Agriculture; Mr. William M. Ireland, then as now, chief clerk of the finance office of the Post Office Department; Rev. John Trimble, Jr., Rev. A. B. Grosh and J. B. Thomson. Mr. Grosh is too well known in Odd-fellowship to need special notice; when the history of that order has been read, his name is familiar. Of the other gentlemen mentioned it is only necessary to say that they were, and are, men of excellent judgment and superior education, and all of them were high members *of the Masonic fraternity and other secret orders*, and being proficient in ritualism, their assistance in the preparation of the ritual of the new order was of a very valuable character. The subject was informally canvassed by the gentlemen mentioned, at different times and various suggestions offered relative to the plan of organization. Acting on these suggestions, Messrs. Kelly and Ireland, both of whom boarded at the United States Hotel, on Pennsylvania Avenue, together compiled

The First Degree of the Order,

in room 45 of the hotel named, August 8, 1867. On the 12th of the same month, *Mr. Saunders, who had been directed by the Commissioner of the Department of Agriculture to proceed to certain points in the South and West in the interest of the department*, took the first degree to St Louis, and in a letter to Mr. Kelly, Sandusky, Aug. 30, wrote: 'I have mentioned your order to a good many and all agree in considering the thing a grand idea." During his tour, Mr. Saunders brought the proposed new order to the attention of prominent agriculturists, among them Mr. Anson Bartlett, of Ohio, who was subsequently elected Overseer of the National Grange, and Mr. Wm. Muir, of Missouri, associate editor of the Rural World, published in St. Louis, and who was after elected Steward of the National Grange. These gentlemen, as well as others to whom he mentioned the subject, approved the scheme and thence forward took a lively interest in its success. Mr. Saunders reported progress from time to time to the agricultural syndicate in Washington, and furnished them with the names of such gentlemen as had promised to co-operate. Correspondence was entered into with these gentlemen, with Mr. A. S. Moss, and Mr. F. M. McDowell, prominent New York agriculturists, and others, and the result was the reception of suggestions, which were of more or less value in the perfecting the ritualand the formation of the Order.

It was deemed necessary to the permanency of the order and its effectiveness in protecting agricultural interests, to make it a secret one. Its founders argued that persons engaged in many vocations other than farming have secrets which are essential to their success in business, and even the Senate of the United States has its executive sessions, which are held with closed doors. Of this

Secret Feature of the Order

Mr. Saunders wrote as follows in the preamble; "Unity of action cannot be acquired without discipline, and discipline cannot be enforced without significant organization; hence we have a ceremony of initiation which binds us in mutual fraternity as with a band of iron, *but although its influence is so powerful*, its application is as gentle as that of the silken thread that binds a wreath of flowers."

The Grand Lodge of Illinois before the People.

YATES CITY, Ill. Nov. 10th, 1873.

MR. EDITOR:—I was made a Master Mason and a member of Yates City Lodge, No. 448, about the 1st of January, 1871, and was expelled by the lodge, June 19th, 1873, for writing the article which was published over my signature in you paper of May 13th, 1873. On my first entry into the lodge I was addressed by the W. M. substantially as follows (the precise form of the address being a Masonic secret, but its substance being of the utmost importance to every candidate for the mysteries of Masonry): Mr. Robinson, you now for the first time in your life stand before the altar of Freemasonry; a more noble institution than which has never existed. We admit none knowingly to our ranks but the charitable, the just and upright. Such persons when associated together naturally seek each other's welfare. For you to be a true and faithful member by solemn obligations which when once taken can never be repudiated or set aside. I am however free to inform you that there is nothing in the obligation which you will be required to take that will conflict with your duty to your God, your country, your neighbor, or yourself. With this pledge on my part as the master of this lodge are you willing to take upon yourself such an obligation as all Masons have taken

This question I of course answered in the affirmative; for how was it possible for me to foresee that in the event of a dispute between the W. M. and myself, these solemn obligations, which can never be repudiated or set aside and from which there is no escape but by expulsion and consequent disgrace, were to be interpreted by the associated Worshipfuls (Grand Lodge) as might best suit the selfish purposes, before becoming a Master Mason and member of the lodge, I was required to take an equivalent for an oath of allegiance to the Grand Lodge. Before being installed as master of a lodge the W. M. elect is required to take the obligations appertaining to the 6th degree of Masonry including an obligation to conceal the secrets of that degree from all Masons of an inferior degree. All questions in Masonry must be submitted by degree of by the Worshipful Masters in Grand Lodge assembled; so that when a man takes an oath of allegiance to the Grand Lodge he virtually obligates himself to obey the will and pleasure of a class of men who are bound by oath to assist each other in maintaining their authority over their lodges, and who are also bound to sustain each other in the exercise of certain privileges and the enjoyment of certain immunities not guaranteed to them by the written laws of Masonry, which every Mason is bound to obey according to his obligation as a Master Mason. Worshipful Masters are responsible for their conduct while in office, not to the lodges over which they preside, but to the Grand Lodge. Or in other words they are responsible only to each other. And they are very apt to excuse each other's transgressions when only the rights of an inferior class of Masons are concerned.

After receiving the letter from Grand Master Hawley in which he refused to interfere in the matter of my complaint against Benj. Kersey, who was acting Worshipful of Yates City Lodge, July 18th, 1772, I went to G. N. Pierce who was then W. M. and asked him if he knew of any process which a dissatisfied Mason could obtain an honorable discharge. He replied that he did not know of any such process, but thought that perhaps the Grand Master might grant a special dispensation if I could give good reason for being dissatisfied. I told him that I was dissatisfied on account of their being no responsibility on the part of the W. M. He told me that was a mistake; the W. M's were responsible, not to the lodges over which they presided, but to a power that would be likely to deal with them much more severely than would their lodges. I then told him that the Grand Master had refused to investigate the charge male by me against Benj. Kersey, and I thought, and several members of the lodge thought, that such things ought to be investigated; that an honest investigation would hurt no one but the guilty. He said that he too had received a letter from the Grand Master informing him that I had no grounds (in his opinion) for complaint. He furthermore informed me that the Grand Master's refusal to investigate was the end of the matter, unless Bon. Kersey should prefer charges against me for malicious prosecution, and Ben was threatening to prefer such charges. I replied to this that I should not allow Ben. Kersey or any other man to hold a thr at of that kind over my head; that I should see him immediately and tell him plainly that he must prefer his charges at once or disclaim any intention of doing so. He told me I had better let Ben. alone; that there was considerable irritation on the subject which would die out if let alone. I replied, "That is not my way of settling difficulties. If there is any irritation it shall be brought to a head as soon as possible."

Accordingly I saw Ben. Kersey in a few days; had a long conversation with him on the subject; swallowed his statement which was in direct contradiction to the evidence of all the witnesses; and left him with the impression on his part that I intended to drop the controversy and allow him to have it all his own way. But this letter has been drawn out to a greater length than I intended and it is about time that it was brought to a close.

In my first letter I described to you one of the processes by which black sheep were smuggled into the Masonic fold. In my next I propose to show you how the thing is done in the Elmwood Lodge, as the process has been described to me by Harrison Steele. The W. M. of said Lodge agrees with the third four work that is desired by the Grand Master shall not be exposed. But he is too timid to expose it. No more at present. Hoping to see this letter in print soon, I remain,

Yours truly, W. H. ROBINSON.

The next annual convention of the National Reform Association to secure the religious amendment it is to be held in Library Hall, Pittsburgh, on the 4th and 2th of February next.

From Mr. Spinner's annual report there appears a large falling off in the receipts of the U. S. Treasury, chiefly due to reduced taxation. The customs receipts fell short $28,280,764, the internal revenue, $10,912,863. As the appropriations for this year are larger than ever, financial questions will be leading ones in the next Congress.

Religious News.

The American branch of the Evangelical Alliance met after the General Conference and formed a permanent organization to hold a representative Christian Congress every two years.—The Presbyterian church of South Charleston has weekly clerings and pay their minister every Monday morning.—The Ohio Constitutional Convention is being petitioned to ask no religion in the preamble of the new Constitution the Christian character of the state.—The various synods, conferences and councils of the Lutheran church in this country, among which there is occasionally much alienation, are contemplating a national meeting for greater union.—The Episcopalians of Chicago are discussing in their church guild the practicability of maintaining a religious service in the business portion of the city for the benefit of travelers at the hotels and business men.—J. H. Wilbur laboring among the Yakima Indians of Oregon says that in every case where an Indian is converted he at once and of his own will abandons tobacco. Four hundred Christian Indians are under his charge.—At the meeting of the General Missionary Committee of the M. E. Church last week $180,000 were reported received for the year ending Oct. 31; expenses for the same time $725,000; there is yet a balance of $42,000 on hand.

NEWS SUMMARY.

CITY.—Bishop Cummins of Kentucky published last Saturday ie the *Tribune* a renunciation of the Episcopal church. It is thought he intends to head a revolution in that denomination similar to the Old Catholic movement in Germany of which Dr. Reinkens is sole Bishop, but his ability for such a reform is questioned.

COUNTRY.—Much excitement exists in all the large cities over the Cuban troubles. While the right of the steamer Virginius to sail under the United States flag is generally doubted, the wholesale massacre of her crew and passengers is everywhere abhorred. The government is preparing the navy for any exigency, but will act deliberately.—Joseph Arch, the English labor reformer, returned last week to England. He is expecting to make a tour of this country next year to secure homes for farm laborers.—The streets of Memphis have nearly resumed their usual appearance, the fever having entirely abated, and the absentees returned.—The trial of "Boss" Tweed, of Tammany fame, is proceeding slowly in New York. It is not generally believed that he will be convicted.—H. B. Claflin & Co., by their forced sale, led the merchants of New York in reducing prices of dry goods to rates seldom heard. A. T. Stewart will not be undersold. The country will get the benefit.

FOREIGN.—The Spanish authorities in Cuba after executing four passengers of the captured steamer Virginius, shot, a day or two later, twelve passengers, Capt. Fry, and thirty-six of the crew. This atrocity is generally charged to the "Volunteers," or civic regular soldiery from Spain who virtually rule the island.—McMahon sent a message to the newly convened French Assembly desiring the term of his presidency prolonged and its powers increased.

Clubbing List.

The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers) at the annexed reduced rates:

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proceeded to Stafford, a village about six miles east from Batavia. On arriving there Miller was seized by two men and conducted to a room in the third story of a stone building ordinarily used as a Masonic lodge room. In this room he was guarded by five men, who said they were acting as assistants to French, and under his orders. While thus secluded and guarded, his counsel with 4 or 5 of his friends arrived, and the former after some short detention was permitted by French to see him. The constable was then asked for a sight, or description of the warrant by virtue of which he held Miller in custody, but he steadily refused to exhibit or describe it; but still left no doubt on the mind of Miller or his counsel, that the warrant was in a criminal proceeding, and at length avowed that it had been issued by a magistrate at Le Roy. It should here be stated that about 8 days before this successive arrests of Morgan and Miller, Daniel Johns, whose sudden appearance at Batavia has been mentioned, suddenly disappeared from that place. A short time after Miller's introduction to the lodge room at Stafford, this same Daniel Johns entered the room, holding in his hand a drawn sword, and walked with large and quick steps across the room, and, as Miller describes it, seemed anxious to inspire terror into the captive. Miller however ventured to remonstrate with him, having learned in some way which he cannot recollect, that Johns was his prosecutor. Johns however answered in a voice that faltered a little, "Miller, I am only doing what I have been ordered to do." During his detention at the room, one of the guards told the prisoner aloud enough to be heard by all in the room, that he was not to be tried at Le Roy, nor to stop there, nor to be tried by an ordinary tribunal, but was going where Morgan was. Miller asked, "What shall I be tried by?" he replied, "I will see." The others made no remarks in denial or explanation, but he heard one man say to another, "Miller is nothing but *an entered apprentice.*" To detail all the evasive falsehoods and idle assertions, by which French and his coadjutors endeavored to excuse themselves from proceeding with Miller to the justice's office at Le Roy, would be a useless waste of our own time and the patience of the reader.

It was manifest that the conspirators wished to consume

the time until night should favor the completion of their projects, and that to proceed to Le Roy was no part of their plan, if it could be avoided. But in the course of the afternoon, French, seemingly by inadvertence, admitted that the process he had against Miller was in fact a process in a civil suit; and from that time his resolution seemed somewhat shaken. About dusk the whole crowd proceeded, with much noise and tumult, to Le Roy, 4 miles, and after many efforts on the part of French to prevent him from doing so, Miller got himself placed before the justice, who had issued the warrant. French then gave directions to two of his assistants, and disappeared. Miller staid in the office about half an hour, during which time the warrant was read in audible and warrant, but neither constable, warrant, or plaintiff appeared, and the justice informed Mr. Miller that he was at liberty to go where he pleased. This was about nine o'clock in the evening. It appeared from the docket of the magistrate that a warrant had been issued against Miller, and one John Davids, on the oath and at the request of Daniel Johns; John Davids had been also arrested by the directions of French, but the sheriff of the county informed them that he was in his custody on the jail limits, upon which he was discharged from the arrest. Miller having thus obtained permission to return, was making the best of his way to a public house, when French and Johns suddenly appeared again. The former endeavored to seize Miller by the collar, and called loudly for help to retake the prisoner—Johns asked if there was no person there who would help to secure that man. But although attempts were made to regain possession of Miller, he succeeded in reaching a public house, and after another ineffectual attempt by French and his associates to prevent him, he returned late at night to Batavia, and relieved his family from terror and alarm. That this lawless assemblage of men took place for the purpose of securing the arrest of Miller, by virtue of a process never intended to be acted upon, we shall take no trouble to show to the public. We have conclusive proof from the express declarations of those who led the troop, and from various other sources, that one of the objects they had in view was to pull down the office of Miller, if that should be necessary for the

"My Son, Give Me Thy Heart."

"This have I done for thee,
What hast thou done tor me?
I saw thee walk so helplessly
Where Satan led,
As nearer, nearer came thy feet
Down to the dead!
And oh, I pitied, yes, I pitied thee!
Lost soul, I pitied thee!
What hast thou done for me?

"This have I done for thee!
What hast thou done for me?"
I went to earth, and lo! all seemed
To hate me there,
Although I came in love to them,
Their grief to share,
I healed their sick, I raised their dead,
I gave them food;
And then some followed me awhile,
And called it good.
But when I tried to point their souls,
To light and day,
Some quickly fled, some stood and mocked,
Some tried to slay. [sad thee.
Oh! I was grieved, was grieved for them
Yes, soul, was grieved for thee!
What hast thou done for me?

"This have I done for thee!
What hast thou done for me?"
Thy shunned me, mocked me, disbelieved,
Despised my love,
All so unlike the homage of
My home above— [some
Some struck me with their hands, while
Cried, "Crucify!"
Then placing sharp thorns on my head,
Led me to die! [live.
O soul! to die for thee, that thou might'st
Yes soul, I died for thee!
What hast thou done for me?

"This have I done for thee!
What hast thou done for me?"
The cross was heavy which I bore,
But I shrank not;
The thorns were piercing that I wore,
I murmured not;
The hiding of my Father's face
Was worse than all,
But thinking of thy dying soul,
I bore it all.
Yes, soul, I thought of thee and bore it all.
Lost soul, I thought of thee!
What hast thou done for me?

This do I now for thee!
What dost thou for me?
I stand before God's justice throne
And plead for thee,
That still his arm will spare, and draw
Thy soul to me.
And when his anger burns because
Thou still will roam,
I cry, "Have mercy! it may be
He yet will come."
And thus from year to year, I wait,
Pleading for thee,
Oh! will thou never, never do
One thing for me?

—*Selected*

What God Blesses.

God blesses very slender things to the conversion of souls. It is very humbling sometimes to a preacher who thinks, "Well, I did preach a pretty fair sermon that time," to find God does not care a pin about him or his sermon, and that a stray remark he made in the street, which he hardly thought was of any value whatever, was what God had blessed; that when he had thought he succeeded best he had done nothing, and when he thought he had succeeded most then God blessed him. Many a soul has had his eyes opened by an instrumentality which none ever dreamed of being so useful; and, indeed, the whole way of salvation is in itself extremely simple, so as to be well compared to the clay and spittle which the Saviour used.

I do not find many souls converted by bodies of divinity. We have received a great many into the church, but never received one who became converted by a profound theological discussion. We very seldom hear of any great number of conversions under very eloquent preachers—very seldom indeed. We appreciate eloquence, and have not a word to say against it by itself, but evidently it has no power spiritually to enlighten the understanding, neither does it please God to use the excellency of words for conversion. When Paul laid aside human wisdom and said he would not use the excellency of speech he only laid aside what would not have been of much service to him. When David put off Saul's armor, and took the sling and the stone, he slew the giant; and giants are not to be conquered to-day any more than they were then by champions arrayed in Saul's armor. We must keep to the simple things, in the plain gospel, plainly subached.—*Spurgeon.*

Nobody Said Anything to Me.

The title which I have given this sketch is taken from the lips of a young man, who afterward became a member of my church. He had called upon me for conversation upon the subject of his religious duty; and after conversing with him, and saying such things to him as I thought appropriate to his state of mind, I asked him how it came about that he had not given his prayerful attention to the subject of religion before.

"Nobody has said anything to me," said he.

"Yes" I replied. "I have said a great many things to you."

"I know you have in sermons; but I mean that nobody has said anything to me in particular, before yesterday."

"Who said anything to you yesterday?"

"Henry Clapp," said he (naming a young man who had recently entertained a hope in God).

"What did Henry say to you."

"As I met him in the street," said he, "he stopped me and told me he had something to say to me, and asked me if he might say it. I said, yes, he might. And then he said, "It was high time for you to begin to seek the Lord."

"And what was your answer?"

"I had hardly time to answer at all, for he passed on. But I said to him, when he got a few feet from me, 'So it is, Henry.' He turned back his face partly towards me, looking over his shoulder, and answered, 'Do it then,' and went right on."

"Have you seen him since?"

"No sir."

"You say nobody said anything to you before. If he or some one else, had spoken to you before, do you think you would have begun before?"

"I think I should."

Such was the opinion of this young men. To this opinion he adheared long after. The last time I spoke to him on that subject, he said to me that he believed that he "should have sought the Lord years before if anybody had spoken to him about it."

Here, then, was a young man, living in the midst of a Christian community till he was more than twenty years old, a regular attendant at church, known to scores of Christian men and women, and yet "nobody said anything to him!" The first sentence that was uttered to him was not lost upon him.—*Dr. Spencer.*

Loud or Give.

In the present state of the country the following unique suggestions from the *Christian* will be understood and valued:

"Give unto him that asketh thee,' say s the Saviour: "Lend hoping for nothing." So the wheel, giving seems better and cheaper than leading. No one should lend more than he is able to lose, and what he is able to lose he may perhaps be able to give. When a man gives anything he has no further care about it; and the receiver if he has any manhood about him can return a gift as easily as he can repay a debt. And as has been well remarked: "It is not possible to ask a man to return borrowed goods, books, money or anything else, without putting in peril a beautiful friendship on the strength of which he fancied you. He was a wise man who said to his friend wishing to borrow, "You and I are now good friends. If I lend you money and you do not pay it we shall quarrel. If I refuse to lend you, I suppose we will quarrel. There are two chances of a quarrel, and I think I will keep the money rather than run the risk of loosing that and you also." He had in mind the old saw:

"I had my money and my friend,
I lent my money to my friend,
I asked my money of my friend,
I lost my money and my friend."

If a friend wishes to borrow a hundred dollars, and you can afford it just give him fifty dollars and make him your friend for life. Send him a hundred, and quite likely he will shun you and dodge to get away from you, till he will conclude you are a skinflint, and you will make up your mind that he is a rascal, and so money, friendship and all are gone. "Give to him that asketh." "Lend, hoping for nothing."

What Shall we Do with our Daughters?

Bring them up in the way they should go.

Give them a good substantial, common-school education.

Teach them how to cook a good meal of victuals.

Teach them how to wash and iron clothes.

Teach them how to darn stockings and sew on buttons.

Teach them how to make their own dresses.

Teach them to make shirts.

Teach them to make bread.

Teach them all the mysteries of the kitchen, dining-room and parlor.

Teach them that a dollar is only one hundred cents.

Teach them that the less they live within their income, the nearer they get to the poor house.

Teach them to wear calico dresses, and do it like a queen.

Teach them a good, round, rosy romp is worth fifty delicate consumptives.

Teach them to wear thick, warm shoes.

Teach them to do the marketing for the family.

Teach them to foot up store bills.

Teach them that God made them in his own image, and that no amount of tight lacing will improve the model.

Teach them every day, hard practical common sense.

Teach them self-reliance.

Teach them that a good, steady, greasy mechanic, without a cent is worth a dozen oil-pated loafers in broadcloth.

Teach them to have nothing to do with intemperate and disolute young men.

Teach them to climb apple trees, go fishing, cultivate a garden, drive a road team, or a farm wagon.

Teach the accomplishments—music, drawing, painting—if you have the time and money to do it with.

Teach them not to paint and powder.

Teach them not to wear false hair.

Teech them to say no, and mean it, or yes, and stick to it.

Teach them to regard the morals, not the money, of a beau.

Teach the essentials of life—truth, honesty, uprightness—then at a suitable time let them marry.

Rely upon it, that on your teaching depends in a great measure the weal or woe of after life.—*Selected.*

Childrens' Corner.

Well Done.

It takes *time* and effort to make a man, but he is worth all it costs. He is the noblest work of creation; and shall live after buildings, and monuments, and earth itself shall have passed away.

A *jaw* in the foundation of a building may cause the whole structure to fall. I once saw the entire front walls of a College building taken down to correct a mistake of the workmen. You can't take back your life in after years, to mend the errors of your youth.

In no great a matter how important that everything be *well* done. This is the way to make the greatest speed on our way toward *true* manhood. A man was once hotly pursued by his enemies; while they were in full sight upon the descent of a mountain in the rear, the girt of his saddle broke; he coolly dismounted and repaired the harness, then in an instant throwing himself into the saddle, he shot across the plain and escaped his pursuers. Had he attempted to push on with the broken girt, for want of time to mend it, he would doubtless have been thrown from his horse and captured.

Remember, then, this rule:—The more thorough, the greater speed!—*Little Crumbs.*

About Reading New Books.

We heard a school-girl say of a "girl-graduate" the other day: "O, she has grand times, now that she has left the academy. And she doesn't spend her time foolishly either. She reads all the new books!"

"I don't know about that," said an old gentleman,

"G it's true sir," said the school-girl, flushing, "that is, I mean she reads as many of them as she possibly can."

"Just so, my dear," said the old gentleman kindly. "But I'm not so sure about the wisdom of the lady who reads all the new books. It seems to me that she often must spend her time very foolishly—very foolishly indeed, my dear."

The old gentleman was right. It would be better to read no new books at all, than to read too many of them. A man might live to be as old as Methuselah, and read a good book through every week—yet, at the end of a few centuries become really a well-read man without once looking into a new book. Ever since the days of a grand old poet named Chaucer, books have been coming and going. Fortunately, that careless old saying: "The good die young," cannot be applied to books. Those that are worthy to live, do live, and it would be quite a safe thing for our Methuselah to look only at twenty-year-old works.

It is a good rule for young persons not to read any two new books in succession. Always put a good standard work between them; something that has stood the test of time, and that lives, which your new book may not. There is such a long list of these that you must ask your parents and friends to help you make a suitable choice, according to your age and tastes.—*Selected.*

Unless the people can be kept in total darkness, it is the wisest way for the advocates of truth to give them full light.—*Whately.*

The Curse of our Land.

BY REV. P. VELLER.

Poor Zion lies in sore distress
Her walls are broken down;
Freemasonry, with her disgrace,
Her walks have overgrown.

Her palaces are destitute
Of God's free, boundless grace,
And Masonry appears instead
Of Jesus' smiling face.

All Christians go before the Lord
And at his altar mourn,
That he may sheathe his dreadful sword,
And let his grace return

Methinks the clouds begin to move;
Bright light is drawing near,
The voice of Jesus from above
His saints begins to cheer.

Methinks I hear the watchman cry,
O, Zion, now be bold;
With eagle's wings you soon shall fly,
Your feathers tinged with gold.

Your walls again shall be rebuilt
Your palaces around;
The Lord who hath removed your guilt
Doth in rich grace abound.

He'll pave your streets with purest gold,
Your gates with diamonds bright;
Your riches never can be told,
You are the Lord's delight.

Freemasonry Forty Years Ago

From the N. Y. Whig.

A Trait of Freemasonry.

Among the noteworthy traits of the Masonic party may be mentioned the suddenness with which the tone of their presses and their tongues changes in relation men of any note, who exercise the common right of every free man, and publicly avow their disapprobation of the mystic order. No matter how pure and useful the lives of such men may have been; nay, no matter how recently these presses and tongues themselves may have helped to record and sound out the praises of such men, yet the instant the avowal alluded to is made, the Masonic milk is changed to gall; praise is suddenly turned to obloquy; commendations to cursing; and they "call him vile who was but now their garland." In all these cases there has been no change of character on the part of the individuals referred to, they have continued to discharge all their private, domestic, social and public duties in as exemplary a manner as ever, have still preserved the rectitude of their walk in all respects and have still continued to manifest the same probity, and the same clear intellects and solid judgment which first won confidence and praise, but they have ventured to speak with freedom and censure of the obligations and doings and lately revealed character of the secret order. For this they are denounced.

For the truth of this representation we appeal to the observation of all who have paid any attention to the course of the times. The case of every Anti-mason of any notoriety and influence, general, or local, is proof—proof positive—proof which we dare the handmaid through any of her organs to deny. If she will bring forward a single exception, we will proclaim it to her praise and ratract, *pro rata*, from the imputation. But she dare not do so. It would at once take the temper from her favorite enjoined weapon—slander.

From the N Y Whig.

Masonic Celebration of St. John's Day at Leicester, Mass.

We have a high regard for the Leicester people. They are enterprising, intelligent and patriotic. They are good friends, too, notwithstanding the stripe of Masonry that runs over their hill. The orator of the day was the "Rev Bro. James Thomson of Natick, Mass." It is remarkable that this man has been made a Mason within a twelve month; and so much does he glory in the delusion, that he comes forth its champion on this day, covering with the cloth of the Christian ministry the vile imposture. The Grand High Priests of Massachusetts, the Rev. Bro. Samuel Clark, "a gentleman and a scholar" officiated on the occasion as chaplain. If Mr. Clark does not know better than to claim St. John for a Mason, we regret it, and beg of him, for his opinions are entitled to respect, to examine the matter. The holy Royal Arch, of which our friend Clark is now the High Priest in Massachusetts; had not a name, or the shadow of an existence, one hundred years ago. The first chapter of Freemasons in the known world was started by Charles Rd. Stewart near Calais in France, A. D. 1747; and the first celebration of St. John's day by Freemasons was when they organized tha order in Apple Tree Tavern, A. D. 1717. It is insufferable that men of respectable character, attainments and profession should come forth to the public with the falsehood in their mouths that the forerunner of the Messiah participated in and approved of their scandalous mysteries.

Incident of the Morgan Tragedy.

The *Methodist Free Press* relates the following:

Charles Young, a Mason, was conversing with a brother Mason, and some of his remarks being some what Masonic attracted the attention of some bystanders. Mr. Young observing this, said, "I do not care; you know nothing about it!" He having repeated these words, old Mr. Haze, who was one a the by standers, finally made this reply; "All I know is this, I was seventeen days on the jury on the Morgue trial, and I knew a preacher in Lewiston, who said to me, 'I was summoned to attend the lodge in Lewiston on the night Morgan was brought in, but did not attend. I am sorry I did not, for if I had Morgan would not have been murdered!" These cool and very pointed remarks fully convinced Mr. Young that Mr. Haze at least knew something about it, hence he availed himself of that precious Masonic jewel "a silent tongue," and made no reply whatever. Of all this Mr. Roberts says he was an eye witness. It will be seen that the Lewiston preacher acknowledged that Morgan was murdered by the lodge, but whether he would, or could have prevented the murder if he had attended the meeting of the Lewiston lodge, as he was called to do upon the night that "Morgan was brought in," we take not upon us to say.

Samuel D. Greene author of the Boken seal, sends encouraging word with remittance. He says of the Cynosure:—

It grows better and better as our cause advances; and it, with its accompaniments will soon be a power against secrecy in every form, instead of weaknesses as the enemy and fainthearted friends described it in its beginning. It showed that God is more powerful thad the enemies of the cross. God moves his church and the enemy feels his power, and the end is not yet. The temples of Bahel thet are built and the parades and shows that are made, show the strength of Satan to maintain his secret wiles to mislead the ministers and the church, who, as the cause advances and their eyes are opened to their danger will, as they did forty years ago, return to their first love and renounce and denounce the hidden things of darkness to the surprise and overthrow of the enemy of the church and our free institutions. May God speed the day is my earnest prayer.

At least one argument against the lodge can be gained from every *Cynosure*, which may be made, under God, the means of turning a soul from the tortuous, downward way of secretism. And how much may the 52 numbers accomplish for God's truth! The paper cannot be too widely circulated.

Subscription Letters Received from Oct. 27th to Nov. 19th.

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VOL VI. NO 9. CHICAGO, TUESDAY, DECEMBER 9, 1873. WHOLE NO. 139

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Agents and Friends Should Read Good Words on our Last Page.

The American Press and Secret Societies.

The tragedy atCornell University has brought out the American press. Never, since the obduction and murder of William Morgan has there probably been so general a discussion of secret orders, nor has there been any general expression so calmly and critically adverse to the whole system. The letter of Professor Wilder has been already published from the *New York Tribune;* to follow that able paper we have collated opinions from standard journals, east and west, religious and secular. They show the evident tendency of the intelligence of the country to be bearing hard against these abominations. The jury of enlightened public conscience has for years been hearing the testimony, and the verdict and sentence will ere long follow. Read the judgment of the press.

THE SPRINGFIELD REPUBLICAN, OCT. 23.
(Daily, Springfield, Mass.)

It would be strange if the sad death of young Leggett at Cornell should be passed over without some discussion of the principle of secret societies, and now it has been opened in a masterly way by Burt O. Wilder, the well known professor of anatomy at Cornell. . .

Of course, it doesn't follow that he came Leggett died in the process of initiation, the Kappa Alpha is not a beneficent institution, for people have been known to die in the process of bapsm, but this is a good time to reflect whether there are not more general considerations that condemn the existence of secret societies in college and in the world. Secrecy adds a certain power to association. Earlier in civilization when force and intrigue were essential to the advancement of even the best causes, secret organizations were an economical device in the prosecution of any purpose. To-day and here, they have nonuch excuse for their existence. There is not a moral, political or social purpose which secrecy can aid more than openness. Secrecy may succeed in springing an issue upon a people and carrying a single campaign, but its gains are temporary and hardly worth the pains. The Know-nothing and P. L. L. organizations have really accomplished nothing by their secrecy, except to familiarize young people with he frangibility of oaths and to fill their minds with silly ambitions. The older social organizations are largely charitable in their purpose, but probably if the per cent. of revenue that goes to charity were displayed by the side of that which goes to fuss and feathers the comparison would not be flattering. The annual dues exacted would pay the premium on a very fair life insurance.

In college, and to a large extent elsewhere, the secrecy is the sole charm of the matter. There is a range of minds to whom secrecy is a consuming pleasure. Little children display it, with their triumphant "I know something you don't" Most people outgrow it, but some never do. It is a foible that belongs to the juvenile mind and the juvenile state of civilization. It is the meest of petty rather than of large minds, and we fear we must say of the feminine rather than of the masculine cast of thought. Secret societies, therefore, thrive among vealy youth in colleges, and among a class of ordinary people who are just below politics, so to speak, and who are satisfied with a mighty small honor, if it is expressed mighty big. In certain cases, like the Phi Beta Kappa, a literary weight attaches to membership, but the secrecy of the order has contributed nothing to this end. The mystic letters are equal in effect to D. D., or D. C. L. The English universities, we believe, have nothing corresponding to the secret societies of American colleges. . . . We shall get over secret societies, as we are getting over a good many other childish things. It used to be proper among gentlemen to take snuff, to 'treat' in grog shops, to fight duels, to refuse to exchange pulpits between different sects, to pronounce negro with two g's and eke to wollop the same, to mulct custom house clerks five per cent. for party purposes, etc., but now we order things in a more manly way. We do not propose any restrictions by any authority upon the right of secret organization. In fact we should insist upon the secred preservation of all man's rights to make a fool of himself, but we say at the same time, "Don't."

EVENING JOURNAL, oct. 25.
(Daily, Chicago, Ill.)

Undoubted evils that have long been permitted to exist undisturbed are frequently brought into prominence and exposed in their worst forms by some lamentable accident or tragedy incident to their operations. Ten days ago a young and promising son of General Leggett, Commissioner of Patents, was killed near Ithaca, N. Y., by falling from a cliff, while about to be initiated into a secret society of Cornell University. . . . So shocking an affair may be beneficial, we trust, in suggesting the expediency of a general discourag aging of secret societies among our institutions of learning. Despite their pretenses there is little that can be said in their favor. As a rule, they have no benevolent purposes in view, are not designed for literary or social culture, and seek to attain no moral or religious ends. Physical development and healthful diversion are least of their objects. On the contrary, they almost invariably breed rowdyism, hazing, drinking, debauchery, extravagance and a disinclination for duty. Assemble a party of young men together anywhere, with all restraint removed, and perfect secrecy enjoined, and the result will be peraicous. Students require relaxation and diversion, but to secure these, secret organizations, that speedily become schools for vice, are by no means necessary. Every college society should be kept under healthful supervision, and the dangerous and ridiculous follies that are now common, under the designation of 'initiatory ceremonies," should be totally prohibited.

From time immemorial the secret societies of certain universities in Europe have been noted for the drunkenness of their members, for brawls and dueling, and for many other equally debasing absurdities. The introduction of any of these baneful customs into American colleges should be closely guarded against, and the best way to do it is to discountenance all college organizations that affect to be beyond the control of collegiate authority.

DAILY HERALD, CLEVELAND, O., OCT. 23.

"When sorrows come, they come not single spies, but in battalions," There are epidemics of accidents and epidemics of crime, and epidemics of religion. There has been an illustration of these truths in recent developements in our colleges and universities in the matter of casualities attendant upon the annual eruption of nonsense that follows the entrance of a fresh class to the education course. . . . But the 'boys' learn these things from their elders. If the 'secrets' of Masonry, Odd-fellowship, Knights of Pythias, Sons of Malta, and the entire crop of secret societies could have sunlight let in upon them, we fancy the members thereof would but be pronounced foolish boys of larger growth. If the initiated were not terrified into secrecy by fear of having their tongues torn out by the roots, they would tell tales of nonsense, of fearful oaths, of terrible vows, of ghastly scenes, that would make outsiders laugh at the boyishness of full grown men. Those terrible vows, however, I fancy, have less to do with keeping the 'secrets' than has the disposition to 'rope in' outsiders and thus enjoy the fun of initiating evenings.

HARPER'S WEEKLY, NEW YORK.

Secret societies are allowed at Cornell, as they are in every other college in the country, and the sad death of young Leggett may induce collegians to consider whether there is any real humor or pleasure in the coarse practical jokes of initiation, or any value in the secrecy of the society. But this is a question for all students in every university, not for Cornell alone. And it is quite time for sensible and honorable young men in every college to ask this question very seriously.

[That "secret societies are allowed . . . . in every other college in the country" is a gross misstatement, which the editor of this popular and able journal should immediately correct.]

ITHACA JOURNAL, N. Y.

Now, one word to the students. Is not this a fitieg occasion to do away with all these secret society orgies? We know they are not peculiar to Cornell, but are common to all our colleges. But are they of any, even the least utility? Are not these rude and unfeeling ceremonies as ridiculous and useless, and almost as barbarious as the cruel rites of the Hindoos? Consider these things, we beg of you, now while the terrible lesson of the untimely death of one of your brightest members gives mournful and fearful emphasis to our feeble admonitions.

CHRISTIAN STATESMAN, PHILADELPHIA.

A secret society man has attempted a brief reply to Prof. Wilder's exhaustive indictment of secret societies in general, and college secret societies in particular. His only points are that the evil charged on these associations is inherent in mnu; that there are a hundred worse ways in which young men might pass their time; that a certain amount of extra blood and the recklessness of youth finds harmless outlet here; that the dissipation which some of them conceal might take another form, and perhaps a worse; that all societies are not addicted to ridiculous or barbarous ceremonies of initiation; that he has heard many an old man say that all he was in life, he owed to the influence of his society upon him; and that they are a 'necessary foolishness,' and if we abolish them, we shall only have some worse evil to encounter. All which we are very glad to put beside Prof. Wilder's masterly argument as the best that can be said on the other side. If any other advocate of secrecy betters the argument, we shall give it to our readers.

A View of Masonry at the South Darling and Since the War.

LAURTOTON, S. Carolina,
Nov. 17th, 1873.

To the Editor of the Cynosure:

I have read with great pleasure several articles on Freemasonry in the columns of your journal. It requires no extraordinary powers of mind to discover the fact that there is much of wrongdoing in this boasted 'benevolent' organization; if indeed it is not wholly and "only evil, and that continually." Observation confirmed me in the opinion years ago that Masonry was founded in selfishness and not benevolence, as its supreme law—and that it was and still is equally the foe to Christianity and Republicanism. It extends the right hand of fellowship with equal grace to the patriot and traitor, with perhaps an occasional preferred favor to the unfortunate in crime, who stubs his country and its defenders in the dark. "The maimed, the halt and the blind," find no favor in the eye of this institution and can gain no entrance into its portals, as the *favored* ones who pass its threshold to fairer mansions in the skies—nor can they claim a pittance of its hoarded wealth to support the falling strength of God's poor on their journey to the almshouse and the grave. But the drunkard and the spendthrift and curmudgeon find a welcome into the charmed circle; and although their moral natures may be enfeebly wounds, bruises and putrifying sores, yet if they are outwardly whole they alike receive the brotherly recognition—the sympathy and aid which only brethren of our common faith and destiny give and demand. Under such a system of organization, the vicious and unprincipled will generally prove to be the unfortunate, and the funds of the best and thriftiest members are thus worse than wasted on the reckless and prodigal. What Christian can consistently waste the means entrusted to his stewardship on such a brotherhood?

The extreme selfishness of the Masonic organization was clearly demonstrated in this locality during the war of the rebellion. Every church and temperance organization in our midst languished from beginning to end, and very many of the latter ceased to exist, while it is a lamentable fact that the rebel church, still extent, has but little more than a name to live—the *spirit* having departed, perhaps forever, —and yet Masonry fattened like snake-ky vulture on the gore and carnage of this fratricidal strife. This is easily accounted for, on the principle of self-preservation, and shows most conclusively the desperate character of that contest. The life of every white man was imperiled by the unequal strife; and when at last they waked up to the reality of this plain matter-of-fact, the church which bade them go to fight for slavery against the government of their fathers', was forgotten in the intense excitement of the contest; the temperance societies, where the fall en brother was to be raised up, were deserted, and every man, saint and sinner alike, seemed only to look ahead for the main chance of saving himself alive, and whatever else he could lay hands on; and as this feeling of insecurity increased, thousands who were the most exposed to danger, flocked to the standard of Masonry and found under its folds an ally to despotism and treason—neutral half-way ground on which they could meet and grasped the hands of the armed foes, which they had failed to destroy in waging upon them the most cruel and wicked war of modern times. Here, they were taught the grips and passwords which transformed the hand of a rebel, dripping with loyal gore, to that of brotherly love and affection; though, only a few moments before, it might have plunged the sword into the heart of a Master Mason, in defense of slavery and treason. An organization which can thus readily assimilate and combine individuals of such diverse principles, opinions and prejudices, must either be capable of transforming character as pleases or entirely destitute of all moral principle; herding all together in one common slough of fraternity and equality, without any regard whatever to the difference which should and must forever distinguish the good from the evil.

Thus, before the last great battle of Petersburg, in April, 1865, a multitude of Confederate soldiers inverted their otherwise worthless Confederate money into securing for themselves initiations into the mystic circle of Freemasonry, with a view of making their surely expected capture and confinement as prisoners of war, more hopeful and pleasant than could otherwise be expected from the friends of those who had found only starvation and death in its most horrid forms at rebel hands in Salisbury and Andersonville. It was indeed a sad and sickening sight, to behold valiant men who had never quailed before the invincible hosts of our nation's defenders, fall down before the machinations of an unprincipled horde, which promised brotherly protection to good and bad alike, who might yield themselves to the magic influence and protection of Masonry, and find there a brother's hand and a brother's welcome without regard to the great question whether freedom and the republic should live, or slavery and treason conquer!

But, in the eventful days which immediately followed the triumph of freedom and the nation, Masonry often refused to number among its southern bands, men who, though true to the nation had fled to the lodge for refuge in the dark days of Ku-Kluxism; and yet, could find there no outstretched hand to save. The magic power which could shield the unrepentant rebel from the wrath of a mighty nation, was unwilling or powerless to save that nation's friend from the bullet and bludgeon, in the hands of disloyal Masons, under the mask of the miserable, fiendish Ku-Klux. And once, at least, during an attack of these cowardly desperadoes, a loyal Mason fell before his disloyal brethren's fire, and yet was saved alive on giving the sign of a Mason in distress, while others of the sufferers who knew no sign of protection superior to that of their nation's flag, found only hospitable graves at their bloody hands.

Thus, I have enumerated a few of the many deliuquencies and outrages of this so called benevolent organization; and think it is high time for the American people to ponder the demoralising influence of this secret, sinful cabal, if as Christians and patriots, they wish to preserve and transmit to future generations the blessings of civil and religious liberty.

Very Truly yours. SIMEON CORLEY.

From the Am. Wesleyan, Syracuse, N. Y. A Masonic Trap for Farmers.

A New York State Grange was organized in this city last week; and the editor of the Daily *Standard* to whom was given a copy of the Constitution and By-Laws of the National Orange, furnishes the following condensed statement:

The ultimate object of this organization is for mutual instruction and protection, to lighten labor by diffusing a knowledge of its aims and purposes, expand the mind by tracing the beautiful laws the Great Creator has established in the universe, and to enlarge our views of creative wisdom and power.

Any person interested in agricultural pursuits, of the age of sixteen years (female), and eighteen years (males), duly proposed, elected, and complying with the rules and regulations of the order, is entitled to membership and the benefit of the degrees taken.

All charters and dispensations issue directly from the National Orange.

Nine men and four women having received the four subordinate degrees, may receive a dispensation to organize a subordinate Orange.

Applications for dispensations shall be made to the Secretary of the National Grange and be signed by the person applying for the same, and be accompanied by a fee of fifteen dollars.

Religious or political questions will not be tolerated as subjects of discussion in the work of the order, and no political or religious test for membership shall be applied.

The foregoing bears the ear-marks of Masonry in almost every line,—"mutual instruction and protection,"—"expand the mind by tracing the beautiful laws the Great Creator has established in the universe"—nothing of his laws in His Word,—must be "proposed—elected—comply with rules and regulations of the order,"—has its 'degrees,' 'charters,' 'dispensations,' indefinite number having taken a definite number of degrees to get a dispensation,—definite fee for a charter or dispensation—source of money-making, —and finally "religion and politics are excluded subjects in the workings of the order. No person conversant with the subject can doubt of the Masonic lineage of this young sprout of secrecy.

With smiles, and fair and fulsom speech—like one of whom we read in the Bible, whose ways are naughty—they are succeeding admirably in decoying the unwary husbands, fathers, sons, and mothers, wives and daughters interested in husbandry, out of the money, out of the beautiful modesty so native to the rural home-circle, and unwittingly into sympathy with secret societies.

No Masonic lodges are permitted in Russia. Years ago they were suppressed by the Czar, and all lodge furniture and insignia of Russian Freemasons were seized and deposited in the public library at Moscow, together with such archives as were obtained. M. Pypias, a learned student of Russian history, has just published an account of what he found in the museum, under the title of "Materials for the History of Masonic lodges.—*Reformer.*

Freemasonry Forty Years Ago

Servility of the Religious Press in 1831.

From the files of the Boston *Telegraph*, Aug. 8, 1831, is extracted the following scathing review of the *Recorder*, a leading religious journal of the same city. Like cases are so often met at the present time, that the article is not without a melancholy interest:—

In our last paper we stated that Messrs. Willis and Tracy, of the *Recorder*, had made a feint at renouncing their allegiance to the Masonic institution. That our readers may judge for themselves we place their declarations in our columns of to day. The time was, when such statements and ostensible pledges would have in a measure silenced objections on the part of Anti-masons, and probably have satisfied a large portion of the Christian public; but, that time has gone by. People know more about Freemasonry now than they did once. . . .

Mr. Willis was a proprietor of the oldest and most widely circulated religious newspaper in the land. He had emphatically set himself up as a watchman in Zion, and a faithful recorder of whatever might materially effect the cause of religion and interests of the churches. The religious public was paying him thousands of dollars annually for information. Christians and churches had the right to expect, and fidelity to the gospel demanded a full exhibition of all those facts and principles which tended either facilitate or obstruct the march of divine truth and the advancement of the Redeemer's kingdom. Sustaining such a relation to the churches and community at large, it was difficult to see how he could be honest and faithful to his trust without stating facts and exposing the abominations of Freemasonry, especially so far as they had a bearing upon religious privileges and rights in connection with the purity and influence of the gospel. The blasphemous rites and obligations of that institution had begun to be developed. The cry of murder had been heard within its portals. It began to be discovered, that the principles of the order, consecrated by profane and bloody oaths, were the bones and sinews of the great anti-Christian beast of the last days.

Under such circumstances, it was not strange that the cry of the Christian public was loud and long for information. The church as well as civil community was agitated to her center. In her own bosom were to be found multitudes, who had "lived deliciously and committed fornication" with this great spiritual harlot; and she had the right to call upon her physicians faithfully to probe her wounds, and to prescribe the means for her restoration and soundness. This information Mr. Willis had it in his power to give. He was the best situated for this purpose of any man in the community. His establishment was old, permanent and well supported, and his publication was read every week by many thousands. If the many scores of papers on his exchange list were silent as death, it was still the more necessary for him to blow the trumpet in Zion; and there were hundreds who were ready to give him the most ample and faithful testimony concerning the abominations of an institution in all respects hostile to the church, and more foul, extensive and powerful than probably any other which ever existed on earth. But, under such circumstances, and under such an imperious call to duty, what did Mr. Willis do? Did he blow the trumpet in Zion and sound the alarm! Not in the least. Did he profess to maintain neutrality, and to have nothing to do with the controversy on either side? Yes. Did he observe that neutrality which he professed to maintain? No. When a full and serious renunciation of Freamsoary was offered him for publication from an eminently pure Christian and patriot [Oca. Henry Sewall] in the state of Maine, and others of asimilar nature from other sources, did he give them a place in the *Recorder?* No. What reason did the editor of the *Recorder* assign for excluding such communications from its columns? The following is an answer:—

"*To the Editors of the Anti-masonic Christian Herald:*

"GENTLEMEN:—It would afford us much pleasure to give our venerable friend and patron, Gen. Sewall, an opportunity to lay his views before the public through our columns on any subject which he deems important, if we could do so consistently with our convictions of duty. It is well known, however, that we have repeatedly declined admissions of the same kind for reasons that have been published. Our paper has from its commencement been devoted to other subjects; we have not room to spare for the protracted discussion that would ensue; we have not yet seen evidence that we could engage on a topic so disputed and inflammatory, without doing more harm than good to the cause of religion; and we have seen Anti-masonry connecting itself with politics and other things with which we cannot consistently intermeddle.—Ed*itors* of the Recorder.

Were the communications of Gen. Sewall and others, which could not find a place in the *Recorder* political? No more than the epistles of Paul are political which exhort Christians to be subject to civil authority. Were the "letters of B. v. Henry Jones," which could not find a place in the *Recorder*, political? Far from it. Never did any human productions breathe a purer spirit of Christianity or confine themselves more exclusively to the interests of the church and religion. Has the 'topic' of Masonry and Anti-masonry been "more disputed and inflammatory" than the principles which have agitated the Unitarian controversy, in which the *Recorder* has been engaged from the beginning? Not in the least. But did the *Recorder* observe that strict neutrality on the subject of Masonry and Anti-masonry which had been avowed by its editors. No When a large number of Masonic professors of religion, from the state of Vermont, forwarded their vindication of themselves and Masonic principles, and virtually charged the lie upon more than five hundred seceders, including ministers of the gospel, civilians of the highest distinction and purest character, and many private members of the church, it was very promptly inserted, notwithstanding the "inflammatory" and "political" nature of the subject. When Rev. Joseph Searle forwarded a communication, called a "renunciation" of Freemasonry, in which he expressly said, "*I have nothing to renounce,*" it appears to have found an immediate insertion in the *Recorder*, with no other apology than the following salvo:

"The course which we have heretofore pursued in regard to Anti-masonry does not preclude us from publishing an act of renunciation like the following; we therefore comply with the request of the writer."

Had we the files of the *Recorder*, we could easily show that, in many other instances, such kind of neutrality has been maintained, as to throw the whole weight of its character and influence upon the side of Freemasonry.

We are the temples of the Holy Ghost. I see the necessity of the greatest purity in the outward man. To keep the whole requires constant prayer, watching, looking always to Christ. I mean that the soul never be diverted from him for one moment; but that I view him in all my work, take hold of him as the instrument by which I do all my work, and that nothing is done without him. To seek men, world, self, praise, is as shocking to my view at present, that I wonder we are not all struck dead when the least of this comes upon us. I know immediately when I grieve the Lord, the Spirit speaks within; and to do wrong in the great light, is the great offence.—*Bramwell.*

By friendship you mean the greatest love, the greatest usefulness, the most open communication, the noblest sufferings, the severest truth, the heartiest counsel, and the greatest union of minds of which brave men and women are capable.

The Christian Cynosure.

Chicago, Tuesday, Dec. 9, 1873.

Pros. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 11 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

SEVERAL HUNDRED—a full half regiment—nearly a man-of-war's crew—a large colony or two—earnest Christian men and women—whose subscriptions expire before January 1st, 1874; will you not be prompt to renew and be ready for a very happy New Year!

INDIANIANS, PLEASE READ!

Friends and Fellow-Helpers in the Truth:—For eight months I have been engaged as your State Agent and Lecturer, and God has blessed our joint labors with a degree of success truly cheering. Seven counties are effectually organized. A good State Association has just been organized, and a number of counties will be organized this fall and winter. Calls for lectures come in from different parts of the state, too numerous to be supplied by one man. Thus the work is extending and advancing rapidly. But if we would realize that success for which we labor and pray, we must persevere. Our zeal must not lag nor our ardor cool. We must renew the contest with vigor, trusting in the God of battles; and we may then say, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ." The experiences of the past, its disappointments, failures, errors, (sometimes perhaps worse) its encouragements, and its victories, with the modes of their achievement should all aid us in the exigencies of the present and future. In the brief past I have been permitted to form a personal acquaintance with many of you; to sit at your firesides and your tables, and mingle in association never to be forgotten. Allow me to approach you personally now and say a few words about the future of our blessed cause.

Brothers and sisters, the enemy against whom we battle is subtle, and we must enter the conflict in the whole armor of God. God has blessed us with many facilities for diffusing light in the midst of existing darkness; and darkness cannot endure light, just in proportion, therefore, as you and I are successful in introducing the sunlight of God's blessed truth, darkness and error will be dispelled.

What means can we best use to promote this object? Perhaps no means to which we have access is so efficient an agent as the *Cynosure*. It is the agent by which most of us have been caused to see clearly on this subject, and by which we trust thousands will still be led to the truth. This movement depends for its success upon the *Cynosure* more than upon any other human agency. How important that it be sustained by the friends of Zion! Many of you already take the *Telescope*, *American Wesleyan*, *Free Methodist*, etc. All these are fearless advocates of the truth, and ought to lay on the table by the side of the *Cynosure*. But they ought not to exclude it.

I heard an old man, whose locks are white for heaven, saying a few days since: "Rather than do without the *Cynosure*, I would take my axe in these old trembling hands and chop cord wood to pay for it" How many of us would be willing to do this?

Important as the *Cynosure* is to the cause, there are only about four hundred and twenty copies read in this state; or, on average, about five for each county!

Now, brethren, see here! Let us put our hearts into this work and run the subscription list up to

ONE THOUSAND

by the first of January.

We ought to average twenty *Cynosures* to each county, which would be the aggregate of

SIXTEEN HUNDRED

With such an array of *Cynosure* readere

Indiana is Sure of Victory

How shall we get them? Suppose you allow me a few suggestions: 1st. Some of you, (Father Leuty, Absalom Ballard with many others), have been taking special pains to get subscribers. Brother Ballard takes this plan: He tells the people if they will take the paper and at the end of three months are dissatisfied, he will take it off their hands and refund the money. He succeeds in getting a good many, and is not troubled about refunding the money. There are others who succeed upon other plans. 2nd. Suppose now, brethren, that each one who reads this letter make this a matter of study, prayer and effort. Cannot each one get at least one new subscriber by the 1st of January? What say you? That would make nine hundred and forty! How many of you will pray about this before you retire to-night? Will you? God will help us in this matter. Let us pray.

And grant us success in this work, for Jesus sake! Amen.

Your servant in the Lord,

JOHN T. KIGGINS.

THE BEECHER CASE.

"The Church of the Pilgrims" and "Clinton Avenue Church" (Congregational) of Brooklyn, have appointed committees to confer with the Plymouth Church (H. W. Beecher's) on their suppressing all investigations of the scandals charged on their pastor. The charges of slander were made by W. F. West against Theodore Tilton who had stated that Beecher was guilty of adultery with his (Tilton's) wife and other women. When this case came up Mr. Beecher succeeded in suppressing investigation, and carrying a vote to drop Tilton's name from the church roll. His idea of a "Congregational" church is thus given in his speech reported in the New York *Tribune:*

"In consequence of and through my influence, we adopted a policy the very reverse of sticking for rules; for when ever a case came up where it was alleged that persons had gone wrong, and it was looked into, and the case turned out to be a case that would turn the church from its great gospel work, the Examining Committee have gone again and again to the person accused and advised him to quietly withdraw from the church, from an investigation that would be painful to him in any event. This is the best method in which to conduct a Congregational Church like this."

This doctrine sinks the Plymouth Church lower than any other human organization civilized, or savage. No Indian tribe or troop of brigands could long subsist without some amenability to the clan; where a criminal had nothing to do but "withdraw," after attacking his clansman. But this utter contempt of all the rules of Scripture and reason concerning discipline is nothing new in that person and place. Can it be that the author of such sentiments is to continue to teach young ministers in the New Haven Theological Seminary? If so the New England churches have fallen indeed.

SECRET TEMPERANCE SOCIETIES.

Is it not melancholy to look over the earnest temperance department in a paper like the New York *Witness*, and see how the secret temperance orders have thrust themselves to the front, so as to appear to be the only bodice in charge of that reformation? Adding secrecy and human ceremonies to the simple Christianity of the New Testament turned it into popery. These orders add nothing more or less to temperance. And will that which sunk Christianity save the temperance cause? The frivolity of the gewgaws and trinkets and titles, such as Grand Worthy Patriarch, often worn by some weak, ambitious stripling, would, it would seem, disgust and drive out all sensible Christian man and women from their halls. And they would surely do so were there not a real supernatural power hiding itself in all such rites and religious bushes. Indeed, in the fetich of all nations the more trivial the object of it the stronger the superstition. Daniel O'Connell crossed himself with holy water, and at death had his heart sent to Rome. If a stupendous intellect like his was enchanted by trifles so contemptible it is no marvel that ordinary men should be found willing to tread the weekly bark-mill round of the solemn inanities of the lodge. And as the habit of drunkenness, once in a man, never can be got quite out of him, so but that a single glass of liquor will plunge him into inebriation, which it took years of tippling to bring him to at the first, so when a man has once gone through these secret rites, there is something in him ever afterward which is not in other men. There is a hankering for repetition when the time comes round, precisely analogous to that which takes the drunkard to his cups.

Hence it is that enchantment and diversion blend and coalesce with all manner of vices and excess. The fact we know; the explanation we cannot know. The worshipper at false shrines comes from his devotions with a debauched and damaged moral nature, and, as Professor Stuart used to express it, "A streak of madness running through his brain, prepares him to fall in with every mid-cap scheme that comes along."

Is this endamagement done by the evil spirits which inhabit false worships, as the Holy Spirit inhabits the true? We know that the results are precisely opposite and antagonistic so that men will not long, nay, "cannot take the cup of the Lord and the cup of devils;" or "eat of the Lord's table and the table of devils." Masville, a chaplain of Charles II., in his book on "witches," calls the influence of incantations a "devilish magnetism." The Bible calls it a "blinding of the mind." But whatever it be we know that it resembles, in its effects, the charm by which serpents entrance the victime they are about to swallow.

THE ALLIANCE.—Dr. Hall joined with others in excluding testimony against secret orders from the Evangelical Alliance. The *Christian Statesman* says of his reason: "Dr. Hall's point in defense of the action of the Evangelical Alliance in refusing to receive a brief paper on secret societies, that in every scientific congress there are many men who seek endorsement for peculiar views, and who cannot be gratified, is not well taken. The Conference was not asked to endorse the Universal Association, but to hear a brief statement of its case. That scientific body would be strangely inhospitable who would refuse to hear a brief statement of any scientific theory, even though different from the views generally entertained."

The *Watchman* and *Reflector*, Boston, has a good notice of the presentation of the anti-lodge reform by Prof. Blanchard. Bro. D. F. Newton of New York writing to a gentleman in this state says of the same occasion:—"There was something truly majestic, grand, in his standing up boldly in the presence of a numerous assembly, before the great divines of the world and pleading for an opportunity to open his lips for his Master, the Lord Jesus; in opposing a sin which does more to hinder the triumph of the gospel than any other, perhaps, on the globe. But just as I expected, the gag was placed upon his lips. I say, noble, grand! in standing up thus; from the fact that he was the only one present that had the moral courage to speak thus for truth and righteousness. The Lord be praised. My soul rejoiced in witnessing it."

NOTES.

—Bro. Kiggins gives the word to Indiana and there is no doubt but with cheerful obedience and industry will accomplish the object of his appeal. A grand rally like this in every state would soon give the *Cynosure* a list not to be ashamed of. Is there another state to emulate the effort in Indiana?

—Some of our friends have an excellent opportunity of advancing the cause against the lodge by publishing brief reunciations like those in the column of '40 Years Ago.' Consider the matter brethren (we could call many of you by name), and remember the *Cynosure* is always open to you.

—We publish the call for the annual convention for securing the Religious Amendment. In several respects this reform is correlative to our own; but chiefly that the name of the Lord Jesus Christ, which is wanting in the Constitution, is purposely, with but few exceptions, cast out of the secret brotherhoods. They will not and cannot be friendly with the object of the National Reform Association.

—A letter from the Ocean Grove Agent written Monday, Dec. 1, announces some changes in his appointments. From St. Charles, Minn. he goes south and spends next Sabbath at Rock River. The weather has been stormy and cold of late in Minnesota which may interfere with the successful prosecution of the work there.

A friend in Lansing, Mich., writes us that his pastor (Congregational) prepared by request an essay on the question: Is it right for Christians to connect themselves with secret societies, and read it before the State Association The body immediately requested it for publication and 2,000 copies were ordered to be printed for gratuitous distribution, and funds contributed on the spot to meet the expense. At the Congregational Triennial Convention of the Northwest, held in this city last April, Michigan was ably represented by ministers and delegates, who helped pass Mr. Goodenow's famous resolution against sustaining in their theological studies students who habitually use tobacco or are connected with the Masonic lodge. The chairman of that convention was a Michigan pastor. Thus the seed is sown and brings forth here and there unlooked-for harvests.

—The journalistic weeds on secret orders on our first page should be marked and read. The faculty at Cornell have adopted a series of strange resolutions which place the fraternities of the institution under an imaginary control, by the exercise of a certain supervision over their proceedings and mode of initiation. The professors will find secrecy to be a beast of a different kind from that of their thinking. Such curbs rightly used would choke it to death, but they will find many lives in it. Why not take a better way? The Freshman class numbers 143 professing church members, 119 of whom belong to evangelical denominations, and six are Romanists leaving only eleven baptized. If these figures are correct, is there not conscience power so this class to effectually banish secrecy from its rooms, and so for an indefinite period from the institution through them?

—Expositions are popular and the lodge makes stock out of them. An art fair was held last week at Galesburg in this state by the Freemasons. The reports fail to show great crowns or fine exhibition or profitable revenue, but it answered for a week's advertisement of the order as a "patron of art.'

—In the same line the *Keystone* of Philadelphia calls upon Freemasons to prepare for the Centennial celebration of 1876 in the following pompous strain:

"It will be second only to the present dedication year in Masonic interest. We can not say now what part the Freemasons of this jurisdiction will take in this great national celebration, but we feel sure they will act no inferior part. While it is true that as a general rule the craft unite in no public ceremony in which they do not take the leading part, the Centennial celebration of American Independence will be so distinguished an event that the Grand Master of Masons may call upon the fraternity at large to participate in the national rejoicing. If he does, then the junior wardens whom we elect now will be the worshipful Masters who will then add lustre, or cast a shadow, over the good name and fame of Freemasons generally, in the eyes of the whole world."

—The Nebraska Conference of the United brethren in Christ is taking a lawful course with the self-styled new organ of that denomination. This body, held at Pleasant Hill, Nebraska, Oct. 30th, Bishop Glossbrenner presiding, passed the following straight-forward resolution:

WHEREAS, We believe the United Brethren *Tribune*, now published at Harrisburg, Pennsylvania, to be in opposition to the pure principles of our Church, by advocating a compromise on the subject of secrecy, therefore,

Resolved, 1. That we, as a conference, will not countenance said paper.

2. That we will use our influence against its circulation.

3. That we will stand by the article in our discipline respecting secret societies, and wave it not in favor of grangers or any other secret order.

The Religious Amendment to the U. S. Constitution.

CALL FOR A NATIONAL CONVENTION.

The people of the United States are awakening to the fact that the National Constitution is destitute of any explicit acknowledgement of God or the Christian religion. Although it is the fundamental law of a great Christian people, its want of a distinct Christian character has led even such men as Dr. Woolsey, Ex-President of Yale College, to state that it would need no change to adapt it to a Mohammedan nation.

Thus, many of the friends as well as the foes of Christianity are pointing out a strange inconsistency. While it is an indisputable fact that our government is, and always has been, administered in connection with the Christian religion; that many of its laws, customs, and institutions are distinctively Christian, it is yet maintained on the one side, and admitted on the other, that the Constitution, with which all our laws and institutions should accord, is no more Christian than Mohammedan.

This inconsistency, long a matter of deep regret to many of our best citizens, is now a cause of alarm. It is being used persistently, and in many instances successfully, against the Christian institutions of our nation. It is made the basis of the most dangerous assaults on the use of the Bible in the common schools. Sabbath laws, public fasts and thanksgivings, prayers in Congress and State Legislatures, and all other similar features of our national life.

And now the momentous issue is before us as American citizens: How shall we harmonize the inconsistency? Shall we prove faithless to the inheritance bequeathed to us by Christian fathers, and permit our best institutions to be overthrown on the ground that they are opposed to the Constitution? Are these times of political corruption, financial disaster, pestilence and want, times for us, as a nation, to depart further from God? Shall we not rather, faithful to our trust as Christian citizens, and realizing our dependence on Divine strength and wisdom, harmonize whatever may be inconsistent in the Constitution and government by a reverent acknowledgement, in both, of Almighty God and his Revealed Will?

A National Association has been formed to secure such an amendment to the Constitution as will suitably acknowledge Almighty God as the Author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions, and usages on an indestructible legal basis in the fundamental law of the land. This Association invites all citizens who favor such an amendment, without distinction of party or creed, to meet in Library Hall, Pittsburg, on Wednesday, Feb. 4th, 1874, at 2 o'clock, P.M.

All such citizens, to whose notice this call may be brought, are requested to hold meetings, and appoint delegates to the Convention.

FELIX R. BRUNOT,
President of the National Association.

THE END OF THE YEAR, joyful with hope and glorious with recollections, is at hand. 1873 is settling affairs for his departure and must hand over to his son, 1874, a clean balance sheet. Several hundred friends, make your publisher happy and yourselves happier by sending on the 'dollar or two' for next year.

News of our Work

INDIANA.

In the Field.—Incidents and Lectures.

In Fayette county we had some very interesting meetings, at Bentonville on the 5th and 6th, and on Sabbath the 9th inst. Also at the same place on Monday eve, and Wednesday the 12th. On Friday eve., the 7th, we had quite an interesting, and I hope, profitable meeting at Harrisburg in the Christian church. Stayed with brother Honey well, and his very excellent family. Bro. H. has done a great deal in sowing the good seed in that vicinity. I shall never forget the kindness I received in their pleasant home. Bro. Kelley lives near them, and is beginning to be well known by the friends of this cause in Indiana for his untiring zeal and his great liberality. He is one of those who realize that it requires means to carry on any reform, and has consecrated his to this work. He has expended several hundred dollars in books, tracts, and papers which he industriously circulates among the masses, and in this way accomplishes a great work. May God bless him and preserve him long, to engage in this noble work.

Arrangements were made with the commissioners to have the use of the court-house in Connersville for a lecture on Saturday evening, the 8th; but, notwithstanding the sheriff had agreed to have it opened at the proper time, when we came we found it locked, and the sheriff gone, with orders that it should not be opened. This disappointed many, as the meetings had been announced through the county papers, and a large audience gathered to find that Freemasonry had locked their own property against them, and that against the orders of the legal authorities. And yet Mr. Brodie, a semi-politician, now the representative of that county, was so profoundly in the dark that he could not see wherein Masonry affects political matters! How long shall a free people submit to such outrages as this? Will the people of Fayette county support a man for office who can see nothing wrong in this, and similar transactions of lodge power? If they do they deserve nothing better.

While at Bentonville I stayed with Edmond Wilson, a well-to-do farmer, a Christian and one of your radical Anti-masons. He very kindly took his carriage, and conveyed us to Milton, Wayne county, where I spoke on Wednesday evening, the 12th, in a large church, to a goodly and attentive audience. Here the Masons and Oddfellows each have a 'lodge;' and when Bro. Frazee announced our meetings, they boasted of the 'fun' they would have, saying many of them, that they should come out in their regalia. And, indeed several wore their badges. But they might easily have been known without badges before I was through. For those very men who came for 'fun,' went away in a rage. On Thursday evening I spoke against the same house. The house was crowded, many being obliged to stand in the isles. I gave the first degree in Masonry, and the initiation in Odd-fellowship, and in conclusion challenged contradiction, but they "answered never a word," insomuch that 'all the people marveled greatly," saying, "Surely these things must be true." And some who had been in the lodge and knew, responded, "They are true." And so the Masons were very weak.

On Saturday evening I spoke again in the Good Templar's Hall, as the church was in use. The audience was large, very many not being able to get into the hall. Some attempts were made to disturb the meeting, but upon the whole the attention was good, and the "Jubelas" who came to make trouble were shamefully defeated. One man, (yclept 'Judge' Newman,) who has been a representative of his county, but now is thought to represent the cause of secrecy and 'forty-rod whiskey,' very much desired me to be 'Hiram,' while he acted 'Jubelum.' He swore (as none but a Masonic lawyer, inspired by bad whiskey can swear,) and throwing his fists around very boisterously, told what he could and would do, in defence of his glorious principles. I had challenged contradiction on fair discussion, but he was more inclined to 'bully,' than to argue, so he 'bided his time.' I don't know but the fellow would have been mean enough to use violence had he not been kept at bay by the friends. There was a large 'gang' from Cambridge at his back, in whose eyes the spirit of murder shone out clearly.

On Sabbath morning I attended Sabbath-school in the 'Brick church,' which school is called a 'union school.' It is superintended by a Rev. Booth, who is a Mason, with two of his sons. They were all present. I asked the privilege of announcing an appointment for the afternoon, which was granted;—but I was right there, in the sanctuary, berated, called a liar by the two Masonic boys, and the father denounced as a "vagabond and scoundrel" before the sound of 'Amen,' had fairly died away. And the old gentleman who treated me so had never been to hear me. But such is the spirit of Masonry. In the afternoon I preached a discourse from Eph. 5. 11, 12, to a large and interested audience, and thus my work ended in Milton. Many friends of this cause live in Milton, among whom I may speak of Mr J. H. Frazee, Richard Hubbard, Joshua Izor, and Bro. Odell, as being good straightforward men, who dare to speak out their sentiments.

Bro. Hubbard told me of a very touching and encouraging incident to which he was an eye witness. The Friend Quakers had been holding a protracted meeting, and the spirit of God was manifested in great power, in the conversion of some three hundred souls On Sunday, the 9th inst., Mr. Updegrafe, the minister principally in charge of the meeting, announced that at a time named an opportunity would be given for those who had given themselves wholly to the Saviour to bring all their superfluities, such as jewelry, fine clothes, etc., and deposit them on a table to be sold to assist in sending the gospel to the heathen. When the time arrived, many young people but recently converted, their hearts running over with love for God and zeal for the salvation of souls, came forward and placed their gifts gladly upon the altar, to the amount, it was said, of more than three hundred dollars. What was strangest of all, it to follow: a young man named Benton, a man of wealth and position, came forward, bearing a Knight Templar's uniform and sword, and, depositing it among the gifts, he said; "If you can get anything for these to help spread the gospel do so; I have no more use for them." Noble young man! This story I give just as I got it from Bro. Hubbard, a Quaker preacher who was an eye witness. Thus God works among his true followers, until the sword is conquered by the religion of the peace-loving Quakers. Thank God for such victories, and such encouragement.

Yours in the gospel, JOHN T. KIGGINS.

Nov. 20th, 1873.

ILLINOIS.

Meeting in Stark County.

DUNDAS, Ill., Nov. 14th, 1873.

Dear Cynosure:—There is quite an element of anti-secrecy in this community, especially in the U. B. church. Rev. I. L. Bookwalter, of Western, Iowa, delivered a lecture in the U. B. church on the evening of the 3rd of November; secrecy the subject. He dealt heavy blows against the master evil, showing the false claims to it antiquity, religion, etc. His address was followed by remarks from Revs. Stoughton, Snyder and Lee, all of whom made some good remarks, and were listened to attentively. May God hasten the time when not only the church, but all lovers of liberty and free citizens of our country may see the great and damnable evil of secrecy; and not only see it, but fly to the rescue of our much-abused institutions of freedom. O, the institution that will destroy itself better than the Christian church, more benevolent and charitable! Can Satan have any other agency for ruining souls more complete than this network of secrecy?

H. C. STOUGHTON.

WISCONSIN.

The Work in Various Places.

FOND DU LAC, Wis., Nov. 22d, 1873.

DEAR BRO. KELLOGG:—The battle still goes on with varying success. I was unable to get a hearing at Randolph, but in the town of Westford I found a church where I lectured and preached on the Sabbath to appreciative congregations. Our good brother, Samuel Bennett, is a bright light in that community. From there I went to Beaver Dam, but found it impossible to get a hearing, even in the Free Methodist church, though the pastor gave me his sympathy and seemed anxious to have me lecture.

From there I went to Waupuo, when, shut out from the churches, we rented a hall and had a good congregation composed largely of Masons and Odd-fellows. Good attention was paid and I trust good was accomplished.

From there I came to Oakfield and made arrangements for lecture on Monday and Tuesday next. From same here, rented a hall and spoke last evening. We had a pretty good audience, but were much disturbed by rowdies, and some who wore female attire. I found the friends of our reform here to be thoroughly in earnest, and to-day they meet to organize a local association. Mr. J. F. Slocum has been for years especially active and earnest. One good brother, who is a seceding Mason gave in his public testimony to the truth of the revelation of Masonry and bade me a most earnest Godspeed in my work. The Congregational pastor was the only one of the ministers who gave me a hearing. But the Lord is at work here and men cannot hinder it.

Yours for Christ,

H. H. HINMAN.

At Waupun.

WAUPUN, Wis., Nov. 28th, 1873.

Dear Cynosure:—We have been favored with an interesting lecture on secret societies from Mr. Hinman, our state lecturer. The audience was not large and was composed of a few Anti-masons, who, I believe, fear God more than they fear man; a few came from curiosity, and then the different lodges were quite well represented by their male members—I notice they left their wives at home. They listened attentively and respectfully, and no rough, impudent rowdyism disturbed the meeting. I think as they looked upon the mild, calm face of that true missionary, as he was faithfully exposing the inside works of the lodge, they must have been impressed with the thought that he was truly a good man, and that his earnest effort was intended for the good of all, and for evil to none. When he concluded the way the Masons met his invitation to respond was with silence, until a contribution was mentioned, in which they engaged vigorously. The benevolence was done rather Masonically, with great display and small coin. I do not think there were so many Masons on the floor passing their hats and rattling pennies as the number of pranies they contributed. But we overlook the display. It was probably owing to the habit of lodge benevolence. May God bless them for every penny they gave, and lend as many of their members out from the bondage of the lodge!

One bought tracts and scatters them promiscuously through the crowd. Some of which, rumpled and crushed, were caught up by 'Young America,' smoothed out and saved. A lad eleven years of age showed me two that he had, which were obtained in this manner; one with which he seemed much pleased, was entitled "Young Men of America," written by E. Honeywell

I think the Masons may not consistently flaunt us with having cowardly preachers. While most of them are professed Anti-masons. There was but one was present, and he not in season to make the opening prayer. Now why was this fear? What sent all the preachers of the place to playing 'hide and seek' that evening? I would advise them next time we have such lecture to seek some secluded spot where Masons cannot find them, and all get on to the anxious seat, and have Father Race and Father Sperry pray for them, as they both had Christian courage enough to come out and hear the lecture. But I would ask Masons, Is it reasonable, is it noble, is it *benevolent*, is it HONORABLE to belong

to a fraternity that is a terror to good men! Let your own consciences answer. Is it elevating to sink yourself thirty-three degrees below a common freeman of this Republic, which every Mason does, that enters the first degree of Masonry. For when he has passed through all the inferior, servile degrees of the lodge, and obtained the highest round in the Masonic ladder, he is only on a level with common Americans, citizens as yet; for the despotic hands of Masonry have not wrenched freedom from our government, and I trust God intends it never shall, but that it shall soon become powerless in this land to shield crime and protect traitors.

MRS. L. C. ANDREWS.

Letter from Rev. Woodruff Post.—His Victory through Christ in the Conference.

ONTARIO, Yates Co., N. Y.
Nov. 13th, 1873.

Though closely pursued by some men of the Masonic craft, I have not been delivered into their hands. Its agents ready to do their best were defeated. Rev. King David Nettleton, my presiding elder, by his management—rather mismanagement—overshot the mark, as the devil does sometimes, and the sequel was the conference voted the passage of my character by an overwhelming majority. A few Masons of the rank sort were the minority. One, Rev. Mr. Monger, seemed highly to thank ed after the vote, extending his hand to me said, "If you don't ask a location I will for you." Another Mason who preaches and lectures for Masonry came to "this poor man" holding in his hand your noble *Cynosure* which contained an article on "The Sacrament and Masonry, by Rev. W. Post," and said, "Are you the author of this article? If you are I will prefer charges against you." The poor, malicious brethren! I pity them. But they knew better than to attempt to carry out their threats. So for the present the storm cloud has passed and salvation in our theme. The Lord still provides, though my lot is cast under "Pharaoh" who has heretofore gained nothing by his mysterious course. It must come to pass that after Pharaoh lord on his heart a little longer the song of Miriam will be heard through all the land.[1] At our conference I challenged any member to put their finger on a spot where my moral character was impeachable; and also said I would challenge any man any where to show where I had defrauded him out of one dollar. Some Masons are contemptible, but we would only say, "the Lord rebuke them."

Yours truly, W POST.

[1] Exodus, xiv, 8.

Political.

A friend in Spartansburg, Pa., who has worked heroically in the midst of discouragement and difficulty for the reform, and lead in the political opposition to the lodge in his county this fall, remarks on an appropriate name for the head of our column.—

In regard to the new reform organization I consider the name of great importance. It should be something short, definite and significant. Frequent efforts have been made to organize under the name of 'The People's Party." That title indicated nothing and has always been a failure. 'The Christian Reform Party' might indicate any one religious system or all religious reformations combined, embracing such a multitude of conflicting sentiments as would neutralize the cohesive properties and force of the party. 'The Working Men's Party,' 'Farmer's Party,' 'Honest Men's Party,' have all proved a failure. I was forcibly and favorably impressed with the name of 'The American Party.' It is true, it is subjected to this objection, a failure on the *Native* American Party. But that name meant that no man should hold office except native born citizens. 'American Party' means the American form of government in contra-distinction to old world monarchies and aristocracies. 'American' indicates freedom, equality, democracy, religious freedom, simplicity an abundance in lieu of oppressive lords and serfs, kings and emperors, and all the vile abuses of the European and Asiatic governments. Still I am not so partial towards any name that I cannot work with friends who seek retrenchment in the wild career of the Masonic leaders of the people of this country.

Yours as ever, D. W. ELLERSIN.

Notes from Letters.

A Brooklyn pastor (Presbyterian, we believe) sends a joyful note for our columns. He has done more than to take a city, for he has won back a brother. How many pastors might have a like reward:—

I am in sympathy with your works. As a minister I have purged my church and taken two Master Masons from the lodge. One by persuasion, the other by discipline. May the Lord prosper your strife.

REV. R. T. WYLIE.

The following is of a different and sadder strain. The prophet pronounced woe upon a land because its king was a child; how much greater is the danger of a church whose spiritual guide is false to his God and unfaithful to his Saviour's Cross?—

On Sunday forenoon, October 26th, the Presbyterian pastor of this place gave up his usual Sunday service, and went to the Universalist church, decked in Masonic apron and gloves; and there in the pulpit, he assisted in the Universalist funeral services of the day, and marched in his Masonic regalia to the grave, where the lodge ritual was performed. The infidel paper of this region, in reporting these facts, says that on the occasion the Universalist pastor "preached an old-fashioned, Universalist doctrinal sermon," saying that the deceased had been of that faith. Referring to the lodge display of the occasion, he spoke of Masonry as the "mystic tie which melts down the tough partition walls of business, party and sect, and makes all brothers. Its emblems are the emblems of universal brotherhood and square dealing." The Presbyterian pastor prayed, and made no sign of remonstrance to any doctrine of the discourse.

Mr. Editor, is not this convincing? Sixteen years the pastor of this one Presbyterian church, and 'hand and glove' (yea apron too) with Sunday and Universalism? How true the statement above: "The mystic tie" thus "melts down" all distinction. Here God and the devil are one! S. B. O.

An old veteran in California renews his subscription and sends us several interesting incidents. His is the kind of zeal which sanctified by Christ will cleanse the secret lodges from our land:

I am an Anti-mason raised in Pennsylvania; read one of the first copies of Bernard's Light on Masonry ever published. I fought slavery while very young till God destroyed it, and if God spares me I will Masonry till it dies. We are well nigh overwhelmed with Masons and Odd-fellows here; they have everything their own way. On last election day I had a severe contest with ex-sheriff Hume and shout a dozen other high Masons about a law-suit we had in our county court. The Masons packed a jury and took a mining claim from a man that had paid taxes on it and worked it for over three years. I was explaining the inside workings of the lodge and had them in a high storm of blasphemy.

Just then a respectable looking stranger took my hand and said to me: "Uncle, you are the only man I have seen in the state that had the nerve to tell the truth to their faces. Stick to them and you will win."

I think the *Cynosure* is doing good here. We have two ministers in this town, Masons. I drop a paper about once a month to each of them in the post-office. I likewise distribute them among other neighbors.

SAM'L MCGINNIS.

Good Words and Good Suggestions.

A. M. E. pastor in Kansas gets a postal card notice and says:—

"You say you hope that I am pleased with the Cynosure. Yes, of course I am! Everybody ought to be. I am and always have been Anti-masonic. I always felt that Masonry was one of the greatest evils that the world is cursed with."

From away in Maine friend Master, who has read the paper for years, sends word:—

"I think the Cynosure the best religious newspaper in the country, and I hope yet to see it the best political paper."

We hope he may. It advocates a basis of political action far higher than that of any existing party.

Bro. Osborn has taken a life-membership with the noble army of Christians opposed to the lodge, and as part of that privilege says:—

"You must never think of dropping my name from the list. Though poor, I shall pay up dues."

Bro. Miles, well known in Pennsylvania, thinks there is something explosive in our paper and uses it accordingly:—

"The Masons have just planted a 'lodge' at Gibsonburg. I propose to move upon their works, by planting a Cynosure in their midst. I want the paper enlarged, as well as the circulation."

Amen to the last. Now a good word for an honorable man—a Michigan postmaster. Arrear notice had been sent to a subscriber who had removed, but his P. M. takes his place:—

"I like the paper and think I am poor, having been burned out last May; lost about $600, but I am Anti-mason to the backbone. Send me the paper one dollar's worth and I will see what I can do with it."

THE CYNOSURE (Pole Star) will shine very bright'y on the first morning of the New Year if meanwhile it is remembered by its friends in prayer and earnest efforts to increase its circulation. If you do these things you will have a new delight in reading the paper, and will behold with new joy the steady, guiding ray of its prototype.

William Baxter, the author of the Indiana Temperance bill, has some peculiarities as a public man wholly to be commended. The people of Indianapolis arranged for a compliment banquet in view of his temperance labors, but he sturdily refused the honor in view of the stringency of the times and the necessities of the poor.

One of the effects of the stringent times in New York city is a large falling off from the usual street-car receipts. The falling off is from $200 to $500 a day in each company. The street cars are used very largely by working people in going to and returning from their daily toil. Thousands are now thrown out of employment and have no occasion to use the street cars, while a multitude who must go from place to place seeking employment, cannot afford to ride.

Religious World.

Bishop Cummins, the recent seceder from the Episcopacy, organized a new Reformed church in New York on the 2nd. He states that not many of the clergy, nor many of the laity have movement, fearing persecution, loss of livings or influence, but the laymen are more independent and many will join him. The presiding Bishop of the diocese of Kentucky has announced that Dr. Cummins will be tried according to church canon and enjoins Episcopalians to give no countenance to his movement.—At a Methodist camp-meeting in Connecticut a while since, after a sermon on the subject, twenty ministers came forward and voluntarily pledged themselves against the use of tobacco.—An unusual degree of seriousness is reported in the churches of New York and vicinity. In Mr. Talmage's congregation 1,000 remained after sermon two Sabbaths ago for prayer and religious counsel.—The N. Y. *Witness* remarks in an editorial on the Plymouth church case that "if there is no way in Congregationalism to clear up the scandal which has occasioned so much talk all over this country, that system will be seriously wounded.—A state Christian convention is sitting in Syracuse, N. Y., this week. Like the Evangelical Alliance it seeks greater Christian union.—Powerful revivals are reported in the Presbyterian church in Independence, O., and the Baptist church of Brownsville, Tenn.—The congregations of the Third Pr shyterian church of this city, Rev. Dr. Eddy's, are so large and increasing that they must soon be limited by the capacity of the house.

NEWS SUMMARY.

CONGRESS.—The first session of the 43d Congress opened at 12 o'clock noon Monday, Dec. 1st. Vice President Wilson took the chair of the Senate, which adjourned after a brief session. Senator Sumner, however, had time to bring up his famous Civil Rights bill and others regulating the admission of colored children to the schools of the District, to prevent the enslaving of Indian children in this country, the substitution of arbitration for war, and two Constitutional amendments regarding the term and election of President. Mr. Sumner also endeavored to read a telegram from the Spanish Cortes but was refused. Several propositions regarding the 'salary grab' are presented. The President's message was not ready on Monday.

CITY.—The lately elected officials took their places on Monday with better promises than they will be likely to carry out. Election day is usually the gambling, rowdy, free-liquor, anti-Sabbath classes they must meet the wishes of their constituents; but smarting under charges of this kind they propose to show by conduct that such free criticisms have been undeserved. The new mayor wants the new court house job postponed to better times, and asks that the Sunday laws be enforced or amended. In this he is joined by some of the city dailies. The Personal Liberty League has a petition with several thousand signatures to the same end; but confident that the new council will do what is expected, will not present it. For the next two years Democrats mainly

The Fatal Moment.

BY JAMES MONTGOMERY.

There is a time, we know not when,
A point, we know not where,
Which marks the destiny of men,
To glory or despair

There is a line, by us unseen,
That crosses every path,
The hidden boundary between
God's patience and his wrath.

To pass that limit is to die—
To die as if by stealth:
It does not quench the beaming eye,
Nor palsy the glow of health.

The conscience may be still at ease,
The spirits light and gay;
That which is pleasing, still may please,
And care be thrust away.

But on that forehead God has set
Indelibly a mark,
Unseen by man, for man as yet
Is blind and in the dark.

Indeed, the doomed one's path below
May bloom as Eden bloomed:
He did not, does not, will not bend,
Or feel that he is doomed.

He feels, perchance, that all is well,
And every fear is calmed:
He lives—he dies,—he wakes in hell
Not only doomed, but damned.

Oh! Where is that mysterious bourne,
By which our path is crossed,
Beyond which God himself hath sworn
That he who goes is lost?

How far may we go on in sin?
How long will God forbear?
Where does hope end, and where begin
The confines of despair?

An answer from the skies is sent :—
"Ye who from God depart,
While it is called to-day, repent,
And harden not your heart."

—SELECTED BY A FRIEND.

Investing Money for Jesus.

That it is allowable and right for the people of God to lay up treasures and accumulate the goods of this world seems clear, and admits of no doubt from the teaching of the Scriptures. But that the people of God have a gospel right and privilege, either by precept or example, to apply the same accumulated goods in any way, or to any purpose that their fancy or wishes may dictate to them, we greatly doubt. This is far from being the way that Jesus points out to us, as we are by him represented only as stewards over the goods, while the Lord is the rightful proprietor. So that if we wish to serve our Master acceptably we must necessarily consult his divine will, as to how we shall dispose of them.

And as money seems to be included as a part of the goods over which we have the stewardship, I think the caption of this article a pertinent one. It is well known that many of our brethren have grown wealthy, and no doubt, legitimately so, in an honorable, upright, straight forward business, and as long as we see them making a faithful disposition of their accumulated goods, we have no cause to censure, but rather feel to justify them. But when we see them follow the example of a money-loving, money-craving, monopolising world by investing the Lord's goods in railroad bonds, or place them in the care of some wealthy bank, or worse yet, to sea them go into the banking business themselves, then our justification ceases and a disposition to reprove such a course takes its place.

I think we ought to consider it one of God's scourges if some of our brethren have met a temporal loss in the late financial panic, on account of non-producing stock, gamblers and reckless speculators. Perhaps a few more such shocks will give us more confidence in the Lord's securities, and a little less confidence in the wildcat securities that have characterized the late money panic. The Lord tells us that "He that giveth to the poor lendeth to the Lord." And when our confidence in that promise is lost, we then lend to the rich, thinking our money is more secure. So when the bottom falls out of these earthly securities, let us try the Lord's banks and see whether we will be disappointed. . . . Again, how many of our dear brethren and sisters are toiling day after day without the means necessary to get a fair start in life, that have neither teams, houses, nor land, and yet have families to support! How easy to raise the burden off such by lending a few hundred dollars for a few years on low interest or no interest at all! My mind just now runs to the benevolent acts of a good old brother who is now across the Jordan of death, that had accumulated much worldly goods and lived in northern Illinois. I know of another old brother who was in very needy circumstances, and perhaps would always have remained so had it not been for the kindness of the rich brother. The rich brother let the poor brother have a farm and stock to raise on the most liberal terms, and the result was the poor brother soon accumulated enough to go west where he was able to buy him a comfortable little home, and though the rich brother is dead, he yet liveth. Such a brother cannot be forgotten. The old brother that was thus favored and who is still living, often repeats the note of kindness from the rich brother, and even the children of the poor brother rise up to day and call him blessed; and without doubt the children's children will yet learn the name and the kindness of the rich man.—*Weekly Pilgrim.*

Astrology in Persia.

The Rev. Benjamin Labaree, Jr., a missionary in Persia, gives in "The Presbyterian Monthly Record," the following interesting account of the bondage in which that people are held through their belief in ostrology:

"In Persia ostrology is recognized as a science, almost as much as in the days of the Magi. While the poorer classes cannot afford to consult the astrologers in their affairs, the wealthy and ruling classes, up to the Shah himself, pay the highest deference to the calculations of the profession. If a journey is to be undertaken, or a marriage celebrated, or a robe of honor to be put on in public, the astrologer is summoned to ascertain the propitious hour. Implicit obedience is accorded to his utterances. Should the day fixed for a journey prove inconveniently early, still exact compliance is given to the requirements of the heavenly bodies. At the appointed hour the traveler leaves his house, and goes to the next door neighbor's, or to a garden beyond the city walls. He may there spend days or weeks in completing his preparations composedly. In no case, however, may he revisit his own house; he is supposed to be absent on his journey.

"The entrance to the city, too, on returning, must be at the propitious hour revealed by the astrologer. Rather than anticipate it, the party, be it king or prince or subject, halts a few miles distant, and whiles away superfluous time in the Persian's favorite employment of smoking or tea-drinking.

"The faith reposed in the astrologers, in forecasting events, was ludicrously displayed two or three years ago, when they announced to the people of Tabriz a desolating earthquake. The whole city and country were filled with alarm. The heir apparent to the Persian throne, with his court, and thousands of the residents, withdrew from the city to tents erected for the occasion.

Publicity in Christian Work.

It is a trite remark that, in matters of every day life, few men seem able to stand popularity and fame, and in higher things it would, perhaps, be difficult to say whether the fear or the praise of man is the greatest snare.

It has often been remarked that even she whose deed of loving thankfulness was declared by our Lord himself to be worthy of being told for an everlasting memorial of her, is only spoken of as "a certain woman," and this is not a solitary instance.

[It is related of Father Taylor, the sailor missionary of Boston, that on one occasion, when a minister was urging that the names of the subscribers to an institution (it was the missionary cause) should be published in order to increase the funds, and quoted the account of the poor widow and her two mites to justify this trumpet sounding, he settled the question by rising from his seat, and asking in his clear, shrill voice, "Will the speaker please give us the name of that poor widow."—*London Friend.*

"The frequent assumption that every man has the ability to settle all religious questions by examinations and discoveries of his own, is a cause of skepticism and shallowness of thought. Why not tell him that he should not use watches, reaping machines, and telegraphs invented by men of more genius than himself, until he has devised some of his own equally efficient? The fact is, that in earthly science and labor we are wisest when we make the best use of other men's studies and discoveries. To act upon the same rule in matters of religious wisdom. It is common sense."—*Interior.*

Childrens' Corner.

The Fruit of Carelessness.

Not long ago, as we were riding by a pleasant farm house, a friend said: "In that house lives a boy who has a great sorrow to carry with him all his life long." And then he went on to tell how Willie, a few months before, while amusing himself with his father's rifle, had pointed it at his little sister, and playfully asked it he should shoot her. She screamed, of course, as little girls always do at sight of a gun. and he, laughing to see her fright, pulled the trigger. It went off. He had not thought that it was loaded, but it was, and he had killed his sister. If this were one case alone, it would be inexpressibly sad, but when almost every week the papers bring us similar stories from different parts of the country, it becomes something worse—criminal. Boys like guns. There seems to be a fascination about the dangerous things that they cannot withstand. And it is right and proper that they should learn how to use them. But deadly weapons should be handled with care, even when one is positively certain that there is no danger. Recklessness in using them is no sign of courage, as some people seem to think. Indeed, bravery and foolhardiness seldom go together—so rarely, that we may almost say that the bravest marksmen and the most practiced in handling pistols, and muskets, and rifles, have been the men who were invariably the most careful in using them, never by any chance pointing them toward anybody, whether loaded or unloaded. We suppose that not one of those hundred people who have 'accidentally' shot another meant to do it; not one but would give all his possessions, and undergo any amount of suffering, if he could undo the act. But nothing of that kind can change the case. He will have to suffer the consequences of this one criminally careless movement all his life long, and carry his heavy burden down to the grave. So, boys, learn to handle your guns carefully.—*Advance.*

An old writer, Sir Walter Raleigh who flourished in the sixteenth century, thus discourses, in pretty strong English on the vice of intemperance:

"This especial one that you delight not in wine, for there never was any man that came to honor or preferment that loved it, for it transfereth a man into a beast, decayed health, poisoneth the breath, destroyeth naturel heat, hringeth man's stomach to an artificial burning, deformeth the face, rotteth the teeth, and to conclude maketh a man contemptible, soon old and despised of all wise and worthy men; baked in the dregs of many deadly companions, for it is a bewitching and infectious vice; and remember my words, that it were better for a man to be subject to any vice than to it; for all other vanities and sins are recovered, but a drunkard will never shake off the delight of beastliness, for the longer it possessed a man, the more he will delight in it, and the older he growth the more he will be subject to it, for it dulleth the spirits and destroyeth the body, as ivy doth the old tree, or as the worm that engendereth in the kernel of the nut."

Subscription Letters Received from Nov. 20th to Dec. 4th, 1873.

S B Allen, Preston Allen, B P Aydlotte, Wm Atwood, C A Butterfield, J C Boardman, E D Bennett, John Burtorer, J L Black, Mrs Jane Bell, Wm Boyden, J Brigham Eliza Baker, D R Baker, C A Blanchard, (2) Capt Bunday, A Beach, H Beckenridge, J M Bishop, Mary Bell, John Bradley, A Baker, J C Barland, John Bell, Bancroft, B Barto, T C Briggs, D S Caldwell, Hugh Caldwell, J Chapin, Geo Clark, P P Chapman, T Colin, A Carter, D Calkins, B John, H T Chever, Jas Chambers, J B Crawford, Dael Countryman, B Casey, Mrs G F Camp, R Calkins, J Coppey, W E Cunningham, J D Carson, H M Cheesman, S Davis, H Divoll. D Dinwiddie, J S Davis, A W Dunbar, Oco Deitrich, D A Deming, S M Doan, J H Engle, P Evans, Sam'l Engle, A B Frick, R B Ford, C G Fait, Jos Furnas, John Frink, Thos Griffith, Rev S Gulmuyder, Hiram Gardner, C F A Gantschow, S J Green, P S Guy, Mrs Mary Goodman Gray, S M Gates, D Hillsamer, Wm Howorth, Jas Hudson, J A Hersey, J Hunter, H H Hunman E B Hasin, A C Hall, G W Hamilton, Thos Hattery, Wm C Herrington, Thos Johnson, J W Jones, H Kingsley, A D Kraemer, J T Kuttinger, J Kuttinger, J C Long, M Kelly, M Long, Chr Kipp, J F Leyde, Jas Lord, J N Lee, Hannibal Lee, S Lewis, S Lempman, S Matthews, C J Matteson, C Moorman, Jos McClung, D Mann, Jos Myers, Chr Miles, Thos Miller, Jno Mather, A P Murary, Jos McKee, D Manning, Dora V Moser, Thos Muir, John McMillan, A C Milligan, F H Orton, Oco R J Newman, Rev G G Nolan, J B Nessell, W B Orvis, W B Oglesby, D H Osborn, Z Osborne, S Y Orr, J Parish, J Peterson, Richd Parham, M S Peterkins, H Power, D Pretty, S D Paxton, Jos Phelps, Wm Philips, J H Pelham, C Quick, Mrs B Reed, J P Richards, Mrs R M Rolland, A C Rideout, C

The Christian Cynosure.

EZRA A. COOK & CO., PUBLISHERS, CHICAGO, ILL. *"In Secret Have I Said Nothing."*—JESUS CHRIST. FORTNIGHTLY EDITION, $1.00 A YEAR

VOL VI. NO 10. CHICAGO, TUESDAY, DECEMBER 23, 1873. WHOLE NO. 140

The Christian Cynosure.

WEEKLY AND FORTNIGHTLY.

No. 11 Wabash Avenue, Chicago.

Terms in advance: Weekly edition, $2 per year, six months, $1; fortnightly edition, $1 per year, six months, 50c; postage prepaid, on the weekly, 5c; on the fortnightly 2½, payable at the office of the subscriber.

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Discontinuance will only be made by special order; papers are forwarded until such an order is received, and arrearages paid according to law.

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THE NEW ARRANGEMENT.

There is necessarily some disorder and some damage when a new system of operations is displacing an old one. A few of our subscribers have felt hurt, some of them perhaps with reason, at the way in which we have attempted to get our subscription list paid up preparatory to the removal from our list of the names of ALL WHO DO NOT PAY FOR THE CYNOSURE OR TELL US THAT THEY WILL PAY FOR IT. Some have written to us about the misunderstanding and we have promptly answered their letters, endeavoring to make all right. It is a difficult thing to come up to a cash basis in four months, after using five and a half years the plan of discontinuing only by special order. But our friends most of them consider this a better way. It is now practiced by some of our most successful newspapers. We have felt anxious to keep all our subscribers. We do not wish to lose one of them. They are our friends, co-laborers and helpers. The cause needs them. The Cynosure needs them.

The times are very dull, and we do not wish to crowd them. We want their subscriptions if they can spare the money; if not, we want still to send them the paper if they will pay for it soon. Of course we cannot find out whether or not they can do so unless they write to us.

So again we ask all who have not written, whose subscriptions have expired or are about to expire, to write us a few words. It costs but one cent to send us a postal card and we esteem it a great favor.

We trust that the coming year will witness greater progress than any year preceding. Our opportunities for work were never before so numerous and prospects from the beginning of this movement were never more encouraging.

EZRA A. COOK & Co., Publishers.

Address of the New York State Convention.

To the People of the State of New York:—

FELLOW CITIZENS:—From time to time we have met in Convention for the purpose of expressing our opposition to Freemasonry and its kindred orders. Once more we have met for this purpose, and once more we set before you in a few words, the reason for the action we deem it necessary to take.

Freemasonry is a government hidden from and hostile to the government of the United States. Its laws are for the protection of Masons, and not in form or in spirit like the laws of the State. The good citizen is bound to sustain the laws of the visible, and the Mason is bound bound to sustain the laws of his invisible Empire. If then, there two are opposed to each other. it is manifest, that just so fast as the Invisible Empire gains adherents, good citizens are lost to the state, and that if Masonry is to live, the United States government must cease to exist.

The laws of the land are designed to secure justice for all men. The laws of the Invisible Empire are designed to secure favors for all Masons. The State endeavors to protect citizens, by punishing violators of law. The lodge endeavors to protect Masons against the laws of the land as long as they are true to their obligations to the Invisible Empire.

The laws of the United States forbid slander; theft, murder and treason. The laws of this Invisible Empire bind Masons not to slander, steal from, or murder Masons, and protects them in slandering, stealing from, or murdering any one else. This was proved for all time, by the murder of Wm. Morgan, who having put himself outside the protection of the lodge by revealing its secrets, was slandered, stolen from his wife and children, and then murdered with the unanimous consent of all adhering members of this order.

It is true this murder became known, but it was intended to be secret, as such murders since have been, and it should be evident that to the dullest intellect an Invisible Empire with secret laws and penalties, will do its murderous work secretly so far as it can. It is to be noted that this and like crimes do not result from the abuse of, but adherence to Masonic obligations.

By the laws of this Invisible Empire, the smallest violation of Masonic law is punishable with death, it is hence utterly impossible to enforce Masonic law without murder. But though Masons who break their oaths have been, and are to be murdered, murderers who belong to the order are to be protected in the crime.

Public officials may steal the public money by millions, Vanderpool may murder Field, and Stokes may shoot Fisk; courts may become market houses, where justice is sold in large or small quantities to suit purchasers, taxes may be heavy, and returns for labor light, but so long as a large number of our office-holders are subjects of this Invisible Empire, justice will be turned away backward, truth will fall in the streets, and equity will not be allowed to enter.

These secret orders are destroying the confidence between men to an alarming extent, and unless progress in this direction can be stopped, men will soon come to rely upon force to secure their rights, and reliance upon force is anarchy. Painful illustrations of this sad result are not wanting. France, Spain, Mexico, and the Republics of Central and South America, have been so honey-combed by secret associations of various names: Jesuits, Masons, Friends of the People, and so forth, that now no man trusts his fellow, and the unhappy masses vibrate from the despotism of the whole.

The actions of secret associations upon the religion of nations cannot be dismissed without at least a passing notice. Oh it is a melancholy fact, that a nation is never demoralized and destroyed, without the consent and co-operation of the ministry and the church.

In the countries we have named, the ministers, or priests, have been directors or influential members of the secret clans which have corrupted the people and rendered self government well nigh impossible.

So in our own land many ministers have entered this secret and invisible Empire, which is also a false and idolatrous religion, while many more stand silent and timid before it. The religion of Christ is supplanted by the religion of the lodge. Men become reconciled to a despotic religion, which invariably leads to a despotic state—and a corrupted and fallen church leads to this demoralizing work which must end in either regeneration or ruin.

These being our convictions, we hereby renew our testimony against this protector of all villainy, and pledge to this cause of God and humanity our faithful and persistent labors.

Sketches of Masonry at the South.

William Beard, a citizen of Lumpkin county, Georgia, a Justice of the Peace and a Freemason, at an advanced age died a few weeks since. Mr. Beard, though professing no other religion than that of the lodge, was a man of good morals; being in low worldly circumstances, he, however, full $12 behind in paying up his dues to the lodge, and for this reason the lodge in Dahlonega refused to give him a Masonic funeral. On learning their determination. Mr. Wilebaert Bane, a German belonging to the same lodge and near neighbor to Beard, went eight miles to Dahlonega to request the lodge to bury the deceased brother Masonically, but they absolutely refused on the ground that he was behind in settling up his dues. His family purchased a parcel of white-headed tacks which they gave to the carpenter to drive into the lid of the coffin in the form of a compass and square, but he, being a Mason, absolutely refused to confer the honor on his deceased brother. Hence it appears that Mr. Beard was discarded by his Masonic brethren solely on the ground of his poverty.

SPECTATOR.

Cuhun Masonry.

Editor of the Cynosure:—

In President Grant's last message I find the following:

CUBAN SLAVERY.

In taking leave of the subject for the present I wish to renew the expression of my conviction that the existence of African slavery in Cuba is the principal cause of the lamentable condition of the island.

I have paid some attention to the difficulties with Freemasonry in Cuba for a few years, and if what appears in the Chicago *Tribune* of Nov. 20th is true, why did not the President refer to this exciting cause which calls for such a stir among Masons of this country:—

"NEW YORK, NOV. 19.—Owing to a statement contained in a letter from HAVANA, that on the night of the 7th inst., when the news of the capture of the Virginius reached Santiago, the Spanish volunteers, in their fiendish, exultation over their triumph, visited the widows of the Masons who were shot in 1868, and brutally outraged the helpless women, and in the struggle (it is stated) four of the women were killed, seven have since died, and several were in such a dangerous condition that they cannot possibly recover, a petition, now circulating in this city, is being signed generally by the Masters of the Masonic lodges in the New York and Past Masters of lodges residing here, calling for an emergent session of the Grand lodge of the state, to take such action as may be necessary. Similar action on the part of the Masonic fraternity is being taken in New Jersey and Massachusetts."

In the report of the San Domingo Commission, sent out in 1871, is found the following:

"The Spanish occupation of the Island in 1861 was found to be consummated by fraud and to be most unsatisfactory and oppressive in results, civil and religious; threatening danger to the Masonic fraternity, a large and influential order on the Island. . . The people rebelled and drove the Spanish into strongholds on the coast."

Not far from the time of the above report I cut from the New York *Tribune* the following scraps:

"CITY OF MEXICO, March 6th, via. HAVANNA, March 7th.—The *Voice de Cuba* publishes articles, to-day, denouncing of Masonry in Cuba. Masons are daily arrested for holding a meeting contrary to the orders of the Captain General are still in jail."

"HAVANNA, June 22d.—All the Spanish and foreign members of the Masonic order arrested for attending a meeting of lodges have been released on giving the bail to appear for trial at the summons of a military court."

"NEW YORK, July 15.—Dispatches just received from Havanna say that on the 22d of June twenty of the thirty Masons imprisoned on the charge of having held secret meetings and conspiring with the revolutionists were released. Nine Spaniards and the other ten Cubans are still prisoners. A short time ago one of the Cuban Masons was tortured for refusing to tell what he knew of the rebellion, after which he was put in a dark cell and fed on bread and water over a week; thence he was again taken and whipped while naked for refusing to disclose what had been told him, saying "My oath as a Mason and a man is too sacred; death I honor." The ten Cubans are still prisoners."

It appears by the foregoing extracts that Masonry as well as slavery causes them much trouble, and is it not strange that the Masons of this country have not been aroused before? Spanish, foreign and Cuban Masons imprisoned just for disobeying military orders and punished for not disclosing to their government what had been told them "on the square" of course! Horrible! How could the Masons of this country wait for acts still more horrible before calling the "Grand Lodge" together? But what do the Masons propose to do now in calling this "Grand lodge?" Oh! that is a secret the government must never know.

I believe during our terrible war, our government was not so cruel as to prohibit Masons from meeting in their secret conclaves, but in conversing with scores of returned soldiers, nearly all express their unqualified belief that Masonry was a great hindrance, in many ways, in putting down the rebellion.

WINONA, MINN. GREN CRAVATH.

What are They Good For?

BY JOSEPH BOOKWALTER.

When we read or hear of a thing with which we are not fully conversant, we inquire, "What is it good for," "What's its purpose," "For what end is it intended?" This being learned we are soon able to form some notion of its character; but when we cannot be informed the next and only resort is to follow and examine its tracks. These tracks are effects and from them by induction we trace the cause.

If we pass a waste of uprooted forest it is at once inferred that a blast has been there. If we pass by the way and find a fine, beautiful edifice, and about its ornamented walks and serene resting places are strolling or sitting the maimed, halt and unfortunate, it is at once conjectured that the good and benevolent have been there; and if we don't know, some one can and will soon tell us. But if we pass along by night in another way beneath precipices, in lonely nooks, where wild beasts, beasts of prey and night owls clamor through the dismal hours, and the shrieks of the mutilated and dying greet our ears, or the dead lay strewn in our way, and no light is there and to our inquiries no reply is made except the echoes of our own voice, what do we then infer? What would have been the feeling and instant inquiry of the anxious father and mother of the unfortunate Leggett, had they on that fatal night wandered along the banks of the murmuring Six-Mile Creek, when the dying groans and almost delirious cries of "Oh don't!" "Oh don't" "Take it off!" "Take it off!" of an expiring son had met them . . . What! Can we,—men,—men with souls pass unmoved this scene! Have we no feeling? Have we no hearts! Have we no powers! Is there not enough here to boil the blood and throb the heart! Can we, dare we stand mute before this monster, which breathes poison and plague in the very vitals of all that is worthy in both church and state!

What could have been the reply of the faculty of Cornell University when asked by the bereaved parents, Why the death of our son! Could they say we are not responsible; when the crime was committed by an organization approved by them! If they do not sanction the "Kappa Alpha" they at least permit it and a permit by a legal authority is equivalent to a sanction; or, will they be weak enough to say, "It is beyond our power!" If so what is their power; where their executive; where is the power that has the right to stop the organization of means for the destruction of life anywhere, except those who can act from a legal basis! Is the answer what it may, upon the executive of Cornell is sprinkled the blood of the murdered Leggett. If the Faculty and Regents he ignorant as to the nature and effects of such societies, so much the more are they the less excusable because their sanction gives it credit and they thus are subscribing to something of which they know nothing—a circumstance that is a disgrace to a man of common intelligence, and on the part of the learned is inexcusable beyond all toleration, and deserves censure and ridicule, consequently they either know and are criminal for permitting, or are criminal for allowing their own ignorance. . . .

I have my opinion of the real condor and worth of a professor who is either nominally or actively connected with such a society. Men ought to consider what they should, as well as what they should not belong to. It seems to me that in a land and in a day where men devoted to principle and men of solid worth are so strongly damanded, men, at least in high places and positions of trust and responsibility ought to be exceedingly discreet, use much forethought, call largely upon their discriminating power of what is morally right and wrong, make their hours of consideration many and often enter feelingly and spiritedly into fervent, heartfelt, pious prayer.

Are they a benefit to a student? They are not, morally or intellectually. Can they be socially? No. For one to be benefited socially must he benefitted mentally, morally, because upon these primarily rest all his relations to his fellows. All the benefit that can be claimed for them is strictly selfish, and this man ought not to have, for of self man has enough without any development, encouragement or aids. Then what do we find to recommand them? No morals, no intelligence, absolutely nothing. Yes, worse than nothing, because anything that does not advance invariably deteriorates.

The Patrons—Where the Money Goes Advantages and Disadvantages.

An agricultural correspondent of the *Chicago Tribune*, who seems to write from experience, presents a very common sense view of the granges, outside any moral relations of the order:

The time was ripe for a new order of things and the farmer's clubs came forward to occupy the position and to become the moving power.

It is true that the Patrons of Husbandry had made a sickly attempt at something; but, as this measure emanated from Washington, it was looked upon with suspicion. But parties in Iowa, Illinois and other states took hold of it, and to a great extent modified and remodeled the institution, and gave the order new life and vigor. But, after all, it is simply a farmer's club with closed doors and a ritual. In the first degree it is a personation of "Laborer and Maid," in the second, that of the "Cultivator and the Shepherdess;" third, "Harvester and Gleaner," fourth, "Husbandman and Matron;" All of these make up a pantomime that seems to amuse, as they draw in the whole of the members to take a part. We may put these plays on a footing with blind men's buff, spin the platter, or finding the button. It is simply amusement to draw young people together, and the first object of the order was for simply social, moral, and mental instruction. That, at least, was the avowed object of Mr. Saunders. But Mr. Kelley, who is the real head, gave it a broader field, tinged with Washington ideas; but he had to a great extent, to give place in his remodeling to suit the present crisis, and to meet the present wants of the people.

The young people are drawn to it by the novelty and as soon as that wears off, it will prove a simple farmer's club. Its virtues and its advantages have been greatly exaggerated, which may retract on the membership. It has also the disadvantage of being a rather

EXPENSIVE INSTITUTION,

the charter members paying, males, $3.00 each, and females 50 cts. All other members pay, males $5,00 and females $2.00

Fifteen dollers is paid to the secretary of the National Grange for the charter and the deputy who organizes the grange receives $5.00 and traveling expenses and the remainder goes in to the grange treasury for current expenses.

The amount paid for our grange was as follows:

20 male charter members. .	$80.00
14 female charter members. .	7.00
	$87.00

If our farmer's club, that has been swallowed up in this grange, had paid out this sum for such newspapers as advocated their interest, or invested in a club library, I have no doubt that in the end it would be all the better. But this is not the end of it, for we have to pay for our regalia, which will cost something more than $1.00 for each member, and added to this is 10 cents per month for monthly dues; 0 cents a quarter of this goes to the State Grange. New members pay, males $5, and females $2, of which sum $1 for each male and 50 cents for each female, goes to the State Grange. The remainder of these sums—that is of the new members and monthly dues—is retained by the grange for its own use. If I could see any advantage, any secret art by which we could grow more crops for less labor and money, could sell our produce for a greater price, or could purchase our supplies for less money than the members of farmer's clubs, I would be satisfied; but thus far no such secrets have been given in charge of our grange.

The only feature that looks like an advantage is the social one; but then we ought to have these pantomime plays

AT A LESS COST.

The charges are too high. The old men meet to transact the ordinary business of the club, and the young men and we of the softer sex are drawn together for the sake of the show. I fear that, unless the cost is lessened and new features put in the pantomime, that there will be a falling off, and that the ritual, which is the common bond, may cease to hold us as one body with one mind. . . . As it is, I doubt if the Patrons have accomplished as much as they would have done openly through the farmer's clubs. When I become a little more familiar with the fit of the regalia and the workings of the order, I may give my views more at length.

IT WAS NOT DISAPPOINTED

in the knowledge to be gained on joining the order, for I was satisfied that there was nothing within the order or any value that could not be reached outside of it, and that its vaunted secrets were just no secrets at all. It is simply a farmer's club, with a ritual of pantomime, sitting with closed doors,—a sort of farmer's club aristocracy, and, in fact, it possessed no advantages beyond that of novelty to draw on additional membership.

The fact is, that our grange has simply swallowed up our farmer's club, put on regalia, paid out a large sum for its ritual and pass-words; while in point of business, it has made no real progress. The buying and selling go on just as they did before,—cash purchasers having the advantage of those on credit.

The young men get the young ladies out to the meetings of the grange, and it must be confessed that they have a general good time,—not quite equal to however, to the old-fashioned

QUILTINGS, HOSKINGS, AND APPLE-PARINGS.

It is a great pity that those good old-fashioned institutions should have been allowed to disappear. We now have a somewhat well-filled neighborhood quilts are needed as much as corn; and then, except this year, we have plenty of apples for paring-bees; and the huskings,—well, we cannot have huskings, for we husk in the field, while in York State, the corn was snapped from the hill and hauled into the barn, and then husked, and the husks saved for mattresses. What glorious times we had after the quilt was finished, and the corn was husked, and apples pared! Such times over red cows and red apples and the shaking of the quilt! Ls me! the Patrons' meeting is nothing compared to it. Those required no secret ritual, no other pass-word than the eye or a soft squeeze of the hand to pass one to a state of bliss. That was like the sunshine as compared to our formal ritual, that lacks the life of the old times.

If they would open the doors of the granges and take off their regalia, it would present a farmer's club; that, and nothing more. For this reason the two organizations can and should

WORK TOGETHER IN HARMONY.

But I fear that history will soon be busy with the order and its garments of tinsel will be hung up with similar orders that have gone before. I trust that the order will gradually lay aside its regalia, and cease to murmur its formal ritual, and meet the enemy in open, manly contest for the rights of the industries. Nothing short of this will win. There is nothing to conceal and nothing to be gained by a fight in the dark. The monopolists stand out openly and bid the world defiance. We must meet them in the open market, with cash in hand, and send men of integrity to make our laws and select good, faithful business men to carry them out. This is the kind of warfare that we must wage.

Freemasonry.

From the Franklin Co. Times, Greenfield, Mass.

The Danger of the Hour—Secret Societies.

Believing, as we do in the claims of the Gospel, and its adaptedness to the needs of the human race, we are pained to see many who profess to hold the same views with ourselves, giving their thoughts and energies to the support of some, party and selfish schemes for righting human wrong and preventing or alleviating suffering, instead of concentrating all their efforts upon this one heaven-appointed method. Were all the time, talent and wealth which have been expended upon Freemasonry, Odd-fellowship, trades unions, farmer's granges and kindred organizations, devoted to to the diffusion of Christian principles, carrying the gospel to the homes and hearts of the ignorant and destitute, gathering outcast and neglected children into the Sunday school, and giving the light and blessings of civilization to those whose lot is in the dark corners of the earth, the status of the human family might be vastly elevated from what it now is, both physically, morally and intellectually. We know that much good has been done, many kind offices performed, many noble deeds wrought, through such organizations, still their benevolence is partial in its operation, and it is a shame to the Christian church that its beneficent action has not been so extensive as to supersede, at least among its members, these private party organizations. Freemasonry gives to those of whom it hopes to receive, or has received; this is not in accordance with the disinterested spirit of the gospel.

Moreover we have cause for believing secret societies to be dangerous elements in a Republican government. It would not surprise us to know that Masonry, with its supposed obligations, cost our nation thousands of lives, and millions of money, during the late civil war. What else caused that 'masterly inactivity,' so unaccountable, in one of its leading generals! Is not our judicial system often a failure through the same influence, the guilty party escaping, while the innocent suffer? We admit the charge sometimes preferred against the church, that it is selfish, and partizan to some extent in its operations. Too often is it made an instrument by the cunning management of designing men, for elevating some to honors and office, and casting down others, who stand in their way. But such evils result from human imperfection; they are not the fruits of Christianity.

The imminent peril of the hour is found in that unhallowed thirst for wealth and office, the curse of the American people, which corrupts legislation, thwarts the purposes of justice, seeks to make money out of everything, even the most responsible offices in the nation's gift, and to buy the same with money, which leads ambitious demagogues to "set their traps" for office, by fermenting political strife and discord, by dividing the masses into opposing factions, making new issues, and multiplying party organizations, of course multiplying offices. But the Gospel counsels peace, forbearance, self-sacrifice, the overcoming enemies by rendering good for evil and the like. O, when will man learn effectually the important truth that to wrong his fellowmen is to wrong himself, while in seeking to advance the best interests of all, he will find for himself an unfailing source of happiness!

S.

Buckland, Oct. 8.

The Christian Cynosure.

Chicago, Tuesday, Dec. 23, 1873.

Pres. J. BLANCHARD, Editor.

Rev. I. A. HART, Associate Editor.

H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no other question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office Editor, at 51 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

Special Notice to Subscribers.—In order to keep our mail list paid up and avoid the necessity of sending bills for arrearages, we have adopted the plan of sending cheerful postal card notices to our subscribers two weeks before the expiration of every subscription.

We expect after the first day of January to remove from our mail list the names of those who do not renew by the time their subscriptions expire unless notice is received that they intend to renew soon. We do not wish to remove from our list the name of a single subscriber who, we have reason to believe, intends to renew as soon as circumstances will permit. Will you please send us the money (or notify us that you will send it) before your subscription expires thus preventing any interruption in your receiving the consecutive numbers of the Cynosure.

If you have time to solicit subscriptions will you not obtain a club of new subscribers the commissions on a small number would give you the Cynosure for a year.

There are many persons who do not feel able to take the paper but would make good use of it if sent to them, if there are any such among your acquaintances, friends or relatives can you make them a present of it? Be sure that your pastor reads it.

If you renew about three weeks before your subscription expires of course it will be unnecessary to send you a "notice".

Do not wait for a postal card before you renew, for by some mistake we may fail to send it: or the mail may fail to carry it to the place of its destination.

We do not send postal cards to those who have a on their labels, but we hope that they will renew their subscriptions promptly.

If there is any mistake about your address or if you do not receive your paper promptly please inform us; and last but not least, if your name is removed from our list please have it put back again as soon as possible.

THE SITUATION.

Every genuine movement of reform is a hush burning but not consumed. It is a night-journey like that of the Hebrews under the flame-cloud from Egypt to Canaan. It is bright overhead, but dark all around.

We are led to this thought by the situation of our National movement against the despotism and idolatry which is breathing from the lodges like mimm from caves. Those of us who love most our cause are tall-worn and care-worn with our own matters. Our general agent and lecturer, who is popular with the masses away up in Minnesota and the cause suffers for want of supervision. Months ago the next National Anniversary was conditionally appointed but the appointment is yet incamplete. One good and eloquent State lecturer is getting discouraged and wishes to resign. One state, Illinois, is up to the present unsupplied, where sufficient means to start were pledged months since. One brother, who covered the appointment in this state, and received it, after delaying us for months by his promise to enter, backed out of the work before he began it without delivering a lecture, and a multitude of similar facts could be recited.

Yet never in the history of reform was the march of truth toward and over the popular mind more steady or sublime. Almost every newspaper shows some mark or symptom of the coming downfall of our American Dagon, and the triumph of Christ's ark. One cannot look over a file of papers without being reminded by the state of the country of a cold day in March, when spring is coming; and the fall of an icicle from the eaves on the sunny side of a house; the sprightly piping of some venturesome spring bird, and a bit of green turf peeping from under the snow, shows that winter is over and summer is on the road.

But "we wrestle not with flesh and blood," but against "wicked spirits in the heavenly regions," for such is the meaning of the Greek text. And unless we can have more constant, earnest prayer in this cause, it will succeed, as the anti slavery cause succeeded, by blood. For the spirit of the lodge is worse, more cruel, and more crafty than the spirit of slavery. And every day we are admonished that *"without Christ we can do nothing,"* absolutely nothing against it.

The cause which seeks national recognition of the Christian religion is identical and equally radical with ours. They are indeed one and the same. The power and popularity of the lodge spring from its opinion of Christ and Christianity. Freemasons who shut the door of their lodges against Christ will never vote to let him into the U. S. Constitution.

Now we must do as the abolitionists did. We must have a monthly concert of prayer in every village where there are a handful of enlightened friends of reform. Friends and others, how shall this be brought about?

THE RELIGIOUS AMENDMENT.

The following sensible remarks are from the *Religious Telescope*:

"This proposed amendment finds many severe opponents, particularly in the pulpit and in the press. The 'liberal thinkers' of the country are foremost in this opposition. As all doubtless know, the proposition is to insert a clause in this great instrument of freedom to recognize Christ as the Ruler of nations, the King of Kings. We see no reason in opposing this proposition on the grounds generally urged, that this is already a Christian country. If this is the case what harm in making the Constitution the safeguard of Christianity."

If a direct vote could be taken whether the country and government should be Christian or heathen, doubtless three or four to one would vote to let our geographies stand as they are. Possibly not one in twenty if even in fifty persons would be unwilling to be Christian, at least in the principle. But if the question was made up, so men could dodge the vote, a greater number would doubtless prefer to be noncommittal. The actual rejectors and crucifiers of Christ were few. Those who stand away and let him be rejected by priests and Sadducees, soldiers and the mob, were multitudes.

It would be well for us to consider this plain, necessary, unavoidable fact: that a government which is not Christian, must and will be heathen; for polytheism is paganism And when the *Independent* holds that "each man should be sworn by what to him is most sacred in his religion," i. e., by as many gods as there be, that paper advocates governmental is atheism.

If the American people can be made to comprehend this subject, in its true practical bearings, they will soon settle it, and settle it right. But ignorance is often stronger than momentum; and multitudes sluggishly hope that, though our Constitution owns no God, and confesses to no religion, since Christian ideas pervade it we shall get on well without express recognition. Such should remember, that infidelity, having a lodgement in our Constitution, must soon and certainly come to control the whole instrument; as the robber who has established himself in one corner of your house, will soon control the whole of it, unless cast out. This did actually occur with slavery. In 1789, all the slave-holders asked was twenty year's grace to turn themselves. In 1860 they seized the forts and fired on the flag because Lincoln was elected against their will! We shall soon be pushed by the no-godites and pagans (for false gods are none; and pagans are infidels in fact,) to say, as a nation, whether Jehovah or Baal is God!

THE CHRISTIAN PRESS, (Cincinnai) has the following just and forcible sentiments on the Bible in the schools.

"We have of late not unfrequently been surprised at the uncancern manifested by many Christians in reference to the question of retaining the Bible in our common schools. It is a matter of little consequence, say they, whether it is excluded or retained, for when retained the teacher carelessly or hurriedly reads a few verses, and probably the selection not the most suitable for benefiting children. To this we reply, it is certainly important to have the Bible properly read and the selections suited to the character of the audience. But even when this cannot be obtained, it is still important that the Bible be read. The very reading of it, no matter how carelessly done, puts it into a position occupied by no other book, and impresses upon the mind of the scholars its importance. Any more, it makes it the rule of morals for the school, the chief thing sought by those who wish to retain it in the schools. And so we say, by all means let us probably the selection not the most suitable for benefiting children. To this we reply, it is certainly important to have the Bible properly read and the selections suited to the character of the audience. But even when this cannot be obtained, it is still important that the Bible be read. The very reading of it, no matter how carelessly done, puts it into a position occupied by no other book, and impresses upon the mind of the scholars its importance. Any more, it makes it the rule of morals for the school, the chief thing sought by those who wish to retain it in the schools. And so we say, by all means let us probably the selection not the most suitable for benefiting of it, reverently if we can obtain it, carelessly if we can do no better."

The idea of a school to *educate* children, in which no God is recognized, or a civil constitution like ours which recognizes no God, even in the oath prescribed to be taken by its chief magistrate, strikes us as absurd on its face. If the Bible never was opened in the school and the teacher only carried it in and laid it on his desk and told the children it was standard of life: even that would save the school from being a theortic bedlam where there is no responsibility to anything but the dictum of a master. A school without a Bible or a constitutional government without God, are like a family without a father or a world without law. Who cannot see that in such a school or government, the only right is might, and the only virtue, force?

DO NOT PUT OFF TILL TO-MORROW writing to your publisher.

"Who shames a scribler? break one cob-web through
He spins the slight, self-pleasing web anew.
Destroy his fib or sophistry in vain,
The creature's at his dirty work again."

—Pope

St. John's Day orations for the glorification of Freemasonry are little more than the repetition year by year of the same stereotyped form of vain boasting, false assertions and hypocritical pretentions. The falseness, the emptiness, the intent to deceive in these performances, has been so often exposed that men tire of the refutation however able and unanswerable. Not so with the creatures who buy and repeat these annual harangues to gaping crowds of knaves and dupes. Destroy his "cobweb," "fib or sophistry," he is dumb-founded for the moment and then is "at his dirty work again."

So with the Odd-fellows. We exposed their slanderous assault upon Christian associations and vain glorious boastings of their own charitable giving only a few weeks ago. But nothing daunted, the *Heart and Hand* of Nov. 29 repeats the same miserable clang again. We give it in full, believing that its serious refutation will be contained in a repetition of their own words:—

"THE ANTIES.

"The Grand, National, Suft Sawder, Mutual Admiration Society, opposed to fraternal societies, met in annual session at Rooms No. X., December 1st and 2nd, to take into consideration the best means of stopping them all. A terrible wailing call has been made, of which we have a copy. In this call it says: "These societies are fearfully on the increase." Perfectly correct, and for every anti-lecturer that is sent out, for every convention that is held professing such sordid, selfish, bigoted views as are professed by these self-righteous individuals, the fraternal society of the land will add a thousand members to their rolls. Now and then a one-idead mind may be tolled into the ranks of the antics, but no honest, reflecting man or woman, on American soil, if they will give the matter reflection to the subject, can endorse the "tinkling brass and sounding cymbal" of the "shriekers."

Men who profess the high character, the intelligence, the refinement, liberality and benevolence which the Odd-fellows do, and yet in the same treatment character of editors can descend to such vulgar blackguardism, are not to be reasoned with. What we have to say of this characteristic effusion we do notintend for the authors, but for those who are capable of at least a degree of candor and of being influenced by truth.

To such we appeal, and beg them to note: First, that the representative Odd-fellows are exceedingly mad at Christians who oppose secretism. And yet in the same paragraph, that hurns like with this wrath, they assert that for every lecturer we send out and for every convention we hold the secret orders will add a thousand to their rolls. Is it possible that they speak the truth? or at least that they believe what they say? Surely, it is not in the nature of things, that such helpfulness or a belief in such helpfulness could provoke such wrath. If they believe we are driving men by thousands into the lodges, they must believe at the same time that this increase of numbers is an unwholesome kind of prosperity, which, instead of establishing the "order" is likely in the end to destroy them. Do they believe this? Why then do they glory in that which is but disguised ruin? They boast of it as actual progress, as real and permanent gain; and yet want longuage to express their rage at us for such efficient aid. Ah! truth galls them, and though it drives the idle curiosity hunters, and the unscrupulously selfish and ambitious in shoals into their net, yet their caming does not heal the wound or ease the smart which truth inflicts. Those who have shippers rush to the rescue, still "error wounded writhes in pain." Surely these bitter hoosters must be a riddle to themselves.

Indeed the operation of truth upon secretism for its destructive involves a paradox, a secret, a real, not a made up secret, and one not always understood even by the friends of truth, much less by those who abide in darkness. The paradox is involved in this assertion of the wise man: "The prosperity of fools shall destroy them," and in this saying of Paul: "We are a sweet savour God both in them that are saved and in them that perish: to the one we are a savour of life unto life unto life, and to the other a savour of death unto death." As the sun hardens clay, but softens wax, so truth makes the good better and the bad worse. The gospel, as the apostles applied it, made of some humble and loving Christians, and of others raging persecutors; increased the activity of the idolators and the numbers initiated into the pagan mysteries, the secret orders, the citadels of the idolatry of that day. But though the command to "have no fellowship with the unfruitful works of darkness," but to come out from them and reprove them, enraged the mystegogues and occasioned a great outcry against the Christians as being "sordid, self righteous and bigoted." Yet the final result was the establishment of Christianity and the utter extinction of the idolatries and the mysteries, or secret societies of that age. What has been is that which shall be. Satan has though to revive the ancient mysteries and with them the ancient deism, and to involve all the light of gospel truth and holiness in the mist of doubt and the frost of dead morality. But the truth which exposes the design and enables the right hearted to discern between the righteous and the wicked will produce again that separation which will give health and vigor to the churches of Christ, and languor and dissolution to the synagogues of the Satan. What time the light shines on those who have the tenderness of conscience and the sacred prudence which true love to God in the heart inspires from the lodges, and prevents all such from entering; from that moment our work is done; no matter how many of Solomon's fools are by the same means driven into the lodges. As surely as meat packed without salt will putrify, so certainly will the lodges become an abhorred nuisance when true Christians will one consent forsake them, and as in duty bound devote their all of time, of means, and influence to Christ and his cause. It does not therefore surprise us at all, or alarm us in the least to be informed by the mystogogues that our efforts increase their initiations. On the contrary we take fresh courage, just in proportion as we are able to believe that their boasting is based on facts. Thus far it assures us that the truth is taking effect and is working surely towards its predestined triumph. On this theory alone can the paradox be explained, that the secret fraternity think we are greatly increasing their membership and yet they are very angry about it.

Truth wounds, and all the swarm of neophites availe them nothing so long as they see now and then "the one-idead minds, i. e., the minds who determine to know nothing but Christ and him crucified, "Tolled into the ranks of the antics"—That fact is the hand writing on their wall. The tolling of these minds into the ranks of the 'Antis" is the tolling of the death knell of modern mysteries. H.

THE JUDAN AVENGERS.

The cover under which the Masonic lodge is plotting for Cuban spoil is displayed in the following "communication" to the lodges of New York, signed by Elwood E. Thorne, Deputy Grand Master, and fifty other prominent Masons:—

"To the worshipful master, wardens, and brethren of Lodge No.—: The undersigned would hereby most fraternally call your attention to the cruel and inhuman treatment to the widows and orphans of Master Masons, not only of the Grand Lodge of Santiago de Cuba but also the subordinate lodges on the Island of Cuba are subjected. In 1869 the Grand Lodge of Santiago de Cuba was placed under arrest, and the day following, without trial, they having acknowledged themselves to be Freemasons, were shot on a road outside of the city, since which time every man found to be a Freemason has either shared the same fate or been banished to Fernando Po or other penitentiaries in Africa. The estates of those who were thus slain or imprisoned were confiscated to the government, their families left entirely destitute, and all, under the penalty of death, were forbidden to aid or succor them with work or charity; and those defenceless women and children, who had been living in affluence, were compelled to flee to the woods (they not being allowed to leave the district) without food or shelter to escape a more horrible fate than death at the hands of the Spanish forces, and some of these women, with scarce sufficient raiment to cover their nakedness, were hunted by bloodhounds and subjected to the vilest outrages. These are facts. In the name of humanity and in obedience to our sense of justice, we ask you to forward the enclosed document, signed by your officers and under the seal of your lodge, to the Most Worshipful Grand Master of the Masons of the State, Christopher C. Fox, requesting him to call an emergent session of the Grand Lodge to take such action thereon as it may see fit."

This letter missive bears the very plausible appearance of avenging injured virtue and defending a persecuted community. It appeals to the strongest sentiment of manhood. No man of honor and gallantry can learn of the oppression and abuse of the weak and innocent unroused. But Masonry must blame itself if outsiders have learned to read it by contraries; and its best praised acts are often lowest in the moral scale. There are reasons for believing this outburst of chivalry is one of them. The members of the Grand Lodge of Santiago de Cuba were arrested and executed in 1869, four years and more ago. If the Masonic system is as perfect throughout the world as pretended, the Grand Lodge of New York had knowledge of the fact years ago. Where fore did it delay any vindication of Masonic honor until the present time? We learn further from the *Freemason* of St. Louis, and other sources, that the present action is based on information received from a private source in Cuba. The New York *Herald* publishes a long letter from a Mason, said to be a magistrate in Santiago, to a Mason in New York. This letter dated Nov. 15th, is in answer to one written in April last, requesting "full information in regard to the massacre of the Grand Lodge of Santiago de Cuba and the present condition of their widows and orphans." The letter goes on to describe the execution of the Grand Lodge, the writer himself climbing to three warning trees in search of their danger, and details the suffering of their families from the action of the Spanish volunteers, from that time to the present, when their number is reduced from 300 to thirty or forty. The writer claims to have been an eye-witness to some of these outrages, and to have had knowledge of the facts since 1869, and yet rendering no direct assistance nor using my efforts to arouse foreign sympathy and intervention. Only after the capture of the Virginius he helped bury several victims of Spanish cruelty among these outcast females.

The only explanation of the present furor among the Masons is that they are operating for the lodge, hoping to turn the excitement on the Cuban question to their own advantage and heget hatred of Spanish republicanism in this country. Why else should they forget to redress such a Masonic grievance for four years? No Christian community would have been persecuted so long and so unjustly. Foreign meditation would prevent it. But Masonry, with its limited benevolence and protection of women, life no voice in the cause of its own sufferers until a great public excitement presents an opportunity to glorify the system, and display its sovereign excellencies. The plain conclusion is that it is a furor over an exaggerated story, or to cover a base neglect; in either case to make capital for the lodge.

DO YOU REALIZE HOW SOON January 1st will be here? Before that time we wish to hear from over 1000 friends whose subscriptions expire on or before that date.

—Any friends in or adjoining Washtenaw county, Mich., who desire lectures from Elder J. R. Baird, will please write to James C. Kiggine, Delhi Mills, Washtenaw Co., Mich.

ECCLESIASTICAL ACTION in Kansas on the Patrons of Husbandry is prompt and just. The United Presbyterian Synod, meeting in Lawrence in October, passed upon the order in these terms:

"*Whereas*, the last General Assembly decided that the order imposes an oath or pledge which is contrary to the law of the church, and exhorted members of the church to abstain from connection with such associations; and, *whereas*, this order is rapidly extending and, though it may be short-lived, others of a similar character may follow in its train; consistency on the part of the church and her success demands uniform action by sessions and Presbyteries; therefore,

Resolved, 1. That all our pastors and missionaries be and hereby are directed to give timely warning to the people, where they may be called to labor, of the true character of the order.

2. That Presbyteries and sessions should exhort and entreat such members as may have connected with this society, in order to lead them to abandon it.

3. That, as a last resort, those who persist in defying the law of the church should be subjected to the discipline provided in such cases."

The Kansas Conference of the United Brethren in its eighteenth session at Topeka, Nov. 6th, took the following action:

"WHEREAS, Another wave of secrecy is spreading over our country and the church, in the form of the Patrons of Husbandry, Grange, like other secret societies, by their anti-Christian and anti-republican principles, are corrupting both church and state and perverting the moral sense of the youth of our church; therefore,

Resolved, 1, That we will strictly and firmly, yet kindly, and in the spirit of meekness, administer the rule in our discipline on secret societies."

These resolutions speak a determination which God will bless. It is of the same stuff which made the martyrs; for never was a sinful practice shut from the church, but Satan pours upon it contumely and persecution, only in degree less severe than that borne by the witnesses for the truth in former ages. But if these pastors stop with a "resolution" the end is not gained. They must warn and instruct the people against the first approach in secrecy; *that* is too often the fatal one.

NOTES.

—George Maxwell Randall, the late missionary bishop of the Episcopal diocese of Colorado, was a Freemason, and was buried with the rite of the order. The scene at the funeral is described by an intelligent lady who saw it as foolish, and, for the occasion, extremely disgusting. Why not, brethren Cummines and Cheney, commence a reform in this direction? Would it not better promote holiness and spiritual life in this church?

—This very important work may yet be done. A writer in the *Church Journal and Gospel Messenger*, Protestant Episcopal, "fully believes there will yet be in the church a legislation against secret societies, as utterly inconsistent with the reality and worth of that one great society the church." May God speed the day!

—The school-house meetings have not been pushed in our reform as they deserve. They reach that class of mind nearest the foundation, and whose importance in the social, commercial and political life of the country is daily and justly increasing. They should be hundreds of meetings this winter like the one noticed in the *Pilot* of Mt. Vernon, Iowa, below. Why need any group of reformers wait for an agent when they have in themselves matter for an interesting and useful meeting. The *Pilot* says:

"We were not able to be at the anti-secret meeting last Saturday night, at Kepler's school-house, but have learned it was a success in thought and enthusiasm. Several speeches were made, and notably one by Rev. S. K. Young. Mr. Young is 'bright,' and points out with power and clearness how the craft work. We commend him to those desiring Anti-masonic lectures. Peter Kepler, Sr.'s, remarks are also highly spoken of."

Here is a note for our Baptist brethren. Rev. J. Hyatt Smith is a well known pastor of Lee Avenue Baptist church, Brooklyn. His chief reputation lies in his adoption of "open communion" against the protest of his brethren of other churches An evening or two before thanksgiving he appeared in the lodge-room of the Yew Tree lodge, No. 401, and made an address. On opening he said he was not the Rev. Bro. J. Hyett Smith, as announced by the master of the lodge. That personage he had just left in the anti-room, but he was simply Bro. J. Hyatt Smith, the mason, and he was proud to own it. Thus openly rejecting the Christian brotherhood when compared with the false relation of the lodge.

—The report of the N. Y. State Association from the *Wesleyan* will be read with interest. Next week will be published the able Address to the People and a letter from the President which came too late for the present number.

—Vice-president Wilson, having notified the Senate that he must leave the chair of that body until his health is more fully restored, Senator Carpenter of Wisconsin was unanimously put forward by the Republican caucus for the vacant position. As Carpenter is a defender of the "salary grab," this action is thought to signify no repeal of that act. Carpenter is beside a Knight Templar and active in the order. As speaker Blaine is also a Knight Templar we shall probably have both branches of Congress under the Masonic gavel this winter.

—Nast, the cartoonist, has sharpened his pencil for the grange. A late number of the *Harper's Weekly* contains one of his sketches in which a farmer and capitalist glower at each other with a wrecked train in the near background; and as the farmer sees his grain produce near by, he snaps at the other, "I say, Mr. Wildcat Speculator, what am I to do now?"—and receives the growling reply, "Solve your own problem, Mr. Farmer Despot's The subject is treated legitimately, but there is a more vital point yet to be touched.

—Although disappointed in having no complete account of the lectures in New York and vicinity there are assurances of their success. Beside the letter from a Presbyterian pastor elsewhere, Dr. Pollock, of the United Presbyterian church of Jersey City, who had begun a series of lectures on the subject, writes, "as an apparent interposition of God, we are to have Prof. C. A. Blanchard deliver a course of four lectures, two in the first and two in the second U. P. church in Jersey City. When I concluded to deal with the subject, and so announced, I did it trusting only in God to guide to a profitable issue, for to me the issue was and still is doubtful; the path of duty only is plain and that is "go forward." Hence I am greatly encouraged to know that so valiant a defender of the truth is to take a part in this the very beginning of the "war" in this city.

News of our Work

New York State Christian Association Opposed to Secret Societies.

ANN WESTFAL, Dec 19th.

This organization held its fourth State meeting in Seneca Falls on the 2nd, 3d and 4th of December. The largest hall in that young city was required to perform the duty of holding a larger company of persons, we are told, than is ever gathered there except upon the very rarest occasions.

The programme was made out and printed in advance, which very much facilitated the business of the various meetings, and the speaking was such as to draw and interest large numbers of of the citizens as well as to fill with higher hopes than ever before the friends of anti-secretism.

Prof. C. A. Blanchard, Rev. D. P. Rathbun, Rev. J. L. Barbow, Rev. A. Crooks, Donald Kirkpatrick, Esq., Zebulon Weaver, Esq., are spoken of as having done wonderful things in the speaking line. The junior editor of this paper heard only three addresses. They were very able and we may say masterly. The first was made by O. J. Rose, of Madison University, who has recently renounced the "Invisable Empire,"—Freemasonry. He displayed his Masonic parchment, and made a telling speech. Of course he must "quiet down," or have trouble.

The second was a warm and heart-burning address, made by Elder David Bernard, whom most of our readers know, is the author of that work which is the standard authority, both among Masons and Anti-masons, known as "Light on Masonry." The saintly face, the pathos and tender sympathy of his heart were very visable, both in his words and in the eyes of many of his audiors. He said he visited Seneca Falls some thirty-two years ago to preach the Oospel of the blessed Christ. Several hundred sinners came to Jesus. One hundred persons joined the Baptist church and one hundred the Methodist and other churches. He had learned that many of these had gone to their eternal home. He had seen many such revivals but should not many more. "Soon my stammering tongue will be still—my lips sealed—my heart forget to beat. I am rejoiced that I have been permitted to stand, though so often alone, for this precious Oospel of the Son of God. I shall go soon to my account. May we all so live as to meet in the paradise of God." He then closed with an affectionate appeal, and a beautiful poetical quotation. That he has been a member of the Baptist Board of Missions for fifty years is a sufficient guarantee of his standing among his own people.

The third speaker was Prof. C. A Blanchard of Wheaton Colllege. His effort was to prove that if secret, oath bound organizations, such as the Freemasons, triumphed in this country, the prevalence of such principles would reduce our civilization to a state of barbarism. His address was highly appreciated and elicited much applause from the crowded auditory. It was graceful, eloquent, masterly and unreportable.

The Convention was considered a grand success. The new accessions to the working forces of the body from various quarters were gratifying. An able letter for Prof. Burt O. Wilder of Cornell University was received and will be published next week.

Lectures of Professor C. A. Blanchard.

BROOKLYN, E. D. Dec. 12, 1873.

Dear Cynosure:—A new wonder has taken place in Brooklyn. The session of the First United Presbyterian Congregation of this city have made an arrangement with Professor C. A. Blanchard to deliver a course of lectures on Freemasonry. The first was delivered last night Dec. 11th. Many of the church members were present, also quite a respectable representation of the order. The subject was, "The Antiquity of Freemasonry." The speaker did justice to the subject and the expectations of the people. The next lecture will be delivered next week Thursday evening, subject: "The ceremonies of Freemasonry." We hope much good will result.

Yours truly R. T. W.

From Noble County, Ohio.—A Noble Record for a Beginning.

SUMMERFIELD, Noble Co., O. Nov. 24, 1873.

Editor Cynosure:—

Perhaps the readers of the *Cynosure* will be interested with an item of news from Noble county, Ohio. Three or four years since we organized the No-

ble County Christian Association opposed to secret Societies. The Association has done much good by the distribution of periodicals, tracts, books, and the employment of public speakers, and the encouragement of local or township organizations; by these means quite a large part of our people have been enlightened in regard to the dangerous tendency of Masonry and kindred institutions.

Last spring we issued a call for a county political convention to meet in Caldwell, our county seat. At the time appointed the people met in mass convention, and for numbers and intelligence no convention of a political character in this county has ever surpassed it. Twelve out of our fifteen townships were represented. The people were full of enthusiasm and nominated a full ticket for county officers. We did not nominate conservative men, but radical Anti-masons; not only in a moral sense, but politically radical. Your humble correspondent was placed at the head of the ticket, and to the best of his ability defended the ticket and the platform of principles adopted by the convention. I spoke in a majority of the townships; and I think could the county have been more completely canvassed our vote would have been correspondingly larger; we can do better another canvass. Our present effort was an ice-breaker. Our vote came almost entirely from the Republican ranks and their majority in this county is small; consequently every argument and device, fair and false, was employed to keep the party intact, and to injure representation of the anti-secret candidates. I think for the first vote, under the circumstances, we did well. The vote in this (Marion) township was 60; in Center 50; Jefferson 37; Stock 31; Wayne 40; and in the county, 250; and this was accomplished in a square fight upon the merits of the question politically. Some of our friends upon whom we relied, when the hour came deserted us, but I think they will do better hereafter. It requires very considerable manhood to sacrifice name, party, reputation, place and future political preferment for the maintainance of principle. We are pretty well organized in this county; we intend however to complete our organization as soon as possible. I have delivered about one hundred lectures in this county, and have not fully canvassed it yet. The great consideration in the conflict is for our people every where to organise. We have been holding monthly meetings very regularly for four years past; our meetings still retain their interest. May God bless the cause for which we labor is the earnest prayer of

R. B. TAYLOR.

Experience Meeting.

Willing to Fight for the Lodge.

Eds. Cynosure:—There is a Baptist church at Mahopac Falls, N. Y., and their pulpit has been supplied the past winter by an aged man by the name of Sawyer. He is a member of the "Ancient and honorable" institution of Freemasonry. Well, an effort was recently made by some of the church to settle him as their pastor; but one of the deacons arose and said that he could not hear him preach against Catholicism and other evils, but the great evil of Masonry he claimed to be in full fellowship with, and such a man he could not vote for to be his pastor. This of course enraged the minister and he kept speaking out and interraping the deacon in his talk until finally he sat down saying as he did so, that he believed the Lord knew his heart and that he felt it his duty to take this stand in the matter. "I believe the Lord knows that you ain't much of a gentleman," replied the minister. Here was a circumstance where the spirit of Freemasonry was shown in a professed minister of the gospel of Christ. Oh, what a spirit! The same minister was heard to say at another time by a number of witnesses that if it had been in war times, and the deacon had talked as he did to him he would have sunk the head of his cane in his head if he could have done it. Is it possible that one of Christ's true ministers will or can he so blinded by adherring to an institution that he can not prove to be other than the unfruitful works of darkness? Well, did the church settle him as their pastor after manifesting such a spirit? Not a bit of it. He soon preached his farewell sermon to that church. Oh! that not only that, but every other Christian church in our land would arise and say to all ministers and others who adhere to Masonry: If the so-called religion of the lodge is better than the religion of Christ then go on in it and leave the church; but if not, then stick to the church and keep away fro m the lodge I believe that if all our churches would come out and take this stand the abominable institution would very soon fall to rise no more. Yours etc., C.

"We Don't Mean to Kill my mare."

A few days ago, while waiting in the depot, I engaged in conversation with a Presbyterian clergyman of my acquaintance who has been raised (*razed*) to "sublime and ancient degree" through the grave of Hiram Abiff "six feet deep perpendicular." As he was curious to know my destination, I informed him that I was on my way to our State Anti-secret meeting and forthe assured him that we were 'after' his fraternity with a "sharp stick." In reply he said, 'What can you do? The lodge was never so strong as now." To which I replied, "Your craft talked very much like that a few months before they killed Morgan, soon after which they were glad to hide themselves from the wrath of the people."

With a frankness and simplicity absolutely refreshing, my friend replied, "Ah! but we don't mean to kill my *mare*." This was said with such a protecting sort of *air*.—as much as to say "You have nothing to fear from us. We don't intend to be caught in that Morgan trap again, I assure you," that turning aside to smile audibly, I went on my way somewhat comforted.

I am afraid, however, that my friend lost his jewel and very much injured his new name. I hope his lodge brethren will deal gently with him, for knowing him as I do, I do not believe that he really intended to confess to a "coward" like myself, that the fraternity *did* kill Morgan. It was a slip of the tongue. BARLOW.

A South African Funeral.

DEAR BRO. K.—The following I obtained from a young man in Syracuse at the convention of the New York state Association opposed to secret societies March, 1872:—

"When in South Africa, in the month of August, 1871, I saw a procession of men, they were on the way to the grave from a church. I inquired who they were, and was told by a gentleman standing near that they were Freemasons burying a brother Mason. There were a number of carriages in the procession, but I noticed there were no women. I inquired the reason of this, and was told that they (the women) were never permitted to attend the funeral, even though the friend was husband, father, or brother. Behind and running along side were perhaps a score or more of natives from the interior decked in their paints and feathers and in fact all the paraphernalia of the Caffirs, Hottentots, Zulocs, and Mohys. Almost all of them were nearly naked, with a cloth around their bodies and a great bunch of feathers on their heads. And from where I stood on a hill overlooking the procession it was hard to tell which was civilized, Caffir, or Mason.

J. M. ANDREWS.

Correspondence.

A Great Ring Broken Up.

Our readers will have learned that one great secret ring at last has been broken up. It is gratifying to know that the great powerful ring of which Tweed was the very jewel, has come in collision with the courts of law and the courts have proved the stronger. This is as it should be. When the court prevails over secret collusion then the poor man may expect to have his rights and equal justice may prevail.

We doubt not that Judge Barnard, presiding justice in Tweed's case, in dealing with the ring lawyers, made the following remarks, which are worthy of all consideration. "I ask you, young gentlemen," said he honor, "to remember that good faith with a client never can justly require bad faith in your own conscience."

This remark struck directly at the very heart of Masonry, under whose Upas shadows men are taught to believe that they can keep faith with the lodge and yet remain true to their duties as Christian men,—that they can be loyal to the lodge and at the same time true to the courts of t e land. The Judge has dissipated this illusion, and has punished with fines those old stagers in ring duplicity, who in their service of a secret collusion, ventured to treat the court with contempt. Men who remain true to their oaths to Masonry cannot possibly respect the courts of the country. The lawyer who swears to be true to his client and at the same time is sworn to be true to Masonry, is placed in a sad dilemma for preserving a good conscience, if he should happen to have a client who is an Anti-mason.

The reform for which the *Cynosure* is working, and for whose special object it was established, is beginning to work at last. Secret rings and the prospects of Masonic editors are feeling its withering effect. The fulminating High Priest and all his coadjutors in sheep-skin clothing are being considerably tamed and men of honest creeds and useful lives may once more breathe in freedom. Let the reform proceed until the grand balling sign of distress shall be exhibited from every Masonic news-paper office of the land! So mote it be!

F. H. C.

The Grange In Clay County, Iowa.

ASHBYVILLE, Iowa,

Editor Cynosure:—Being a resident of a county controlled by granges I have abundant opportunity of observing the workings of the system; and supposing that a few lines from this part of the world would not be objectionable, I will transmit a record of the 'benevolence' of the 'Patrons.' Last fall a member in good standing of the grange was taken sick; living in a Christian community the people did much for him, but the grange was silent. The gentleman was very poor and the patrons helped him to the amount of about $1.35; but considering that the granges are only about 700 strong in this vicinity this was a great mark in their favor.

Other instances of grange benevolence are common, but I refrain from giving more as I wish to tell you about a grand picnic rally which the granges of this county held lately at Gillett's Grove. Col. Smedley, Master of the State Grange was present and addressed about twenty persons.

I write with out fear of successful contradiction, and although almost alone in this county I am looking forward to 'better times coming."

Yours in Christ,

C. C. THOMPSON.

Are executive and judicial officers of the United States and of the several states, bound by an oath or affirmation to support the constitution of the U.S. which says "Oongress shall make no law abridging the freedom of the press or of speech?" Query: When a sheriff locks a court-house door and prevents a man (who has got liberty of conscience) going to speak to some and making a speech; does that sheriff by that act violate his oath? And is he not guilty of perjury by so doing? Are free speech and free press inherent rights? Does the constitution say there shall be no law passed that will abridge them? Is not an officer who has sworn to support the Constitution, and afterwards been guilty of preventing, or of abridging free speech or press, guilty of perjury by violating the Constitution? Should not such a man be punished? George Washington, in his last words to the people of the United States says "All obstructions to the execution of the laws, all combinations and associations, under whatever plausible character, with a real design to directly contro l counteract, or aw the regular deliberation and action of the constituted authorities, are destructive of this fundamental principle and of fatal tendency." Does not this warn people to beware of Masonry and other secret associations? We should ever remember such warning and act accordingly.

M. KELLY.

Good Words.

Thomas Griffith writes, "I cannot do without the Cynosure."

Nathan Shelly of Eagle Harbor sends his renewal, a new subscriber, and says: "I have been confined to my room for the last three months with a slight shock of paralysis. I have not been able to read or write or attend to business. I circulate your paper to those who call to see me and wish that the good cause may triumph."

Joseph McCleery, Marshalltown, Iowa, renews his subscription to the weekly *Cynosure*, and writes: "I would be glad to do much more, but times are hard and I am in debt so that my hands are tied at present. Cannot do without the *Cynosure* however."

Rev. S. Gelmuyder of Milwaukee, Wis, Lutheran minister, writes: "I take much interest in reading your paper. . . . Not many of our Norwegian people have hitherto joined the lodge, but some of them of course also are caught.

C. Quick, Weston, Mich., sends two new subscribers with several renewals and closes, "Wishing the *Cynosure* much success, and with faith in the ultimate triumph of our cause."

The *Linn County Pilot*, Mt. Vernon Iowa, adds to these the following commendation. With the sid of our friends we mean to keep the *Cynosure* to this mark: "First among the newspaper organs in the great course is the *Christian Cynosure*, published in Chicago, . . . The *Cynosure* is one of the best religious papers published in the country, is a seven column folio sheet, neatly printed on the best of paper and its pages sparkle with moral gems and wholesome doctrine.

Subscribers who through neglect suffer their paper to stop a week or two before renewing will find themselves much the losers. The regular connection of numbers may be lost without the possibility of making it good. Their interest in the reform will suffer loss. Every reason is on the side of a regular continuance of the paper. A new cent postal card will notify your publishers if you want to continue.

NEWS SUMMARY.

CONGRESS.—The week has been largely taken up with debates on the salary repeal bills, which have given such a complexion to the matter as to give rise to serious doubts whether any satisfaction will be given to the country. The last proposition is an increase of salaries from the old rates to $5,500 and actual traveling expenses. The House has passed the $4,000,000 naval appropriation bill without changing an act repealing the bankrupt law with out reservation. On Monday over 300 bills were introduced in the House.

GEN.—The disclosure of a defalcation of $350,000 in the city treasury on Monday produced some excitement from the honorable standing of Mr. Gage, the retiring treasurer. His property will cover the loss and his bondsmen are arranging to meet the deficit.—Interesting services were held at Christ church on Sunday at the consecration of Rev. C. E. Cheney as associate bishop of the new "Reformed Episcopal church." Bishop Cummins presided and gave in his sermon an exhaustive review of the office of bishop according to Episcopal forms.—Gerald Massey, the English poet, lately lectured on the life and character of Charles Lamb, but on Sunday he appeared as preacher before the Free Religionists. He was announced to speak on "Why Does not God Kill the Devil," but changed his subject to "Jesus Christ from a Spiritualistic point of view." From these subjects may be imagined the character of the discourse and the speaker.

CONVICTED.—Professor Agassiz, the celebrated scientist, died in Boston on Sunday evening of paralysis.—Heavy rains started a flood on the Ohio and tributaries, which on Saturday and Sunday threatened great damage to Pittsburg, Wheeling and other cities. It subsided Monday.—Secretary of War Belknap, was married to Mrs. Amanda Bowen at Nicholasville, Ky., on Thursday last.—An estimate of losses on the lakes for 1873 foots up to $3,976,000, nearly $1,000,000 more than in 1872. The lost and damaged vessels number 1,318.—New York working men have been holding mass-meetings in Cooper Institute. They demand suspension of rent and cutting down high salaries

FOREIGN.—The trial of Marshall Bazine has been concluded. He was found guilty of treason and received sentence according to the laws of France, of degradation and death. The court united in a recommendation for mercy, which has been granted. Bazine will go into seclusion for twenty years.—London was enveloped in a fog so dense for several days last week that business was seriously affected and navigation was suspended. Gas-lamps had to be lighted through the streets. The fog covered an area of 50 square miles.—The captain of the Ville du Havre denies the charges of the Lock Earne crew regarding the loss of the former vessel.—The Virginius and prisoners have been taken to Bahia Honda where they will be given up to the United States authorities. Havana after some demonstrations last week is quiet.—Minister Sickles has resigned and will soon leave Spain. He thinks our government has ignored his position.

WANTED.—At the Cynosure office as soon as possible three hundred postal cards or letters from subscribers whose time was out during the months of Sept., Oct. and Nov. We hope you will renew your subscriptions. If you intend to do so, but are not quite ready to send the money now will you please send us a card stating this fact.

WANTED.—Information from all whose time is out as to whether you wish to continue the Cynosure. The date on the label of your paper shows when the subscription expires.

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The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers) at the annexed reduced rates.

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Christian Statesman	3 00
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Golden Censer	3 00
The Christian (monthly with map of Palestine	2 75
do without map	2 40
Anti-Masonic Herald	2 25
Western Rural	3 50
Young Folks' Rural (monthly with two chromos)	2 90
Science of Health	3 35
National Agriculturist and Bee Journal	2 60
Bee-Keeper's Magazine	2 60
Bible Banner	2 50
Chromo with either of last three 40c extra.	
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AND

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In a 3 page double tract, "ILLUSTRATED," Price 25 cents per 100; $2 per 1,000. The first page represents a Mason prostrating the wonderful wisdom and benevolence of the order, with no attention to duty.

"Freemasonry is Only 152 Years Old,"

And gives the time and place of its birth, The science and style it exalted,

"Murder and Treason not Excepted."

And shows that the Masonic order is treasonable in its constitution and is both anti-Republican and anti-Christian.

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Freemasonry in the Church.

Position for Degrees, Printed for Deacon T. T. Gurney, who Received the Degree Grand Master of Masonry, or Perfection," and is invited to command of Occidental Sovereign Consistory. S. P. R. S., 32nd Degree.

Two-page tract, at 75 cts. per 100, $3 per 1,000.

TRACT NO. 10.

Character and Symbols of Freemasonry

A 8 page tract, "ILLUSTRATED." $3 per 1,00, or 25 cents per 100.

By Re "Grand Secretaries, Grand Lecturers, Perfect Prince Inquire terror into the subject. Miller however ventured to remonstrate with him, having learned in some way which he cannot recollect, that Johns was his prosecutor. Johns however answered in a voice that faltered a little, "Miller, is nothing but an *entered apprentice*." To detail all the evasive falsehoods and idle assertions, by which French and his coadjutors endeavored to excuse themselves from proceeding with Miller to the justice's office at Le Roy, would be a useless waste of our own time and the patience of the reader.

It was manifest that the conspirators wished to consume

proceeded to Stafford, a village about six miles east from Batavia. On arriving there Miller was seized by two men and conducted to a room in the third story of a stone building, ordinarily used as a Masonic lodge room. In this room he was guarded by five men, who said they were acting as assistants to French, and under his orders. While thus secluded and guarded, he counsel with 4 or 5 of his friends arrived, and the former after some short detention was permitted by French to see him. The constable was then naked for a sight, or description of the accused by virtue of which he held Miller in custody, but he steadily refused to exhibit or describe it; but still left no doubt on the mind of Miller or his counsel, that the warrant was in a criminal proceeding, and at length avowed that it had been issued by a magistrate at Le Roy. It should here be stated that about 8 days before the successive arrests of Morgan and Miller, Daniel Johns, whose sudden appearance at Batavia has been mentioned, suddenly disappeared from that place. A short time after Miller's introduction to the lodge room at Stafford, this same Daniel Johns entered the room, holding in his hand a drawn sword, and walked with large and quick steps across the room, and, as Miller describes it, seemed anxious to inspire terror into the captive. Miller however ventured to remonstrate with him, having learned in some way which he cannot recollect, that Johns was his prosecutor. Johns however answered in a voice that faltered a little, "Miller, is nothing but an *entered apprentice*." To detail all the evasive falsehoods and idle assertions, by which French and his coadjutors endeavored to excuse themselves from proceeding with Miller to the justice's office at Le Roy, would be a useless waste of our own time and the patience of the reader.

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the time until night should favor the completion of their projects, and that to proceed to Le Roy was no part of their plan, if it could be avoided. But in the course of the afternoon, French, seemingly by inadvertence, admitted that the process he had against Miller was in fact a process in a civil suit; and from that time his resolution seemed somewhat shaken. About dusk the whole crowd proceeded, with much noise and tumult, to Le Roy village, and after many efforts on the part of French to prevent him from so doing, Miller got himself placed before the justice, who had issued the warrant. French then gave directions to two of his assistants, and disappeared. Miller staid in the office about half an hour, during which time the justice called for the constable and warrant, but neither constable, warrant, or plaintiff appeared, and the justice informed Mr. Miller that he was at liberty to go where he pleased. This was about nine o'clock in the evening. It appeared from the docket of the magistrate that a warrant had been issued against Miller, and one John Davids, on the oath and at the request of Daniel Johns; John Davids had first been arrested by the directions of French, but the sheriff of the county informed them that he was in his custody on the jail limits, upon which he was discharged from the arrest. Miller having thus obtained permission to depart, was making the best of his way to a public house, when French and Johns suddenly appeared again. The former endeavored to seize Miller by the collar, and called loudly for help to retake the prisoner—Johns asked if there was no person there who would help to secure that man. But although such attempts were made to regain possession of Miller, he succeeded in reaching a public house and after another ineffectual attempt by French and his associates to prevent him, he returned late at night to Batavia, and relieved his family from terror and alarm. That this lawless assemblage of men took place for the purpose of securing the arrest of Miller, by virtue of a process never intended to be acted upon, we shall take no trouble to show to the public. We have conclusive proof from the express declarations of those who led the troop, and from various other sources, that one of the objects they had in view was to pull down the office of Mille., if that should be necessary for the

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A Sterling Old Poem.

Who shall judge man from his manners?
Who shall know him by his dress?
Paupers may be fit for princes.
Princes fit for something less.
Crumpled shirt and dirty Jacket
May he clothe the golden ore,
Of the deepest thoughts and feelings—
Satin vest can do no more.

Man upraised among his fellows,
Oft forgets his fellows then,
Masters—rulers—lords, remember
That your meanest kinds are men!
Men of labor, men of feeling,
Men of thought and men of fame,
Claiming equal rights to sunshine
In a man's ennobling name.

Toiling hands alone are builders
Of a nation's wealth and fame;
Titled laziness is pensioned,
Fed and fattened on the same;
By the sweat of others' foreheads,
Living only to rejoice,
While the poor man's outraged freedom
Vainly lifts its feeble voice.

Truth and justice are eternal,
Born with loveliness and light;
Secret wrongs shall never prosper
While there is a sunny right,
God, whose world-wide voice is singing
Boundless love to you and me,
Links oppression with its titles
But as pebbles in the sea.

—SEL.

Benevolence In Hord Times.

BY H. M. B.

At present 'two mites' is a large sum to give away. While seeking to decrease all expenses, we are disposed to make short work with outgoes that are quite under our control, like those for benevolence. Our resources are endangered; therefore we say, by our actions, that unless the Lord will give us better assurance of pecuniary prosperity he can receive very little financial aid from us in return. Especially will this be the case if our giving is without system,—if its amount depends upon the ability of an agent, or upon our mood when an object is presented.

We need to give up the idea that private interests are of first importance. It is a fit time for us to acknowledge that God's is the only business which *must* go forward, and that, in fact, his business is ours—the one above all others, to which our capital is pledged. Our responsibility is increased—not diminished—by the pressure. Much that would in easier times be donated by worldly men will now be withheld, and the burden, (do we call it a burden?) must be sustained by Christians or not at all.

Soft Answers.

It is a remerkable fact that one half hour's summer sunshine deflects the vast mass of the Britannia Tubular Bridge more than all the dead weight that could be placed upon it. What a tribute to the might of gentleness!

That school child made a good reply who said that meek people were those who "give soft answers to rough questions." But how far the world is from taking the Scriptural standard, and considering meekness a valuable quality, we may learn by a common use of the word. Who would like to have said of him, as of Moses, that he was "very meek?" Something mean-spirited would be the popular acceptation; nobody would understand the words to express any enviable virtue, if used in the degenerate conversation of the day. And yet, how does the Giver of all blessings signalize the meek? They are among his specially blessed—"they shall inherit the earth."

A gentleman came to Sir Eardley Wilmot in great wrath at an injury he had suffered from some persons high in worldly position, and was considering how he could best show his resentment.

"Would it be manly to resent it?"

"Yes, but Godlike to forgive it." The idea had an instantly soothing effect, and he left that interview thinking no longer of revenge.

It is related of Anthony Blanc, one of the earliest converts made by Felix Neff, that when he was struck on the head by an opponent of the truth, he said, "May God forgive and bless you!" The other exclaimed in a fury that he would kill him. Some days afterward Anthony met the man in a narrow Alpine road, and fully expected to be struck again, but, to his amazement, a hand was outstretched with the heartfelt words, "Mr. Blanc, can you forgive me?" The soft answer to his blow had softened his heart, "breaking the bone."

Does not Sir Matthew Hale seem the greater man, when we recall his reply to Cromwell's angry speech, "My lord justice, you are not fit to be a judge." Hale had refused to lend himself to some arbitrary action, and his only answer to the Protector's words was, "Please your Highness, it is very true."

His great upright soul was also crowned with humility; and a source of many of the hard answers which create life's angry altercations is pride.

On merely worldly grounds there is great wisdom in soft answers; for the speaker is apt to win the day, and gain his own object in the end. De Quincy tells of himself that, when traveling once on the roof of a coach, he fell asleep from weariness and weakness, being at the time in bad health, and lurched against another passenger, who awoke him with much surliness, and complained morosely of this invasion of his comfort. De Quincy apologized, said he was unwell, but would do what he could to avoid falling asleep for the future. Nature would not be coerced, however, and he was soon slumbering again; when he felt the arm of his surly neighbor passed around him to prevent his falling, and in all the stages of his journey, thereafter he noted with the tenderness of a woman toward the invalid.

Much practical philosophy lies in the saying of one little boy to another, "Don't speak to cross; there's no use in it." Truly no use for anything heneficial or pleasant, but much use for the inflaming of discord and establishment of malice. Especially in domestic life is the sharp answer one of Satan's choice engines for the creation of all unbeatitudeness. And those who can refrain from it under provocation have achieved a great victory over themselves. One of the most tried and most holy women that ever lived acted thus, as described by her celebrated son, Augustine, "She had learned not to resist an angry husband, not in deed only, but even in word. Only when he was smooth and tranquil she would give an account of actions, if haply he had taken offence."

In a word, while many matrons who had milder husbands would, in familiar talk, blame their husbands' lives, she would blame those wives' tongues. And they, knowing what a choleric husband she endured, marveled that it could never be perceived that Patricius had beaten her, if there had been any domestic difference between them. And how closely the meek spirit is allied to that of the peacemaker in the next beatitude we may gather from Augustine's further words; "This great gift also, thou bestowedst, O my God, to that good husband-maid of thine, that, between any discordant parties, when hearing on both sides most bitter things, such as swelling and undigested choler causes to break forth, she never would disclose aught but what would tend to their own reconcilement." Short-lived would be the strifes of the world did everybody act like Monica.

Then are a few sweet, placid tempers to whom the "soft answer" comes comparatively easy; but with most persons it must be the fruit of resolute self-control and self conquest, of a habit of mind produced by watchfulness and prayer. One can sympathize with the passionate school-boy who, pondering on this subject, asked another, "What soft thing is very hard?" and explained his meaning thus: "If it is not a hard thing for a fellow to give a soft answer when he's right down vexed, then I don't know where you will find anything that's hard."

But, if the school-boy learns that lesson, the man will have less difficulty in putting it into use. "The beginning of strife is when one letteth out water," and the soft answer will always undertake to fulfill the following injunction. "Leave off contention before it be medled with." Yet how easily we justify ourselves in this wrong doing, prompted by the demon Pride! How quickly does the sharp retort leap to the lips! how clever do we deem ourselves when the thrust (probably as poisoned as we could make it) has been given! We do not remember that this, like other human temptations, was met and conquered by our great Exemplar; we do not consider Him who "endured such contradiction of sinners against himself," who, "when he was reviled, reviled not again; when he suffered, he threatened not," although the twelve legions of angels stood ready at his call.—*Wesleyan.*

Opportunities.

How many there are in the church of Christ who sigh for opportunities of usefulness, while they never take hold of those close at hand. They want something to do, some great thing, like Naaman of old—and the simple waters of Jorden are despised by them. But if we remember that life is made up of little things, and the daily consecration of these little things may bring about great results, like the small seeds, which scattered, bring great harvest, we would not look further than our everyday walk and path for means of usefulness. It is said a room may be swept to the glory of God. I am sure it is so; good living is good preaching, and a heart turned to the praise of redeeming grace will give forth no discordant music. If these words, "Whether, therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God," be our life motto, we shall not need to sigh for opportunities of usefulness.

A pious couple in England, after morning prayers with their children and servants, meet for a few hours in their own room, to ask the Lord for work. "Lord, what will thou have us to do to-day? Let us work for thee, O Lord!" and expecting, in faith, the answer, their senses are quickened to perceive and seize the opportunities, and they are wonderfully and remarkably blessed. "Ye have not, because ye ask not."

A lady, once, writing a letter to a young naval officer who was almost a stranger to her, thought, "Shall I close this as anybody would, or shall I say a word for my Master?" And, lifting up her heart for a moment, she wrote, telling him that his constant change of scene and place was an apt illustration of the words, "Here we have no continuing city," and asked if he could say, "I seek one to come." In trembling, she folded it and sent it off. Back come the answer: "Thank you so much for those kind words. My parents are dead. I am an orphan, and no one has spoken to me like that since my mother died, long years ago." The bow, shot at a venture, his home; and the young man shortly after rejoiced in the fullness of the blessing of the gospel of peace. Christians, how often do we close a letter as anybody would, when we might say a word for Jesus?—*Daily Witness.*

Refined bomes are the end of civilization. All the work of the world—the railroading, navigating, digging, delving, manufacturing, inventing, teaching, writing, fighting, are done, first of all to secure to each family the quiet of its own hearth, and secondly, to surround as many as possible with grace and culture and beauty. The work of all nations for five thousand years is represented in the difference between a wigwam and a lady's parlor.

It is dangerous to go where art has been employed to make things which are sensuous sweeter and pleasanter.

Many people act as if they thought thet because they have special need of patience, therefore they may do without patience altogether.

Children's and Papa's Medicine.

Well, well! what did all Dottie? She had positively refused to kiss her father for a whole week. He went to his work very early in the morning, long before her blue eyes were open, and did not come home till dark. Dottie always watched for him, and ran to meet him, and when he came in would sit on his knee, but when he tried to kiss her, she would shake her head so emphatically as to set the sunny curls dancing about her eyes, and then tuck her rosy face down on his shoulder.

At last he grew almost angry, and one evening he put her down, saying sternly, "I won't have any little girl that does not love me."

Dottie went to her mother with a grieved look, and tears stealing into her eyes.

"I do love my papa, ever so much—five bushels!" And by her childish mode of measuring affection this seemed immense.

"Then why did you treat him so?" asked her mother. "He does not see his little daughter all day; and when he comes home so tired she refuses to kiss him. Why is it?"

"Because, because—" and here Dottie stopped.

"Speak out, darling, don't be afraid; or suppose you whisper it to me; now—" And she bent down her head.

Dottie put both chubby arms around her mother's neck, putting her mouth close to her mother's ear, and, in what she supposed was a whisper, said:

"He drink some medicine or something' in the even' time before he gets home; and it must be dreadful stuff, for it makes me feel skitish to smell it when he pute his face close to mine—and that's all; and I do love papa." And she sobbed as if her loving little heart would break.

As the wife's glance met that of her husband, his face crimsoned with a flush of shame. The secret was out. For the week past he had been in the habit of stopping a few moments at the house of a friend, who had just returned from a voyage to Europe, and had a great many interesting things to relate. He always took a glass of something strong at night, and insisted that Dottie's father should drink with him; and that was how it happened. But he never touched a drop afterward: the pure caresses of his innocent child were of more value to him than even the good will of his friend, and the little Dot never had cause to refuse him his evening kiss.

"Papa must be cured, I think," said she, one day; "for he never drinks any more of that horrible medicine."

And he was truly cured.—*Good Words.*

Freemasonry Forty Years Ago

Masonic Outrage—Letter from Solomon Southwick.

ALBANY, Aug. 2, 1831.

To the Editor of the Boston Press.

DEAR SIR:—I have just returned from an excursion into the western border of your state; and as some occurrences which I met with may not be uninteresting to your readers, I submit a sketch for your consideration.

In the summer of 1830 I wrote a course of lectures on the Bible, which I have since delivered in various places. Not long since a gentleman, who is one of the tutors in Williams College, Williamstown, sent me an invitation, sanctioned by the able, worthy and venerable President of the College to deliver my whole course at that place, and proffering me the College chapel for the purpose. I went accordingly, but for reasons of mere convenience delivered my lectures at the Congregational meeting house, of which the Rev. Mr. Gridley is pastor, to numerous and respectable audiences. But wishing to extend the sphere of my usefulness in a good and hallowed cause, as well as to make the best use of my time in other respects, I made an arrangement to deliver my lectures at the churches of North Adams and Williamstown alternately. To facilitate this arrangement, the Rev. Mr. Gridley of Williamstown gave me a letter of introduction to Rev. Mr. Yeomans, of North Adams, who politely offered me the use of his pulpit. I went to North Adams, agreeably to this arrangement; on Monday the 11th of July, and at the hour appointed, commenced the delivery of my first lecture to a numerous and respectable audience of ladies and gentlemen. But in the meantime a body of Freemasons and their deluded "jacks," perhaps a hundred, more or less, brought up a small field piece, (I believe a six pounder, with a drum, or drums, fifes, etc. They planted the cannon near the door of the church and commenced firing, following up every discharge, of which there were many, by heat of drum and music of the fifes etc. This unprecedented and unhallowed disturbance of a literary and religious exercise was continued till I had closed my lecture, during which at one time they shoved up one or two of the windows, and once or twice burst or threw open the doors of the church. I had to make the greatest possible exertion to be heard. The disturbance continued some time after the lecture. Threats were then thrown out by some of the rioters, that I should fare worse if I attempted to lecture there again. I went again, however, thinking it my duty to do so, on the Wednesday following, to deliver the second lecture; but on the occasion, two cannons were brought, instead of one, with additional music and a display of flags. The rioters were double or treble the number of the night before; and as they took their stand on the steps of the church and appeared determined to proceed to grosser acts of violence than they had done on the previous evening, Mr. Yeomans, and a few other friends thought it best to yield up, for that night at least, our civil and religious liberties to a lawless mob. This, however, did not appease the rioters; for they fired their cannon, and kept their drums and fifes in play almost incessantly till near eleven o'clock at night; and among other elegant specimens of unbecoming politeness, beat the rogue's march, or some such tune near the door of Mr. Yeoman's, under whose truly hospitable roof I was then engaged in conversation with him and several other gentlemen on the rude and uncivilized state of things exhibited out of doors. So much for North Adams' Freemasonry, and its regard for liberty of speech. I afterwards delivered my lectures at Pittsfield, and Stockbridge, and was well received in both places by all but the rigid sdherents of the mystic tie; if it can be any longer termed mystic, every part of which has been fully and freely exposed. At Lenox, the Masonic fever was so high that a similar course to that pursued at North Adams was threatened, and I was advised by the venerable Congregational clergyman of that place not to attempt lecturing.

I am, dear sir, yours respectfully.

SOLOMON SOUTHWICK.

Good Words from Business Letters.

For the encouragement of many friends, we continue to publish these "Good Words." "Cheer him," should one of a crowd at a fire when a noble man was climbing to save life, and was nearly exhausted. The answer came with a will and the life was saved. Some of our good friends will be encouraged to hear the quickening words *"cheer him."* So read what R Andrews of West Virginia says:—

"My subscription for the Cynosure expired on 15th of last month. I cannot do without it. Do not become discouraged at the apparent slow progress of the cause, you are doing a great work. Continue to deal heavy blows at the head of the beast, and urge thorough political organization. God will speed the right," Bro A's words prove his faith, he sends for his minister with his own renewal.

The pastor of a United Presby erian Congregation in Pennsylvania, who is just getting acquainted with us, says "Your sample copies came promptly to hand I am very much pleased with it. We have been more to do with the 'Odd-fellow' Craft,' than with 'Masonry.' I will therefore be glad to see anything in your issues that will serve to unmask the Three-linked Brotherhood.' I am heartily in sympathy with the war against secret orders as such; and yet I have regard for some individual members of them." We shall have enough, and more, indeed, to say of the evils of Odd-fellowship than we wish might be needed.

Alexander Henderson of Harrisville, O. writes of the Cynosure after reading it six months—"I find it to be just what it ought to be, a most valuable paper. Surely can it not be put into the hands of every one." That is the very work every reader should help to do. Circulate the paper. Let people know the facts about secrecy. Bro. H. adds what we earnestly desire and pray for—"In time you will have the co-operation of every true Christian man and woman in the country."

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From Harper's Magazine for January.

First Anti-masonic Reform.

The melancholy death of young Mr. Leggett, a student at the Cornell University, has undoubtedly occasioned a great deal of thought in every college in the country upon secret societies. Prof. Wilder, of Cornell, has written a very careful and serious letter, in which he strongly opposes them, plainly stating their great disadvantages, and citing the order of Jesuits as the most powerful and thoroughly organized of all secret associations, and therefore the one on which their character and tendency may best be observed. The debate recalls the history of the Anti-masonic excitement in the country, which is, however, seldom mentioned in recent years, so that the facts may not be familiar to the reader.

In the year 1826, William Morgan, living in Batavia, in the western part of New York, near Buffalo, was supposed to intend the publication of a book which would reveal the secrets of Masonry. The Masons in the vicinity were angry, and resolved to prevent the publication, and made several forcible but ineffective attempts for that purpose. On the 11th of September, 1826, a party of persons from Canandaigua came to Batavia and procured the arrest of Morgan upon a criminal charge, and he was carried to Canandaigua for examination. He was acquitted, but was immediately arrested on a civil process, upon which an execution was issued, and he was imprisoned in a jail in Canandaigua. The next evening he was discharged at the instance of those who had caused his arrest, and was taken from the jail after nine o'clock in the evening. Those who had obtained the discharge instantly seized him, gagged and bound him, and threwing him into a carriage, hurried off to Rochester. By relays of horses and by different hands he was borne along, until he was lodged in the magazine of Fort Niagara, at the mouth of the Niagara river.

The circumstances of his arrest, and those that had preceded it, had aroused and inflamed the minds of the people in Batavia and the neighborhood. A committee was appointed at a public meeting to ascertain the facts, and to bring to justice any criminals that might be found. They could discover only that Morgan had been seized upon his discharge in Canandaigua and hurried off toward Rochester; but, beyond that, nothing. The excitement deepened and spread. A great crime had apparently been committed, and it was hidden in absolute secrecy. Other meetings were held in other towns and other committees were appointed, and both meetings and committees were composed of men of both political parties. Investigation showed that Masons only were implicated in the crime, and that scarcely a Mason aided the inquiry; that many Masons ridiculed and even justified the offense; that the committees were taunted with their inability to procure the punishment of the offenders in courts where judges, sheriffs, juries, and witnesses were Masons; that witnesses disappeared; that the committees were reviled; and gradually Masonry itself was held responsible for the mysterious doom of Morgan.

The excitement became a frenzy. The Masons were hated and denounced as the Irish were in London after the "Irish night," or the Roman Catholics during the Titus Oates fury. In January, 1827, some of those who had been arrested were tried, and it was hoped that the evidence at their trials would clear the mystery. But they pleaded guilty, and this hope was baffled. Meanwhile a body of delegates from the various committees met at Lewiston to ascertain the fate of Morgan, and they discovered that in or near the magazine in which he had been confined he had been put to death. His book, with its revelations, had been published, and what was not told was of course declared to be infinitely worse than the actual disclosures. The excitement now became political. It was alleged that Masonry held itself superior to the laws, and that Masons were more loyal to their Masonic oaths than to their duty as citizens. Masonry, therefore, was held to be a fatal foe to the government and to the country, which must be destroyed; and in several town meetings in Genesee and Monroe counties, in the spring of 1827, Masons, as such, were excluded from office. At the next general election the Anti-masons nominated a separate ticket, and they carried the counties of Genesee, Monroe, Livingston, Orleans and Niagara against both the great parties. A state organization followed, and the election of 1830 the Anti-masonic candidate, Francis Granger, was elected by the National Republicans, and received one hundred and twenty thousand votes, against one hundred and twenty eight-thousand for Mr. Throop. From a state organization the Anti-masons became a national party, and in 1832 nominated Wm. Wirt for the presidency. The Anti-masonic electoral ticket was adopted by the National Republicans, and the union became the Whig party, which in 1838 elected Mr. Seward governor of New York, and in 1840 Gen. Harrison President of the United States.

The spring of this triumphant political movement was hostility to a secret society. Many of the most distinguished political names of Western New York, including Millard Fillmore, Wm. H. Seward, Thurlow Weed, Francis Granger, James Wadsworth, George W. Patterson, were associated with it. And as the larger portion of the Whig party was merged in the Republican, the dominant party of to-day has a certain lineal descent from the feelings aroused by the abduction of Morgan from the jail at Canandaigua. And as his disappearance and the odium consequent upon it stigmatized Masonry, so that it lay for a long time moribund, and although revived in later years, cannot hope to regain its old importance, so the death of young Leggett is likely to wound fatally the system of college secret societies.

The young man was undergoing initiation into a secret society. He was blindfolded, and two companions were leading him along the edge of a cliff over a deep ravine, when the earth gave way or they slipped and fell from the precipice, and Legget was so injured that he died in two hours. There was no allegation or suspicion of blame. There was, indeed, an attempt of some enemies of the Cornell University—a hostility due either to supposed conflict of interests or sectarian jealousy—to stigmatize the institution, but it failed instantly and utterly. Indeed, General Leggett, of the Patent-office in Washington, the father of the unfortunate youth, at once wrote a very noble and touching letter to shield the university and the companions of his son from blame or responsibility. He would not allow his grief to keep him silent, when a word could avert injustice, and his modest magnanimity was for the moment the tender sympathy of all who read his letter.

Every collegian knows that there is no secrecy whatever in what is called a secret society. Everybody knows, not in particular, but in general, that its object is really "good fellowship," with the charm of mystery added. Everybody knows—for the details of such societies in all countries are essentially the same—that there are certain practical jokes of initiation—tossings in blankets, layings in coffins, dippings in cold water, stringent catechisms, moral exhortations, with darkness and sudden light and mysterious voices from forms invisible, and then mystic signs and clasps and mottoes, "the whole to conclude" with the best supper that the treasury can afford. Literary brotherhood, philosophic fraternity, intellectual emulation, these are the noble names by which the youth deceive themselves and allure Freshmen; but the real business of the society is to keep the secret, and to get all the members possible from the entering class.

Each society, of course gets "the best fellows." Every touter informs the callow Freshman that all men of character and talent hasten to join his society, and impresses the fresh imagination with the names of the famous honorary members. The Freshman, if he be neute, and he is more so every year, naturally wonders how the youth, who are undeniably commonplace in the daily intercourse of college, should become such lofty beings in the hall of a secret society; or, more probably, he thinks of nothing but the sport or the mysterious incentive to a studious and higher life which the society is to furnish. He feels the passionate curiosity of the neophyte. He is in union with the zeal of the hermetical philosophy. He would learn more than Rosicrucian lore. That is a vision soon dispelled. But the earnest curiosity changes into *esprit du corps*, and the mischief in that the secrecy and the society feeling are likely to take precedence of the really desirable motives in college. There is a hundredfold greater zeal to obtain members than there is generous rivalry among the societies to carry off the true college honors. And if the purpose be admirable, why, as Professor Wilder asks, the secrecy? What more can the secret society do for the intellectual or social training of the student than the open society? Has any secret society in an American college done, or can it do, more for the intelligent young man than the Union Debating Society at the English Cambridge University, or the similar club at Oxford? There Macauley, Gladstone, the Austins, Charles Buller, Tooke, Ellis, and the long illustrious list of noted and able Englishmen were trained, and it has only way that manly minds can be trained, by open, free, generous rivalry and collision. The member of a secret society in college is really confined, socially and intellectually, to its membership, for it is found that the secret gradually supplant the open societies. But that membership depends upon luck, not upon merit, while it has the capital disadvantage of erecting false standards of measurment so that the *Mu Nu* man can not be just to the hero of the *Zeta Eta*. The secrecy is a spell that that overbears the food. The mystic paraphernalia is a relic of the baby-house, which a generous youth disdains

There is, indeed, an agreeable sentiment in the veiled friendship of the secret society which every social nature understands. But as students are now becoming more truly "men" as they enter college, because of the higher standard of requirement, it is probable that the glory of the secret society is already waning, and that the allegiance of the older universities to the open arenas of frank and manly intellectual contests, involving no expense, no dissipation, and no perilous temptation is returning. At least there will now be an urgent question among many of the best men in college whether it ought not to return.

—Some of our brethren who are so well convinced about the virtues of the "minor secret societies," may obtain some crumbs of consolation from the consistency of members of these fraternities. Governor elect of Wisconsin, Taylor, is a Good Templar, yet he was elected by the whisky interest. We have seen with our own eyes an increase of liquor saloons in a town soon after the organization of a lodge of Good Templars there. An eastern preacher took occasion to say in a sermon that he preferred moral suasion to prohibition, when he was at once deserted by his choir composed of Good Templars. A membership of such Christians would soon go to ruin. —*Telescope.*

The Lodge as it is.

By a Mason, once Secular.

HOW AN OBJECTIONABLE INDIVIDUAL MAY BECOME A MASON.

YATES CITY, Ill. Nov. 14th, 1873.

MR. EDITOR:—In my last letter I promised you that I would in this show how the thing is done in the Elmwood lodge. But before going any farther I wish to say to your readers I should not expose any of these things if they were not encouraged by the Grand Master. I consider his refusal to investigate such things as being equivalent to giving his official sanction to a process by which hundreds of objectionable candidates can be and probably are smuggled into the Masonic fraternity.

Once upon a time, while Doctor J. K. Secord was W. M of Horeb lodge, No. 363, of Elmwood, the lodge was called upon to vote on the petition of a certain notorious black-leg to be made a Mason. G. W. Smith, who is an independent as any Mason can be (some Masons pretend that when a man is under oath he cannot be independent) was very outspoken in his objections and held up his black ball so that all present could see it before he deposited it. Now, according to the Masonic law this rejection would hold good for one year. But the next thing Smith heard of him was that he was a Master Mason and member of the lodge and had got there in less than three months. Smith was of course very much surprised, but could see no help for it and concluded he might just as well keep his mouth shut in regard to it as to make any complaint. Some time afterward Smith found out how it was done. It was in this way. The lodge was called upon to vote on another petition and the candidate was rejected. Now if everything connected with the balloting had been done according to Masonic law it would have been impossible for the W. M or any one else to know who cast the black ballot. But in this case it must have been known by the W. M, that Doct. W. M. Swisher was the man. The W. M. closed the lodge in due form to remain closed until the next regular communication, unless sooner convened by order of the W. M. The lights were blown outand all hands left the hall. As they were leaving some one nudged Smith and said in a whisper, "Come back again, Wash, after a little and we will have some fun." Smith, being in for any harmless sport, went back in a few minutes, the door was closed and locked and all was darkness and silence until Doct. Swisher (who Smith says "smelled a rat") came back and gave the door three powerful kicks. Being unable to gain admission he went about his business. The hall was lighted up; the lodge opened in due form; the candidate was balloted for, elected and initiated in due form; and more than all that he was by special dispensation from the Grand Master made a Master Mason in three weeks. So much for what I have been informed of Dr. Secord's exploits in that line.

Now for Doct. Harry Steele. Soon after I had received the Grand Master's refusal to investigate charges against Benj. Kersey, I was in Elmwood, and I asked an old acquaintance of mine (who is a Mason), who was the last reported Mason in town. He referred me to Doct. Harry Steele. I went to his office and had a long talk with him about the charge that I had made against Kersey. He allowed that there was some grounds for complaint, but said that unless the Grand Master could be made to see the necessity of an investigation I might as well drop it. He had considerable to say about the W. M.'s prerogatives and exemptions from criticism. I remember distinctly about his claiming that all subordinate officers must obey the W. M.'s orders whether such orders were lawful or unlawful. He then went on to tell me how he evaded Jack Wood's objection to the initiation of a certain candidate. Said he, "Jack got religion a year or two ago, and he made a complete annoyance of himself by exhorting the brethren during refreshment (intermission). Now such things are all very well in their places, but a Masonic lodge is no place for them. And then Jack got into a foolish habit of black-balling nearly every candidate." (The doctor did not explain to me how he knew that Jack was the one who was black-balling the candidates.) "I determined to get around his objection. So I proceeded to close the lodge; as soon as Jack was gone I opened again and the candidate elected and initiated." In my last letter to you I think I closed at the point when I had just made an amicable settlement with Benj. Kersey and left him under the impression that I intended to drop the subject. I was obliged to accept his statement that he rescinded his order to the deacon to pass the box without black-balls, although such statement was contradicted by several witnesses; and the deacon had said, "That is too thin." Kersey appeared to be perfectly willing to accept my statement that I had made a charge against him, not for the purpose of injuring him, but because I could see no other way of obtaining an investigation; and I could not help thinking that such matters ought to be investigated. I claimed (and he allowed my claim) that if I was obliged to allow that he had merely made a slight mistake, he should allow that I had only made a mistake in my proceedings, and that I was not actuated by the best of motives.

It has just occurred to my mind that I said something in my first letter about objection being lodged against the advancement of Thos. Kersey in such a way that it could not be evaded. I will now show you how near the W. M. came to evading it. The objection was lodged by Charles D. North, the second one who refused to vote before black-balls were procured, and who says he voted what he supposed to be a black-ball after black-balls were procured. The W. M. demanded his reasons for objecting, and was answered thus: "Mr. Pierce, that is none of your business." A day or two afterward I called at the store of Kersey & Pierce and asked Pierce to explain to me the doctrine of objections. He did so thus: "When a brother has objection to the advancement of a brother he must make his objection to the W. M. giving his reasons therefor, and if the W. M thinks such reasons good he stays proceedings, otherwise he proceeds notwithstanding such objection." I asked Pierce to show me his copy of the Grand Lodge by laws, and he pointed out to him section 49 and asked him if he would be pleased to be governed by it. No more at present. From yours truly.

W. H. ROBINSON.

A Remarkable Renunciation.

A correspondent of the *Free Methodist* narrates an interesting conversion from the formalism of the lodge in connection with a Free Methodist quarterly meeting, at Fairmount, Minn. God be praised that the blood of Jesus Christ yet purgeth the consciences of men from "dead works." The letter says:—

Our quarterly meeting was largely attended. The Spirit inspired in preaching. On Saturday evening the M. E. preacher appointed to this work, arose after the sermon and endorsed the remarks on secret societies and then made a public and formal renunciation of Masonry. He had procured a demit from the lodge not long before and expressed his intention of leaving. He said that Finney had given a true expos of the Master Mason's degree, which was as far as he had chimed the Masonic ladder; and he doubted not that the mysteries had been divulged up to the topmost rung. He said that death was the penalty of the step he had taken, and added "If I suddenly disappear you may easily conjecture what has become of me." He assured the congregation that he should not leave the M. E. Church, but stay and reform it. His exposure and renunciation were most thrilling,—even eloquently made. He naturally, of course, cleaved to the Free Methodist brethren. He attended our meeting on Sunday evening and at the close insisted that wife and I should go home with him. He said that the demonstrations on Saturday evening had tried him, but that the Lord had taken him in hand that day on the way to his appointment, and put him through some rather lively and singular exercises; and now he could say, "Amen, let God work as he sees fit." On Monday morning our family prayer he was prostrated on the floor some two hours, while he groaned, wept, prased and laughed. He received a communication on that day apprising him that preachers in M. E. Church who did not hold their tongues about Masonry, were unacceptable, and could receive only the lowest-rate appointments. That referred to men who had never been Masons. Our brother thought, "What, then, will be the fate of him who has been a Mason and denounces it?" On Monday evening he told the congregation he thought the F. M. Church was the only asylum for such as he. He asked my counsel as to joining. I said, Go to the Lord,—go to headquarters—and then when the times come which try men's souls, you can fall back on the authorities, and appeal —"Thou, O Lord, didn't not me here." On Thursday evening he joined us in full connection, at the same time meekly and clearly giving his reasons. The M. E. class leader, a good man, bade him God speed. The class leader, who is also a local preacher, delivered one of the most thorough and powerful exortations we ever heard against secretism and popular religion. We are glad to receive such men, so the cause of the Spirit of truth goes on.

T. S. LA DUE.

An Inglorious Defense.

From the Christian Statesman.

Another champion of college secret societies, has couched his lance and rushed into the columns of the *Tribune*. The charming simplicity with which he uncovers his weak side to his antagonist, and his own unconsciousness of the exigencies of his cause, make one feel pity, and a sort of shame in attacking him. Having declared that "nearly half of the members of college faculties, if not a large proportion, at least in New England, were in their college days, members of these organizations," he gravely argues thus:

"To show the position which these societies hold where they are established, I will give you some figures in regard to the prizes, honors, etc., taken here during the last year, first premising that Amherst is not an exceptional college in this respect, and that as good if not a better showing in favor of secret societies could be made on any of the last thirty years' honors The last catalogue of the college issued in November, 1872, contained the names of 288 students, of whom about 128 were connected with secret organizations, while the remaining 142, or more than one-half, were either members of the anti-secret society or of none. The number of prizes given by the college was 49; the number taken by secret society men, an element comprising less than one-half of the college was 31, or more than three-fourths of the whole number given. The value of all the prizes given was $1,164, of which secret society men took $958, leaving $206, less than one-fifth of the whole amount, for the element embracing more than one-half the college. And if these are not enough, I might cite the fact that of the first fifteen honors given at the last commencement, twelve were to secret society men, that of the ten Phi Beta Kappa men last year, the highest scholars in their class, eight were secret society men; that *The Amherst Student* and other college publications have been founded, supported, and almost wholly edited by the same element; that from this element are selected the orators and poets of the different classes, &c. &c., *ad infinitum*."

Does not the writer know that this is the very objection urged against all artificial "fraternities," that they draw an undue proportion of social distinctions and advantages to their members to the disadvantage and injury of others. The discovery that Freemasons, though a small minority of the whole population, held a large majority of the offices in the gift of the people, was a chief motive of the Anti-masonic excitement of forty years ago. The eminent John Quincy Adams, *facile princeps* among American statesmen of his day or since, thus illustrates the operations of the "craft:"

"Boston, to speak in round numbers, has ten thousand citizens qualified to sit in the General Court. Of these, one thousand may be Masons. Boston had last year sixty-three members in the House. Of these by relative proportion of numbers, there should have been six, or at most seven Masons. How many were there? Nearly thirty. . . . In the county of Worcester, there are say ten thousand citizens eligible to the Senate. One tenth of that number may be Masons;—one member in the Senate would be more than their fair proportion of their representation. But they have five out of six. Now if the Freemasons of Worcester county were like the patricians of ancient Rome, an order of nobility, exclusively eligible to seats in the Senate, what would be the difference of the result from that which is there effected?"—*Address to the People of Massachusetts*, 1833.

The accusation of the great statesman sweeps along with it the defense set up by this writer, that a quadrono of envoy which we come down on an insatious trooper and compels him to swell the assault on his own ranks. It has been our charge that the college fraternities, by introducing an organized selfish interest into college life, influence and control the bestowment of such prizes and distinctions as are in the gift of the students, and even those which are awarded by the faculty. The fact that an honest mind will not yield consciously to an improper influence, is no reason why that influence should be allowed to exist and operate without protest.

Another Voice against the Lodge.

Among the journals which speak out manfully in the cause of secret societies, we note with much pleasure, the able organ of the Reformed Church, published at Cincinnati, the *Christian World*, whose voice has been so uniformly for the good and against evil, in the last number of the *World* occurs the following editorial under the head "Secret Societies?"

"Speaking of the Leggett case in particular, the Springfield (Mass.) *Republican* embraces the opportunity to say of secret societies in general:

"We shall get over secret societies as we are getting over a good many other childish things."

We shall get over them surely, but rather on account of their anti-christian character. There is no use in denying that the leading secret societies are, in their practical workings, essentially deistic. True, a few Old Testament figures and incidents are made use of, but beyond that everything is negative. The religion of Jesus Christ is not recognized, much less taught in them. Hundreds of thousands of men live in the supremacy of these societies for the salvation of their souls, and are thus led to despise the regularly appointed means of grace. It is a mystery why men who have correct views of Christianity should lend their influence to organizations whose inevitable tendency is to undermine the foundations and limit the usefulness of the Christian church. It is a still greater mystery, we, a marked inconsistency, that those who are forever holding up the ordinances and institutions of the church and the *ne plus ultra* of her advantages are, with perhaps equal zeal, aiding and abetting societies, heathen in origin and infidel in tendency.

The foregoing is plain, outspoken truth, worthy the utterance of the organ of the Reformed Church—better known to some of our readers as the "German Reformed Church." We welcome the *Christian World* as a noble witness of the truth on the live and inevitable question of secret societies. Truly in the above trumpet given no uncertain sound.—*Telescope.*

—How far Jesuit theology has become the ruling teaching of the church of Rome, may be seen from the fact, recently stated, that the treatise of Perrone, a distinguished Jesuit theologian, on Dogmatic Theology, has passed through no less than one-hundred and twenty-two editions.

The Christian Cynosure.

Chicago, Tuesday, Jan. 6, 1874.

Pres. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

We Wish All the Readers of the Cynosure, Old and Young, a Happy, Useful NEW YEAR.

Let us pause on its threshold for a few moments before entering upon its labors.

The great trouble with us all is that we do not take time for soberly considering the effect of the work that we are doing as regards the past and the future. It is well to meditate at the appropriate time so that when the time for action comes there will be no faltering, no uncertain movements.

Let us look over the prospects of the Anti-masonic reform.

It naturally divides itself into the national work comprising under that head the Annual meetings of the National Association, the labors of the General Agent, the *Christian Cynosure* and the work of the organs of the churches, including also the work of the *Christian Statesman*; the state work and the county and town work.

Without an aim we will accomplish nothing and the aim which we have is, briefly, to redeem the precious souls of men from the snares of Satan.

It is impossible to bring a clean thing out of an unclean and if the hearts of men are full of unsubdued depravity and if they are unable to discriminate between true and false religion, between a Christian and a pagan country, the mercy of God will allow them to make a full and terrible demonstration of that fact and then destroy them as a nation and as a Christian church.

So, clearly, our first duty is prayerfully to examine our own hearts and lives. Are we following Christ? Is the heem cast out of our own eye? Do we keep the Sabbath holy? Do we, with untiring perseverance, search the Scriptures? Have we, with God's help, removed from our hearts the last fibre of that root of all evil, the love of money? Have we always speak the exact truth? Are we "providing things honest in the sight of all men," ourselves included? Do we keep the Golden Rule? Do we, in all projects keep the body, its appetites and passions, under? Do we exercise to the utmost extent of our ability that charity which is the bond of perfectness, loving God with every moral, mental and physical power he has given us and our neighbor, every neighbor as we love ourself? Do we recognize religion in our private and public life? If not, if we must commence our work in this Antimasonic reform, for the new year with our own hearts; and as the hearts of our readers are large in all parts of our country, from Canada, Maine, Minnesota and other states in the North and East to Mississippi, the territories, Oregon and California on the West and South, this will be a national anti-secrecy work, a positive, personal and radical promoting of the principles which underlie our opposition to the secret orders.

After attending to this home effort which is within the reach of all of us, let us do what we can in strengthening other agencies in this Antimasonic movement. The National Anniversary meeting will be held in Syracuse, commencing Tuesday, June 2nd., and will adjourn on Thursday, June 4th, for a National Political Mass Meeting. Pray for these meetings and do all you can to have your locality represented at them. Collect all the facts and statistics concerning the secrecy and antisecrecy movements in your locality and send them to the Cynosure office. We will try to put them to good use.

THE GENERAL AGENT

is determined to do all in his power to enlarge and strengthen his field of labor.

The Cynosure never had a larger or more promising field for operation than now.

The work of lecturers is constantly opening new fields. which are calling for help in the shape of a weekly Cynosure. We wish all parents, who read this article and have bright, enterprising boys and girls who want to earn a little money, would tell their children that for every dollar they get in subscriptions to the Cynosure the publishers will give them twenty cents. We wish we could turn out a whole army of agents to work on every possible occasion this winter for the paper. Having adopted the cash system it will require great vigilance on our part and the persistent co-operation of our friends to keep the Cynosure even from losing ground.

The paper, our readers will rejoice to know, is now entirely out of debt. But a large amount of money must come in at this, its harvest time, for we will fall sadly into debt during the long hot summer months when receipts naturally dwindle.

Will you not canvas yourself if possible! If not, can you instruct some trustworthy young men or women or children on the way to work for the Cynosure and encourage and superintend and aid them? You may accomplish much in this way. Do not rest until every family within at least three miles of your home, a Sabbath day's journey, has been asked to subscribe for the Cynosure. We have one or more subscribers in every county (except eight) in the state of New York and they are similarly scattered in other states. Do you not want every county in the whole United States pacified by the sentiments promulgated in the Cynosure? There will be no strikes of workingmen, no Internationals or Communists when these principles become universal.

We thank our friends who have written us such good letters. We wish the Cynosure was large enough to print every one of them and we especially thank those faithful and holy men and women who have walked weary miles and have sharpened every thought hoping thereby to extend the circulation of the paper.

We say to all those who read the paper weekly and appreciate it, that go about their various occupations making no earnest effort to extend the principles they approve:

"Up! Let all the soul within you
For the truth's sake go abroad,
Strike! Let every nerve and sinew
Tell on ages left for God.

"Worlds are charging, heaven beholding
Thou hast but an hour to fight.
Now the blazoned cross unfolding,
Ont right onward for the right."

We think that the Anti-masonic element in the United States should be represented in the great Centennial Exhibition to be open for seven months in Philadelphia in 1876. Arrangements are every day being made for great, national exhibitions. Three years is a short time for us to prepare anything worthy of the cause we advocate, for that occasion.

What shall we do? How shall we do it? We wish all of our readers who have any thoughts on this subject would communicate them to us. We have a plan but it is not yet sufficiently developed to give it to you.

Dear to our hearts in this national movement is the work represented by the *Christian Statesman*. Do not forget that the meeting on Feb. 4 and 5. The Telescope, The Wesleyan, The Free Methodist, Watchman and Reflector, The National Baptist, the United Presbyterian and many other papers are doing a great and good work for the church in this reform.

Of the State, County and Town work as well as of all the other departments you will read from time to time in our columns.

And we close our New Year's greeting by again asking you to get agents for the Cynosure, to work every where, selling books and taking subscriptions. Be sure to send none but those who are trustworthy into the work, and then sustain them. Every minister, lawyer and doctor ought to read the Cynosure. Every farmer who has heard of such a thing as a grange ought to read the paper for at least a year. There are more than one hundred thousand dollars used up in the grange which would have done a vast amount of good if spent upon the Cynosure. Will you do all you can to prevent the continuance of this waste?

Looking forward joyfully to a year of self-denying, successful work for Christ, with Christian love, we are your friends and co-laborers,

EZRA A. COOK & CO., Publishers.

New Features for 1874.

These are many and attractive. The simple mention of them is sufficient recommendation.

1st. Opinions from college faculties on secret societies. These will be published at an early day.

2nd. A series of letters from W. H. Robinson, late member in good standing of Yates City Lodge, (Ill.). These letters reveal much of the actual operations of the lodge system, and are reliable.

3d. A department will be immediately opened for the monthly concert of prayer suggested in late editorials, for which any items of encouragement to prayer are requested.

4th. A department for the Anniversary, where will be found suggestions as to topics for discussion, management, and other matters connected with the approaching Seventh National Convention.

5th. A query column, to which will be referred the hundreds of dark and unexplained transactions of our courts, legislatures, political management, etc.

To these and to the "news" and "Expose" departments we want a thousand correspondents from all over the country, who shall send short letters, newspaper clips, etc., and thus enliven the Cynosure and aid the reform.

THE NATIONAL ANNIVERSARY is fixed for June 2d. next. The Executive Committee decided that the opening session should be held on Tuesday evening, with a preliminary devotional meeting in the afternoon as last year. In the meanwhile let there be no delay in appointing delegates from every auxiliary association and every church whose sympathizers are with the reform.

HON. SAM'L D. GREENE writes us a very interesting letter. He sends us a box of printed matter, bound newspaper volumes, etc., containing the current history of the Morgan struggle, in which he bore a conspicuous part. A man said to him; "So old (80), and fighting Masonry yet!" "Yes," replied Mr. Greene, "while I live I shall fight the cause of the powers of darkness under the cross, as my Saviour did upon it." He sends us an obituary of Charles W. Moore, clipped from the Boston *Journal*. This Moore is lauded through an entire column of the *Journal* as the most voluminous Masonic writer of his time. It states that he was never out of Masonic office from the day he first became a lodge officer, through his long life. But if he did one good deed as a simple American citizen, his eulogist does not name it. In this obituary of Moore the eulogist sneers at Mr. Greens as "the High Priest of Anti-masonry," and speaks of the Anti-masonic discipline with bitterness and contempt. We shall soon be where the writer's judgment will be reversed. The preservation of Mr. Greene, David Bernard, Gerrit Smith, and other veterans, is wonderful. We hope he may be permitted to meet us at Syracuse next June, the month of flowers. They will soon be where flowers are perennial.

THE AMERICAN COMMUNE.

Six thousand men are said to have given in their names at offices operated by the leaders of the working men of Chicago, who claim to be out of employment and needing bread. And the *Tribune* says that the proper method of dealing with this mass of hungry laborers is the problem of the hour. Misery, though the fruit of sin, has a valid claim to compassion, and hunger is misery. But bankrupts in the business of life, like financial bankrupts, should be held to give account of their assets; and the laborer's assets are his time and earnings. These men are marshalled and called by a set of adventurers at whose word they crowd together in halls or processions.

Now for a year or so after the great fire, wages have been enormously high and work of all kinds abundant in Chicago. For a considerable period common mechanics, carpenters, stone-cutters, etc., had five dollars per day, or about fifteen hundred dollars per year, paid promptly from the capital which flowed in to rebuild the burnt city. What has become of those earnings?

Most of the 6000 laborers, if not all of them to a man, are members of one or more infidel clubs and secret societies. The leaders of these secret clans are, many of them, soft-handed men of leisure who never did no honest day's work, if even they have ever eaten a day's bread honestly acquired. One of the chief speakers of the Chicago laborer's *emeute* is the well known son of an avowed infidel preacher, banker and bankrupt, who has never "labored," working with his own hands," and has neither the wisdom or experience requisite to advise laborers. These men of leisure manipulate the labor vote as they do the cattle in stock-yards; and live an the earnings of the men they mislead.

The initiation fees alone of these six thousand laboring men, into a Masonic lodge, would cost the sum of *three hundred thousand dollars*; a sum adequate to feed every member of their families until spring. And if the sum spent by these 6000 poor laborers in grog shops could be ascertained and added, doubtless it would swell the amount to more than half a million dollars, paid within a year or two since the fire. And it is curious that the one hundred and fifty secret societies, published in the Chicago Directory, to which these starving men belong all promise care and sustentation of their poor members! And now when the wolf of want comes, they are curing the Christino aid societies; and threatening, (some of them) to disemhowel the Relief Society in the style of Masonic oaths; supply their families, and send the bills to the Mayor of their choosing, the city property holders may pay them.

The case is just this. In a large family of boys, the prodigel sons, having spunt their living with herlots, come back on the thrifty and virtuous members of the family, and threaten them unless they consent to a division of property; which process begun, must be repeated, till in a little while there would be no property to divide. The hunger of starving people, must, of course be fed. But, unless the cause is removed, Chicago must become a Paris; and the United States, France.

THE STATE LECTURE WORK received a lengthy and serious consideration in the meeting of the Executive Committee last week. The committee personally aod through that General Agent have urged this feature of the work as one promising the greatest success, and will continue their efforts until the country is thoroughly organized. This cannot be done without the financial aid of every friend who can raise a dollar from time to time in his locality. The following resolutions, partly instructive to agents already in the field, were adopted:

INDIANA.

The committee are well satisfied with the labors of our agent, Rev. J. T. Kingine, in this state, and particularly in effecting the state and county organizations. We instruct our General Agent to correspond with Mr. Kingine touching the pledges made for lecturing purposes in Indiana and report the result to this committee: and we request the officers of the State Association to attend at once to the matter of the pledges made at Westfield and their prompt payment.

WISCONSIN.

Resolved, That the Committee judge that at least $1,000 should be used for lecturing purposes in the state of Wisconsin during the year 1874, and that the state agent, Rev. H. H. Hinman, is hereby instructed to use all suitable efforts by public contributions, but especially through private solicitation to obtain pledges for the above mentioned amount.

NEW YORK.

Resolved, that we learn with great pleasure that our New York State auxiliary has undertaken the support of a state lecturer, and that Mr. Z. Weaver of Syracuse will enter at once upon that work. We hope that the example will stimulate the friends in other states to go and do likewise.

Others on Illinois and Ohio were adopted and will be published soon.

ROASTING AND BANTERING OF THE ODD-FELLOWS AGAIN MET BY FACTS AND FIGURES.

After the paragraph in the *Heart and Hand* on which we commented two weeks since, is the following:

We shall look with interest for their year's report. We desire to see how many brothers they have relieved, how many widows and orphans protected and helped, and how much their generous hearts sent to Memphis and Shreveport. We believe more in actions then words! Show what you have done! Words feed not the hungry!

Oh yes! they are very much interested. Would really like to have us blow our own trumpet as they do. Not content with ringing the changes endlessly upon the mighty gifts of charity which they lavished upon the initiated among the sufferers of Memphis and Shreveport (which after all was but a meagre pittance compered with what Christian people outside of those cities did and made no side in the form of bragging about it) the secret orders even got up a flaming celebration ostensibly to honor the lady nurses, but really to emblazon the charity of their orders in their journals, and thus appropriate to the lodges the mead of honor due to those who gave, not a few dimes, but their toil and the risk of their lives—nurses whom the lodges exclude on account of their sex. Nay, whose race they exclude on account of their color, any one of whom showed more true charity than all the lodges in America, and yet these magnanimous lodge men attempt to steal their honors and put them as a halo about the brow of Gdd-fellowship. Shame, where's thy blush!—No, this example does not entice us, as a model for imitation. Yet as Paul once suffered himself to become a fool in glorifying, we take it as a thing possibly allowable under the compulsion of such towering vanity as these Gdd-fellowe exhibit. For once then we descend to a few comparisons of facts and figures.

Conveniently, for this, the same number of the *Heart and Hand* which challenges comparison contains the official statistics of the I. G. of G. F. for the year 1872. This shows an income of $4,291,071,12, the whole tax imposed and collected, either for initiations on polls or property of the order, whose total membership at the beginning of the prasent year was 458,812. The average of the tax for income therefore per member was $9.35 and 2 1-2 mills, to say nothing of time, regalia, festivals, and other personal expenses, which would amount to three times as much as the whole revenue tax. The whole cost of Gddfellowship to the membership for the year at a moderate estimate, therefore, may he put at $17,164,284.48. It is not to he wondered at therefore that 25,773 members suffered themselves to be suspended mostly for non-payment of dues during the yeer. And it is simply absurd to maintain as the Gdd-fellows do, that such a burden can he borne and is borne by the members outside of all governmental taxes and expenses of living, and yet the members pay just as much to support churches, schools, and general charities as if they pod nothing to the lodge. Forty dollers a year outside of all necesary expenses is a drain which with men of moderate means will tell on their ability to meet tha legutimate claims of benevolence; will surely result in much robbing of God in tythes and divinely appointed offerings, that they may meet man-imposed exactions. A drain which if stopped, or directed to a saving's bank, or put at lawful interest, would amount in forty years to an independent endowment for old age.

But what feats of charity were performed with this four million revenue, not to speak of the additional thirteen millions spent by the members in raising the four! Well, 48,662 brothers were paid $1,057,210.97, under the name of relief; almost one quarter of the whole revenue. This gives $21 82 to each very nearly. More than half which Gdd-fellowship cost these brothers for that year was returned to them. The balance of the brothers received nothing back.

Since the payment of this amount is charged to the account of charity, these brothers of course must he reckoned as fit subjects of charity. Is it not a little singular that e class of men carefully selected from the healthy, temperate and well-to-do portion of society, and those members are dropped as soon as they become too poor to pay their regular dues; that, nevertheless almost one in every nine of them who retain their good standing are paupers! I fancy I hear some Gddfellow exclaim, indignantly, "They are not paupers." Why, then, do you pay these paltry sums and call it charity! If they are not paupers they are not fit subjects of charity; and if not fit subjects of charity the payment of this so-called relief is not a work of charity. It is a simple business transaction, the mere payment of a debt, and to glost and boast over this as a work of benevolence is a deception and an hypocricy. That some of the Gddfellows see and feel this is evident from a communication in the same number of the *Heart and Hand* from S. R. Shepherd one if the Past Grands of the order. He says, "brothers who ought to receive this relief" frequently donote it back to the lodge. Why! "Because other brothers do so" who are rich, and these do not wish to be considered as paupers more than they. Thus it seems the money is not actually used at all, and yet it is all reported as so much charity—a double deception. This writer declares that often rich members draw and use their benefits and poor ones decline them, and he asks that there be a change in this matter, that this payment of relief shall he put upon the simple basis of health insurance and called by its right name. Then let those who want such insurance pay the premium and draw the policy when it becomes due; and let them who are to pay the lodge's own doctor's bills and funeral expenses be exempted from the lodge dues which furnish the funds for such benefits. This would have a much more manly and honest look. But an insurance policy which costs three or four times its face, where are the fools to buy?

In all reason, therefore, this item of over a million dollars in relief to brothers must be struck from the charitable list or reduced at least ninety per cent. Call it $100,000.

What more? 0,432 widowed families were relieved by payment of $171,800.08. In strict justice this amount should be subjected to a similar reduction with the relief paid to brothers. It was bought and paid for by the husband in advance. It was not needed in a majority of the cases. Only a small portion therefore can be properly charged to charity.

But let this stand without deduction. Then we have orphans relieved (number not stated) by payment of $19,344.72. Let that stand, though some of them were well supplied with friends and funds no doubt.

Then we have for advertising the lodge by funeral pageants, $255,354.15. Now as to these funeral pageants, we just remark in passing, nohody in a civilized and Christian community ever wanred decent burial, even when Gddfellowship and Freemasonry were unknown.

Nor would anybody he injured in this regard if these orders were to drop out of existence to-dey. They usually increase the burden and expense of funerals to the hereaved more than they diminish them. Their presence is like that of hired mourners, a mockery and offence to sincere ones. The mercenary mourners imprudently crowd aside the real ones; the Christless deism impiously crowds out the evangelical gospel; and thus rudely snatches away the Christian mourner's only consolation in those scenes where the sorrows of death encompass him. And all this that a false supplanter may advertise itself and assert its superiority over all that is true and sacred in the religion of Christ, in its connection with death and with eternity. If Masons and Gdd-fellows prefer their mummeries to the ordinances of Christian churches, why, let the dead bury their dead. But the church, the minister, or the Christian, who desires to meet their unpious intrusion into our sacred solemnities with, "Get thee behind me Satan," is derelict in duty. We see a lavish expenditure of money in these funeral pageants, but nothing that has one trait of true benevolence; nothing but a brnsen and hypocritica intrusion upon sorrow with which strangers have no right to meddle. Some of the money may have been expended upon those who were objects of charity. But the greater portion beyond compare and beyond doubt was lavished upon the rich. And the little expended on the poor man's funeral, he had paid for, himself, out of his own hard earnings. So with all their charity really there is no charity in it. But ellow all they claim. Then we have:

REVENUE	$4,291,071.12
PAID CONTRA	
Relief to brothers	$1,057,210.97
" Widowed families	171,800.08
" Orphans	19,344.72
Funerals	255,354.15
Total relief	1,503,808.92
Balance	2,787,262.20
	4 291,071.12

This is the most favorable exhibit of Gdd-fellowship in what they call their benevolent work we have ever seen. Heretofore their annual reports have shown not more than one fourth of their revenue so used. This shows a little more than one third. But that men can seriously declare that benevolent relief is the chief object of an organization which raises three dollars for every one it uses in relief is passing strange. That intelligent men can solemnly advocate so ridiculous an absurdity and can look each other in the eye while doing so in public and not burst with laughter, shows great command of the risible muscles. Especially when it is at the same time perfectly evident that not more than one-tenth of that one-third goes to those who are proper objects of charity. To speak in round numbers, half a million of well-to-do men can themselves $17,000,000 to help the hundredth part of their number of their needy friends to $150,000. For actually not more than $150,000 of the 17 millions which the order coats its members ever reaches those who are really needy, or are at all benefited by what they call relief. The others would be for more benefitted by being left to assert their real independence by helping themselves, investing their earoings for a rainy day, instead of spending on Gdd-fellowship and living from hand to mouth, and thus become the dependent beneficiaries of independent lodges.

It is noteworthy that the least needy absorb the largest appropriations, and the most needy have the least. The independent order keeps the largest share—nearly $3,000,000; the brotherore more than one million; the widows less than one-fifth of that amount; and the orphans the least of all. only 19 thousand. Or to speak more exactly, the orphans get one dodar out of $221 of the revenue. The widows get one dollar of every twenty-five. Funerals take a little less than one in every seventeen. Poor brothers receive a frection over one out of every four. While a small fraction less than two out of every three goes into the abysmal coffers of the order, to await the crisis that shall develop the true object of the grand conspiracy, or the coming of bolder and more successful Tweeds than him of Blackwell's Island.

Thus we see that in the bestowment of this vast so-called benevolent fund, two parts in three are appropriated for boarding and stealings; and of the balance the nearer the work approaches to the charitable, the less the appropriations, and the further it recedes from this the greater the appropriation. It is no more than strict truth and justice to say that these statistics prove that not more than one dollar in twenty of the last year's income of the order was bestowed upon a really fit subject of charity, using that word in the sense of relief or alms-giving, and that moiety was bestowed not upon the principle of benevolence but of insurance.

We are willing that the Gdd-fellow should enjoy all the comfort which can be derived from the consideration that of the forty dollars he spends annually upon Gdd-fellowship, perhaps fifty cents reaches some member or relative of the craft who is a proper object of such an alms. But we are not willing that he should be made to believe that the bestowment of this crumb of an alms is the main or real object of Gddfellowship. Much less, that this much-vaunted but really contemptible almsgiving entitles the order to bear the palm in all Christendom and justifies its insolent compuisoon and reproaches of Christians and Christian churches in reference to their charities.

For once, therefore, we accept the insulting challenge of these vaunting almsgivers of 50 cents a year. *"Show what you have done; words feed not the hungry."* We speak as Christians and in behalf of, Christians in distinction from secret, so-called, benevolent societies. We have originated and sustained the Children's Aid Society in New York city, which has aided with food, clothing and instruction 24 738 poor children in one year. Among whom were 5,115 orphans; and of these 1,986 were furnished with good permanent homes at an expense of $1.700. This is only one item in the expenses of this society for orphans during the past year. And this is only one institution among scores of similar ones in all our large cities; and these poor children are not the children of our friends, or of brothers in the church, but simply the poor and friendless or nameless who must be helped or perish. Perchance they may be the children of unfortunate Christians, or of idle and of vicious parents, or of Gdd-fellows whose inability to pay an endless tax, has forfeited their claim to funds which in better days they invested in that "benevolent order which now in their calamity retains their money, but ignores the given as a squeezed orange. But it makes no difference, the Christian aid society takes up the child of the Gdd-fellow, whose poverty has sunk him beneath his order's notice, just as soon as any other child in want. We recognize the universal brotherhood of man. Humanity in want is all the hanging sign of distress we require. That is God's dreft on all true benevolence. They who pass this by and demand some other secret signature, dishonor the cheeks of heaven and prove their own benevolence a sham, a counterfeit.

Well, here is one item of Christian charity towards orphans of $21,700. You may multiply that by twenty and then not exceed the amount of Christian alms in this country during the past year for this same purpose, which will give $1,234,000 to offset your $19,000.

Rev. T. W. Aveling of London reported in the meeting of the Christian Alliance in New York statistics of ten similar organizations of Christian philanthropy in Great Britain which have raised for orphans twenty millions of dollars in round numbers, mostly during the last twenty years; and he states that the amount expended annually in his country for purposes of Christian philanthrophy, i. e., over above what is paid over to sustain Christian institutions, is not less than fifteen and a half millions of dollars. Set down as much done for Christian philanthropy in the the United States and you would not make an over estimate. In truth so much is done in every Christian congregation for the good of those in their own locality, of which no record is kept or report given, that exact estimates are impossible and the vastness of the amount incomprehensible if the items could all be collected. Besides all this and of more value than all the dollars and cents of every twenty-five. Funerals take a little less than one in every seventeen. Poor brothers receive a frection over one out of every four. While a small fraction less than two out of every three goes into the abysmal coffers of the order, to await the crisis that shall develop the true object of the grand conspiracy, or the coming of bolder and more successful Tweeds than him of Blackwell's Island.

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tate Julian recorded by Gibbon. He then shows the origin of Freemasonry in its present speculative form and fixes it as all truthful writers do, in the early part of the, 18th century. He reviews the controversy respecting Washington's Freemasonry and the laying of the corner-stone, of the national capitol by Masons; and traces the history of the order in the United States; next the history of the Freemason rings; then of the Credit Mobilier ring. The last four chapters are occupied with very able and informed discussions as to the benevolence, uses and evil tendencies of Freemasonry. We think those who have investigated these matters most carefully will be interested and profited by reading this book, and those who have not investigated them, if they will read it with the love of truth in their hearts will afterward have no desire to have anything to do with secret societies. We hope the work may have a wide circulation.

Published by Ezra A. Cook & Co. price 50 cts.

GEN. CHARLES H. HOWARD has become part owner and taken charge of the *Advance* as editor in place of W.W. Patton. This change is a most cheering augury. Gen. Howard was a student in college when Sumter was bombarded and the slavery war began. He went at once to his brother O. O. Howard who had been educated at West Point, and rose, by merit, rapidly to the command of a brigade and the rank of General. He is sincere in his religious convictions; and, in his hands, the *Advance* will not advocate the expulsion of the Bible from primary schools; deny the law of the Sabbath; or justify "the experiment" of licensing brothels in St. Louis. He has never joined or apologized for the lodge, or assailed its assailants. We learn already that the affairs of the *Advance* are brightening and its prospects are good.

A small Sunday School paper, *Bible Studies*, is issued from the same office, beautifully executed, and illustrated with magnificent engravings. For specimen copies address Geo. C. H. Howard, Advance Building, 107 5th Avenue, Chicago. The *Bible Studies* is offered low to schools.

Encouraging for the Anniversary.

The following, adopted at the New York State Convention shows the willing spirit of brethren in that State. Let their efforts and of the National Executive Committee be supplimented by every organization and Anti-mason in the country:

1. *Resolved*, That it is with pleasure we learn that the Executive Committee of the Nation d Christian Anti-secret Society Association contemplate holding the next Annual Convention in the city of Syracuse, N. Y., and we will do all in our power to make said Convention a signal success.

2. *Resolved*, That we suggest the first or second Tuesday of June, 1874, as the best time for the meeting of said Convention.

3. *Resolved*, That we invite Professor C. A. Blanchard to speed as much time within our State between this and the meeting of the National Convention as may consist with his other duties, and that to our several localities we will give him all the encouragement and aid possible.

4. *Resolved*, That we appoint delegates to represent this Association in the National Convention, and we recommend all local churches, conferences, and Associations sympathizing with the objects of this Association to represent themselves in like manner.

NOTES.

—We received sad news Dec 20, of the death of the Rev. Lewis Bailey, editor and publisher of the *Free Methodist*. His health had for some time been feeble, so much so that for weeks he had been constrained to give up the severest of his editorial duties. At the time of his death he was, we learn, under medical care at Galva, Ill. On Tuesday morning a blood-vessel ruptured and he sank rapidly until 2 o'clock P. M. when he fell asleep in Jesus.

—Two new journalistic enterprises are reported which will sustain the reform against the lodge. "Our Banner," monthly devoted to the principles of the Reformed Presbyterian Church will soon be issued from New York. Its motto, "For Christ's Crown and Covenant," means opposition to all the secret lodges represent; for their rejection of Christ contains and covers every other abomination which they harbor. Another is the "Freeman's Journal," a local paper in Gentry county, Mo., in which we surmise that indefatigable opponent of the lodge, Bro. G. W. Needels, will have a large interest. A hearty welcome to both these co-laborers for Christian liberty.

—We shall endeavor also in the next number to give a sketch of a new "order" lately added to the family of secrecy, the "Patrons of Industry," a political society, "a Communc" for the laborer not artiseo, as the name is for the farmer.

—The full and interesting reports from New York and vicinity will excuse the usual variety of correspondence this week. A "great and effectual door" will we believe be opened to this reform by this course of lectures.

THE SANITARIAN in its first number for the new year maintains its character as a leading health journal. The descriptions of city hospitals in Cincinnati and New York are interesting, and Prof. Lynch's paper on "The Prevention of Disease," and another on the Sewage Question, especially the advantage to be secured by the dry earth system of treating refuse, are of great value. A. S. Barnes & Co., New York. $3.00

Notes from the East.—Prof. Blanchard's Second Lecture in Jersey City.

Editor of the Cynosure:—

The friends of the cause of man's freedom and elevation, as against the slavery and degradation of the Masonic lodge, will be pleased to hear of any advance being made upon the works of darkness and it is with no little pleasure that I now write you such intelligence. Until very recently secrecy has been quite at ease in Jersey City and vicinity. But it has pleased God, whom secrecy dishonors, to bring forth to the light some of the dark and damning ways of this child of the devil. Some weeks ago the pastor of the United Presbyterian Church in this city, announced to his people that he would preach a series of discourses on the subject of "secret societies," which he accordingly did. Beginning with: 1st, The divine organizations, the family, the Church and the State; 2d, The oath; 3rd. Freemasonry, its unwarrantable assumptions, 4th, Its anti-republican character; 5th, Its anti-Christian character; 6th, Its oaths; 7th, Its crimes. It is true that few besides the members of the congregation attended the discourses, but they appear now to have a marked providential connection with opening the batteries of light upon the citadel of darkness here. Ere while were being delivered, and when it was not known to the pastor that any help was near, save the consciousness of Divine assistance in a just cause. Prof. Charles A. Blanchard of Wheaton College, Illinois, who is a host in himself, appeared and took the field in pursuance of an arrangement to deliver a course of lectures in New York, Brooklyn, Philadelphia and Jersey City; and the above mentioned discourses served among other things to lead the people to consider the subject and to create audience. The Masons were out in larger numbers, but in the main behaved themselves, for they saw two sturdy policemen at the doors. But they went away raging and swearing that they would be "even" with Blanchard yet. The lecture was a most powerful and God convincing testimony against Freemasonry and fully showed that its obligations are opposed to the laws of God and of the state.

The storm terrified some of the church members and officers, and the pastor almost felt that he had been left alone, but God stood by and strengthened him. Now the flag of truth is floating, the most unbroken and the building safe.

Please, dear *Cynosure*, to excuse my few lines, God make you like the "barley loaf that overturned the tent," the sword of the Lord and of Gideon!"

Yours truly, W.

The report of the first lecture in Brooklyn was given to the compositor, but by accident was not set up. It will appear next week.

Onset against the Prince of Darkness

Prof. C. A. Blanchard delivered his third lecture on Masonry, Dec. 22d, in the Scotch Presbyterian church, 23d street, near 8th avenue, to a large and intelligent audience, saving a few outsiders, the officeourings of creation, seemingly more like infernals than human beings—members of secret lodges, intent on disturbance; sad doubtless mob violence would have been had, had not the police been on hand. Four associates for our President, members of Congress, doctors of divinity, ministers, deacons and class leaders! "Hail fellows, well met!" To attempt an analysis or give the outlines of the discourse would be doing it injustice. Suffice it to say, it was masterly, a complete success, it stirred the sediment. A few Masons and Odd-fellows scattered through the audience were boiling with rage, and nothing but fear kept them from weaking vengeance on the speaker. But thanks to God the righteous are bold as a lion, while the wicked flee when no man pursueth. Long had I been assured that these secret caves were hot beds of iniquity, sink holes of moral filth, but I had not dreamed of what the devil was doing through these secret societies. How nay church with a single spark of grace can retain a member of say one of these lodges in full communion is a mystery of mysteries! "I would not," saith the apostle, "that ye should have fellowship with devils." "Ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table, and of the table of devils." The spirit of slavery, you know, is hell, but the spirit of Freemasonry and Odd-fellowship, judging from what I saw last evening, is hell steeped, distilled, or boiled down to a jelly!

The clergy and editors in our city connected with those societies stood aloof, skulked like snakes and bats. Not a single reporter did I see. Had it been a popular subject in a worldly sense for discussion, not a church or a hall in our city would have contained the audience! You see, beloved, what an Herculean task is before you. The battle is yet to be fought, the Augean stable is scarcely begun to be cleansed. The Lord give grace equal to the day. He will Go forward. R. S. S.

The Executive Committee having voted to continue Rev. J. P. Stoddard as General Agent and Lecturer, he is now spending a few days at this office arranging his work for the coming year.

Letters from Bro. Hamao are encouraging. His health which has been bad all the fall is fully restored. He has just been lecturing through Sauk county, Wis. preparatory to organizing thoroughly.

Religious News.

Bro. D. T. Shepardson, of the Bible Banner, and evangelist in the Wesleyan church writes that he is engaged in a good revival work at Tonopaleau, Nev. and expects to raise a subscription for a new church before leaving,—another point wherever reform can take root. The pastors of thirty churches of Indianapolis have formed as a "Evangelical Union" for the purpose of union in prayer and labors for the cause of Christ—A similar union has been formed among the ministers of the Fox River Valley, including churches at St. Charles, Geneva, Batavia, etc., Ill. —Rev. A. N. Graves of New York, a Baptist Evangelist, has been engaged in successful revival efforts to several churches in that city.—The revival in Boston, Mass. increases in interest and power. The largest hall to the city could not hold the audiences and open air meetings were held daily last week.

News Summary.

Congress has a holiday recess of three weeks.

CITY.—Rafferty, who murdered a policeman in August, 1872, and on each of three trials has been convicted, was to have been hanged on Friday last, but as in both previous cases, a supersedeas was granted justin time to save him, and he will have a new trial —The demonstrations of the unemployed laborers gave more fearful signs last week. 5,000 marched to the city hall on Monday to demand work of the Mayor and Council. These workmen surrounded themselves with a large police force for protection from the men who elected them. The leaders wanted the Relief and Aid Society to hand over the $600,000 in its care, but did not succeed. The Society is using every effort to supply the destitute, and investigation proves that the troubles of the unemployed classes are very much exaggerated.

COUNTRY.—Daniel R. Sickles has resigned his office of Minister to Spain and Caleb Cushing appointed to the place—The nomination of Attorney General Williams to the Chief Justiceship has not been confirmed and is not likely to be. It seems that he and other department officers have used public funds to provide private expenses for themselves—Two legislatures, of the Kellogg and McEnery factions, meet next Monday in New Orleans and a repetition of last winter's troubles is likely.—A general reduction of wages 10 per cent brought on a strike among the engineers on all the leased roads of the Pennsylvania company west of Pittsburg last week. Trains have been almost entirely stopped on those roads for a week and in several places in Iowa and Ohio accidents have occurred through the strikers, and in the former Gov Hendricks has resorted to the militia to keep order.—The U. S. gunboat Gosport sunk in Norfolk on Tuesday and reported that the Virginia founders and sank at sea. So the question of ownership is a tied between us and Spain.

FOREIGN.—A French investigation of the Ville du Havre disaster throws blame on the Scotch vessel. An English inquiry now progressing seems to prove the contrary.—Dispatches from Gibralter report the loss of an Engish vessel and twenty-three lives.—Eighteen persons were drowned by the sinking of a steamboat on the river Lyne in England, Dec. 26th.

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Now and then a shining pebble,
As we walk the wave-washed strand,
Smiles upon our passing footsteps,
From its lowly bed of sand.
Now and then a virgin rosebud,
Breathes upon us by the way;
And in sweet, delicious fragrance,
On the breeze doth round us stay.

And in winter's desolation,
While the naked boughs are seen
There amid its bleak surroundings,
Smiles the pine-top evergreen.
Though the road be rough and weary,
Till we reach the mountain's hight,
Then are we repaid our climbing,
By the prospect grand and bright.

God hath placed these things to please us,
All along our path each day;
Emblems faint that just before us,
There are better things than they.
These are green spots as we travel,
Oases on "weary" ground,
Left there by "our" loving "Father,"
By the pilgrim to be found.

Happy he who sees the beauty,
Leaves the bitter, tastes the sweet;
And enjoys each pleasing object
He may on his pathway meet.
Thus will gloom be quickly scattered,
And the sun will brightly shine,
All of sadness be defeated,
And a happy life be thine.

—*Selected.*

The Safe Side.

An excellent lady for many years a member of a society near to the city of Pittsburg, related to me the following incident: "Her father was a captain and owner of a passenger ship from Baltimore to parts in Europe, at the time of the trouble in France. On his return to this country, he took on board Thomas Paine, the great infidel, escaping to the United States for his life. The old captain was also an infidel. On board this vessel was the captain's daughter. She had been converted at a Methodist revival in the city of Baltimore, and, as her father said, to save her from utter melancholy, he took her to France, and on the return he requested Paine to enter into a controversy with his daughter; and, as he was a subtle reasoner, he could easily drive the young lady from her moorings. He approached her blandly and said: 'I learn young lady, you are a professor of the religion of Jesus.' She said: 'I am, sir;' and just then she felt the power of the Divine Spirit in her heart. Said he, 'Allow me to ask you a question.' 'Certainly, Mr. Paine.' He then proceeded to say, 'You Christians are looking for a day of judgment,' 'Yes, sir.' 'Now, young lady, suppose the long-looked-for day does not come, what then? Where are all your false alarms and fear of a great day, and the future of which you dream and dread so much?' 'True, Mr. Paine. Let me answer your question by asking another.' 'Proceed, lady.' 'If sir, the Bible is true, and if there will come a judgment day and a great future, what then, Mr. Paine—what then?' 'Young lady, it is a noble answer, and true. If I am wrong, I lose all; if you are wrong, you have nothing more than I to lose, Lady, stick to your profession. I have not another word to say. I am taken in my own net.'"—*Christian Press.*

Rules for a Christian Day.

Begin the day with meditation and prayer. Acknowledge your allegiance to God as the sovereign of your life. Renew the consecration of yourself to his service. Pray earnestly, preservingly, submissively, patiently expecting a sure answer. Strive to realize God's constant presence, walk with your hand in his, your eyes fixed upon him. Think often of him; do nothing, say nothing, think nothing which may displease him. The least little remembrance will always be acceptable in him; you need not cry very loud, he is nearer than you think. Believe that whatever infinite wisdom sees to be best, almighty power can effect and infinite love will not suffer to be left undone. Lean, in all hours of weakness on his almighty strength,—in all hours of sorrow and disappointment, on his unconquerable love. Our aspirations, our yearning affections, our capabilities of happiness are all so many promises of God that the time will come when they shall have their happy fulfillment. Resolve to be on your guard during the day, to speak evil of no one, to avoid all gossip, to have your conversation in heaven; to be contented, good tempered, of good cheer, to deal justly and love mercy and walk humbly, in solitude to guard the thoughts, in society the tongue, at home the temper. Live only a day at a time—take short views. Let it be thy only care that thy God may find thy heart free and disengaged as often as it may please him to visit thee.—*Selected.*

Training Children to Purity.

BY O. F. NEWTON.
Author of Shining Lights, etc

Says a mother. "I cannot instruct my child on the subject of chastity. She is rapidly growing older, and soon she will know without my training." So, in accordance with this resolution when her daughter asks questions on this subject the mother gives false or evasive answers. The child perceives she is not fairly dealt with and has her curiosity greatly excited.

"While men slept the enemy came and sowed tares among the wheat, and went his way." Matt. xiii. 25.

Rest assured, mothers, it *you* do not impart instruction to the rising age on this delicate question, the others ware of all right-conscience will, even to your sorrow and tears of bitter weeping! "For the lips of a strange woman drop as a honeycomb, and her mouth is smoother than oil." "Her house inclineth unto death, and her paths unto the dead. None that go unto her return again, neither take they hold of the paths of life." Prov. ii. 18. "Her end is bitter as wormwood, sharp as a two-edged sword." "He goeth after her as the ox goeth to the slaughter, or as a fool goeth to the correction of the stocks. Till a dart strike through his liver; as a bird hasteth to the snare and knoweth not it is for his life." Prov. vii. 22, 23. "Hearken unto me," says Solomon, now therefore, O ye children and attend to the words of my mouth. Let not thine heart incline to her ways, go not astray in her paths. For she hath cast down many wounded: yes, many strong men have been slain by her. Her house is the way to hell, going down to the chambers of death."

The sources from which information is gathered, and the temptations to indulge in the sin of impurity, are innumerable, their name is legion. Existing food and drink, exciting company, exciting amusements, etc., all tend to impurity. The libertine is everywhere. The vile woman, that prowls about the country to procure victims for houses of death, is everywhere, vile prints and publications are everywhere, the licentious fashion, the thousand and one excitements are everywhere. They cluster around those unshielded by parental instruction and parental example, or urge them forward into the gulf of pollution.

And now we ask again. would you have your children among these? Are they not thus neglected, thus unshielded, thus tempted to go down to the chambers of death and hell?

God has directed parents to teach all the commands to their children, has given line upon line, and precept upon precept on the subject of purity; given some of the most thrilling incidents, has shown the fearful effects of licentiousness on nations and on individuals and shall parents now excuse themselves, saying, "I don't know how to teach my children?" Will they not rather seek, and shall they not find, that guidance the Lord is ever ready to grant?

Did parents realize the; infinite importance of seeking to promote the purity of their children, did they feel as deeply, think as strongly, and act as efficiently as they do in reference to some other subjects, the supposed difficulties would flee as clouds before the wind.

The reputation of a young woman is of a most delicate texture. It requires not overt acts and actual wickedness to tarnish its brightness and feast suspicion on its purity; indiscreet language, careless deportment, a want of discrimination in regard to associates, even when no evil is intended, will often bring into question her character, greatly to her injury. Many are the instances of a single word, spoken at random, in the giddy thoughtlessness of youthful vivacity, without the slightest thought of wrong, casting a shadow upon the character of a young woman which it required years to efface.

Modesty is one of the purest, most beautiful, lovely, charming graces. What is so fascinating, captivating, adorning to females as modesty! beaming forth radiantly in every feature, every thought, look, word, and deed? O modesty, how lovely thou art! Angels are enamored at thy seraphic loveliness! All heaven smiles complacently at thy enchanting beauties.

Modesty in a female is the crowning excellence of all excellence, the topmost stone of the graces superlative. Where can we hope for virtuous modesty, gospel purity and simplicity, except in Christian mothers!

"Modesty, like diamonds, shine most fair, More worth than pearls and rubies are. More rich than gold or silver coin, O may it always on us shine."

Scenes in an Opium Shop.

It is well known that the habit of using opium is greatly on the increase among certain classes in America. Its grasp on its victim when once fairly fixed is more terrible than that of alcohol. The following description of scenes in an opium shop, is taken from *Lippincott's Magazine:*

On all four sides of the room were couches placed thickly against the walls, and others were scattered over the apartment, so that there was room for them. On each of these lay extended the wreck of what was once a man. Some few were old—all were hollow-eyed, with sunken cheeks and cadaverous countenances; many were clothed in rags, having probably smoked away their last dollar, while others were offering to pawn their only decent garment for an additional dose of the deadly drug. A decrepit old man raised himself as we entered, drew a long sigh, and then with a-half uttered imprecation on his own folly proceeded to refill his pipe. This he did by scraping off, with a three-inch steel needle, some opium from the lid of a tiny shell box, rolling the paste into a pill, and then, after heating it in the blaze of a lamp, deposit it within the small aperture of his pipe. Several short whiffs followed; then the smoker would remove the pipe from his mouth and lie back motionless; and then replace the pipe, and with fast-glazing eyes blow the smoke slowly through his pallid nostrils. As the narcotic effect of the opium began to work he fell back on the couch in a state of silly stupefaction that was alike pitiable and disgusting. Another smoker, a mere youth, lay with face buried in his hands, and as he lifted his head there was a look of despair such as I have seldom seen. Though so young he was a complete wreck, with hollow eyes, sunken chest, and a nervous twitching in every muscle. I spoke to him and learned that six months before he had lost his whole patrimony by gambling, and came hither to quaff forgetfulness from these Lethean cups. Hoping he would so find death as well as oblivion. By far the larger proportion of the smokers were so entirely under the influence of the stupefying poison as to preclude any attempt at conversation, and we passed out from this moral pest-house sick at heart as we thought of these infatuated victims of self-indulgence and their starving families at home. This baneful habit, once formed, is seldom given up, and from three to five years' indulgence will utterly wreck the firmest constitution, the effect of becoming daily more emaciated, the eyes more sunken, and the countenance more cadaverous, till the brain ceases to perform its functions, and death places its seal on the wasted life.

DROPPING OF TRIALS.—It is not the things that we call heat that make man; it is not the pleasantest things; it is not the calm experiences of life; it is life's rugged experiences, its temptests, its trials. The discipline of life is not by good, and there evil; here trouble and there joy; here radiance and there smoothness; one working with the other, and the alternations of the one and the other, which necessitate adaptations, constitute a part of that education which makes a man, in distinction from an animal, which has no education. The successful man invariably bears on his brow the marks of the struggle which he has undergone.

Childrens' Corner.

The Breaker of Chains.

Once there was a deceitful man who wished to make slaves of some ignorant savages. So he went to them, taking some round circles of bright steel, and he said to them, "Put these bracelets on your arms." The poor creatures thought they were pretty ornaments, and they gladly put them on. Now, these bracelets were not really bracelets, but handcuffs made to fasten prisoners with. So when the deceiver had once got the men in his power, he said, "Now put these pretty chains on your ancles, and these on your legs, and this big chain around your neck."

Then most of the ignorant menobeyed him gladly, and went on putting on the chains; but some said, "No, we have had enough; these chains on our wrists cramp us; take them off again." But he laughed at them, and answered, "You should have thought of that before; now you are in my power and must do as I bid; put on these other chains, or I will make you." So all the wretched slaves, (for they were slaves now) did as they were bid, and made themselves more and more completely slaves. And the worst of it all was, that when the deceiver had them completely in his power, he set them to work making more chains for other people.

Many and many a time the poor men struggled to get free, but all in vain; and many a time people came with large hammers and huge stones, and tried to break the chains; but it was all to no purpose. The hammers and stones made a great noise, but they broke nothing, and the deceiver only laughed at them.

At last there came one bringing a bag full of files, and he offered one to each prisoner. Some of the prisoners were so used to their chains, that they liked them, and did not take the files, because they did not want to be free. Another of the prisoners said, "this file is of no use, on this little thing do what the great hammer there could not do! Look at this thick chain around my body; though I work for a year, I could not break it." So some of them would not take the file, others threw them down after a few moments' trial; others worked patiently away. Those that had only the thin bracelet round their arm, soon filed it through (and sometimes the heaviest chains would snap asunder with a touch of the file); others who had many thick chains, had to work on patiently for years before they were quite free; but, in the end, all that worked gained their freedom.

The deceiver is sin, and the chains are sinful habits. A bad habit sometimes at first does not seem very wrong. For instance, many a little child will steal a piece of sugar, or tell a falsehood for fun, who would not steal money or tell a serious lie.

When we have once been caught with these little sins, we are loaded with heavier ones. Punishments and warnings do not break us from our sins.

Then Christ comes with the *file*, that is, love *or gratitude*; and if we patiently work away in love for Christ, we shall be freed in time. Sometimes Christ frees us while we are quite little children, sometimes not till we are older; sometimes he frees us suddenly, sometimes not for a long time. The longer we have gone on serving as slaves to sin, the harder it is to gain our freedom.—*Parables for Children.*

Freemasonry Forty Years Ago

[We present this week a rare feature in this column. Through the kindness of a friend two copies of the "*Masonick Intelligencer*," published in Batavia, N. Y., May, 1827, have been sent us, and the following articles are from its columns—genuine specimens of Masonic journalism and fresh from within a few months of Morgan's "taking off." They show the painstaking of the lodge to colm public mind, and turn it from careful investigation of the dark deed]:

"The editor of the Black Rock Gazette has some desultory remarks on the Morgan affair, from which we extract the following:

"It is about seven months since the abduction and abiation, deportation or destruction of the celebrated Captain W. Morgan. Ever since that unfortunate event, which has consigned to fame so many personages, either as actors in the conspiracy, or abettors, accusers, vengeance seekers, or avengers, a warfare has been carried on against the whole body of Freemasons; there has been much heating of the air, where no enemy could be found. A whole community has been agitated in a district of country of greater extent than some of the states of our confederacy. Meetings have been held—which have partaken more of the passions of infuriated political zealots, than a constitutional exercise of human reason. Freemasons, preaching the holy gospel, have been denounced. Ladies, patriotic ladies, they, too, have had their meetings, and threatened to draw the curtain of separation between their lovely daughters and the most free and acceptable of the Masons. Editors of papers have made heartless appeals to the passions—have cried for help for the helpless, (and worse than this) lonely state of the wife of Morgan, and while their eyes were still wet with their hypocritical tears, have extorted a dollar for a bald pamphlet of 60 pages from those who want information more than they want bread. . . .

"Assembled from several of the counties in the infected district, the convention which sat at Lewiston, and which afterwards established itself for a short season in a foreign dominion, were supposed to possess, what several of their members avowed they did possess a clue to the fate of the unhappy Morgan; a talismanic wand seemed to be in their possession which could accomplish everything, except unsealing the portals of the unseen world. . .

"But tell it not in Lockport! publish it not in the streets of Lewiston!—the examination of some forty-five witnesses, at the circuit court recently held in the county of Niagara, at the Court House in Lockport, did not disclose a fact which could induce a most intelligent and respectable Grand Jury to believe, that William Morgan was ever brought within the limits of that county much less did he receive his death in that fortress, grey with the frosts of seventy winters, and brightened by the beams of so many suns of summer.

"From the Ontario Repository.

"That Mr. Bruce, the sheriff, is a Mason, there is no doubt—that he "selected and returned the aforesaid grand jury," or "that it was done by some person dependent on him," is altogether probable—that this Sheriff is implicated as one of the principals in the outrage, (upon Morgan) by the "best information we can get of this dark and high-handed transaction," is what many believe. That he has consequently a "heinous crime against the constitution and laws," is what no prudent man would venture to assert, unless he could prove it; and on this point a grand jury of the county, have on their oaths said, that no facts had been disclosed whereby they could impeach or present any citizen for the offence. That this jury were selected by an implicated sheriff, because their opinions were formed before they were summoned," is supposing a degree of corruption and perjury, not warranted by the character of that jury, some of whom we know, and we understand to be respectable men. We have been told by a citizen of Lockport that only seven of the twenty-four are Masons.

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The Masonic Question.

[We insert the following pointed reply to Hugh F. McDermott, editor of the Jersey City *Herald* entire. The arguments on the age of Masonry, and the reliability of our knowledge of the order will be remembered.—ED. CYN.]

Editor of the Jersey City Herald:

Through your kindness, or that of some other, I have received a copy of the *Herald* issued on the 20th inst., in which I find an editorial under the above caption, to which I am disposed to reply.

You say "the Rev. Mr. Pollock doesn't seem to entertain a very high opinion of the usefulness of Freemasonry, which is his business." Agreed, "And he pitches into the F.M's. from the pulpit, which is their business." Agreed again. And you have undertaken to attend to "their business." And he makes slight mistakes in regard to the origin and influence of the order, which is everybody's business." Very well. You know any one may make 'slight mistakes,' and it is quite proper that everybody should desire to have all mistakes corrected. You further say, "Mr. Pollock says that the order originated in a London gin-mill something over a hundred years ago. This assertion on the part of the reverend gentleman betrays an ignorance (some less charitable persons might call it an unhealthy desire to misrepresent) of the subject he has taken in hand." I am right glad you let me off with the title of 'ignorant,' and didn't say, with those 'less charitable persons' that I lied. That was very kind in you, Mr. Editor. Thank you. But well just stack a pin here. You don't say, "In regard to the age of Freemasonry, we would simply refer Mr. Pollock to Webster's Dictionary, where he will find the order described as ancient." Was Mr. Webster a Freemason? What does he know about the order? Why refer me to him rather than some good brother of the order, who might be expected to have just the 'slightest knowledge' of the great antiquity of the order? Don't you just here concede that at least one thing, its antiquity, can be known to others than Masons? But I consulted the old gentleman and find he does know something about Freemasonry, though I discover he mind is a little wavering at times. As an instance of this fact I see that he told Mr. McDermott a few days ago that the order of Freemasons is ancient, and to-day he tells me a somewhat different story. He says to me that "a Freemason is one of an ancient and secret association or fraternity said to have been at first composed of masons or builders in stone, but now consisting of persons who are united for social enjoyment and mutual assistance." Quite a different story you perceive. You will notice that when Mr. Webster employs the word ancient he is referring to an association of Masons or builders in stone." There were, as is well known, for a long time local lodges or fraternities of practical working Masons, or, as we would say, trades unions of actual working stone and brick masons. These for certain reasons were called Freemasons. They may he properly called ancient fraternities, and Webster does so style them. But they have long since gone out of existence. A new and different order does exist which is not ancient, and Webster says, "now consists of persons who are united for social enjoyment and mutual assistance." Thus, you see, I do not find the order as it now exists, "described as ancient by Webster. The public has been, and still is to large extent, hoodwinked by the commonly worn title of Freemasonry, when, in fact, according to its original application, no such order exists, unless in our modern trades unions of masons or builders in stone and brick. These some the nearest, but even they differ from those ancient Freemasons, and it is a misapplication of a name, or et least misleads the people to apply the unqualified title of Freemasonry to the present order. Men are free before joining the lodge, but they are bondmen afterwards. And who does not know that not over one in fifty, probably not over one in a hundred, is a "mason or builder in stone?" And although much is made of the title "Freemason" as being the ancient title, this is not even the name chosen by the present order. They long since ceased to be known by that ancient title, and have chosen a 'new name' or names by which they are more properly known, as "Free and Accepted Masons" and "Speculative Society of Freemasons." Still it won't do to give it up on his mere say so; for he may not have been a Mason, and hence could not know about the antiquity of this most excellent order. We had better consult some others on this point. Indeed, I cannot help thinking that Mr. Webster has been reading up somewhat on Masonry since you consulted him. I found in his company several works on that subject, and on looking over some of them I don't wonder much that his mind should be a little turned. I shall quote from only two of them.

First. from Hayden's Dictionary of Dates, article Freemasonry, I read that "in 1717 the Grand Lodge of England was established, that of Ireland was established in 1730, and that of Scotland in 1736;" something over a century ago, which hardly entitles the order to be called 'ancient." I quote secondly from G. W. Steinbrenner's "Origin of Masonry.' He is a "Free and Accepted, Mason," and doubtless knows all about the order, but he doesn't seem to believe in its antiquity. In page 20 he says: "Let Freemasons, then, give up their vain boastings, which ignorance has foisted into the order, and relinquish a fabulous antiquity rather than sacrifice common sense." Ugh! why, that's enough to turn the mind of one who is not laboring under "an unhealthy desire to misrepresent" the subject in hand, and it may open the eyes of some who read your paper.

Again, on page 134, he says, "Masonry had fallen into such a decline between the years 1702 and 1710 that the society was obliged to adopt the resolution of admitting men of different professions in order to prevent its complete extinction." Thus ancient Freemasonry, "in order to prevent its complete extinction," gathered together its scattered fragments, and made a struggling exit, barely escaping a natural death, by an artful dodge into a new and different organization, which is thus described on the same and following page: "The few lodges in London thought fit to cement under a Grand Master, as the centre of union and harmony, viz: the lodges that met:

1. At the Goose and Gridiron ale house.
2. At the Crown ale-house.
3. At the Apple Tree Tavern.
4. At the Rummer and Grapes tavern.

They and some old brothers met at the said Apple Tree, and having put into the chair the oldest Master Mason, they constituted themselves a grand lodge pro tempore in due form," and "accordingly on St. John Baptist's day in the year of King George I. A. D. 1716, the assembly and feast of the Free and accepted Masons was held at the aforesaid Goose and Gridiron alehouse."

Now, Mr. Editor, this is Mr. Steinbrenner's version of Masonic antiquity. If you do not see that the modern order is a new organization, "constituted" upon a different basis, composed of different material, designed for different objects, and having ever a new name, your readers will see it; and, although it might seem a little harsh to some minds to smite a giant with his own sword, yet when the giant defies the armies of the living God, he cannot deserve a better fate; so we shall draw out the 'pin' we 'stuck' a little while ago, and quote with slight alteration as follows, viz: Mr. McDermott says that the order is "described as ancient by Webster." "This assertion on the part of the" editorial "gentleman betrays an ignorance (some less charitable persons might call it an unhealthy desire to misrepresent) of the subject he has taken in hand," and "in regard to the age of Freemasonry we would simply refer Mr. McDermott "to Webster's Dictionary, where he will" not "find the order described as ancient." Refer again to Hayden, as above, where he will find it positively dating from 1717, and to Steinbrenner also as above, when he will find the order as it now exists, described as not ancient, but described and positively set down as dating from 1717.

As to the little matter of difference between Mr. Webster and yourself, you can just arrange it between yourselves. Then by all means you should take Mr. Steinbrenner "to task." The effort might produce a more 'healthy desire' not to misrepresent in the future. So much for 'slight mistake' number one. . . . .

Then you ask, "How did Mr. Pollock know?" He may have consulted "Webster," but you add, "we do not believe that any sensible person will say that Masons meet together year after year without an object." Neither do I, and I am not aware that any one has ever said they did so; "and" say you, "If that object is not a good one it must assuredly be an evil one." True, most true. Then, "to make any one credit his assertion that it is not the former, Mr. Pollock should obtain and present positive proof that it is the latter. This he has not done, and, unless we are greatly mistaken, cannot do."

Well, Mr. Editor, about this 'positive proof' business. It is simply an old Masonic dodge that has been punctured until it will hardly stand the process again. Still, it may as well be repeated for your special benefit. You say, first, that a man who is not a Mason can't be believed when he talks about Masonry, because he doesn't know positively the truth of what he asserts. You say, secondly, that a man who has been a Mason and renounces the order can't be believed when he professes to reveal its secrets, because, you say, he is perjured. Thus you attempt to block up every source of light to the outside world, and then fall back on your 'positive proof' dodge. Let us see just how well it serves you.

1st. A man not a Mason cannot be believed, because he doesn't know.

So you say, and demand 'positive proof.' In other words, you act on the principle of those who covered the eyes of the Son of God, and then called on him to prophesy who smote him. Now, sir, I reply, you have no right to demand 'positive proof.' Strictly, none but mathematical truth is susceptible of this high degree of 'positive' demonstration. Masonry is not mathematical truth and hence is not susceptible of that kind of 'positive proof.' It consists of persons and things, doings of persons, etc. These are matters of fact, about which moral evidence alone is all that the nature of the case admits of. As to 'positive proof' of this nature, Masons withhold it, and so have no right to ask for it in this issue. All that can be demanded on your part, is that I adduce such evidence as shall render the truth of my declaration morally certain and no leave no ground for a reasonable doubt in the mind of an unprejudiced person. Thus far I hold myself responsible.

And the first point I make against you is one that has great weight with jurists. It is this: Where a party withholds, or conceals, or destroys any evidence which is peculiarly within his possession, and that is material to the the issue, the presumption is that the evidence withheld, would, if given, reveal some falsehood or error against the party so concealing it and in favor of the other party. Every school-boy understands this. Now, a knowledge of the concealed workings of the lodge is material to this issue. This knowledge is peculiarly in the possession of Masons, and they withhold, conceal and destroy, as may suit the case, and hence the presumption is that there is falsehood or error in the system.

My second point is that we have reliable sources of Masonic information.

1st. Men have eyes and ears. They can see and hear. They can see Masons at business, on parades, at funerals, at the laying of corner-stones, dedications and the like. They can hear Masons stamp and hiss, and behave like a set of 'caged hyenas' at Anti-masonic lectures, and by these means they can gain some knowledge of Masonry.

2d. Men can read. Masons print many books and papers that men of the outside world can and do get and read, and thus learn so much more about Masonry.

3d. Renouncing Masons tell us all about the secrets and secret workings of the system. These three sources are all open to every man who cares to gain reliable knowledge on the subject and from these any man who desires to inform himself may come to know substantially all that any member of the order knows as to its general workings.

Now you will admit the reliability of the first two of these sources of information, but you deny the reliability of the third source, that of renouncing Masons, and your denial just helps me to put the last puncture into your 'positive proof' dodge. You say, second, a renouncing Mason cannot be believed, because he is perjured. Yes, he is perjured—you cannot believe him. Now if you do not believe him when he speaks about facts with which you are intimately acquainted, it must be because he does not speak the truth about those facts. And if he does not speak the truth in this case, then he is not perjured, but strictly keeping his Masonic oath by attempting to deceive. But you say he is perjured, and of course you know he is. And upon your own testimony I am morally certain he tells me exactly what he swore in the lodge he would not tell me, that is, he tells me the truth, and that is Masonic perjury. So I now know that whenever I find a perjured seceding Mason he is the man who truly reveals Masonry, and so it appears that the editor has 'signally failed' again. This time he has 'let the cat out' nicely. He has given us the key to "Free and Accepted Masonry" free gratis for nothing. And, indeed, I am not particular which horn you take, Mr. Editor, for if you say this seceding Mason is perjured, then you establish the truth of his declarations about Masonry. If you say he is not perjured, then you remove all objections and make him a competent witness. The fact is, you are about as bad off as the four lepers, who, if they decided to die they should die, and if they eat still should die. So, if you stick to your perjury dodge you are defeated. If you give it up you are no better off. You can do no better than cry out, "Great is Diana of the Ephesians."

I have now established the reliability of all three sources of Masonic knowledge, and may have relieved your mind as to "How Mr. Pollock knows," etc. So much, then, for mistake number two.

I shall give attention to the remaining part of my task next week.

Yours truly,

T. H. POLLOCK.

The Christian is not called to calculate his resources, and count the means of success. His one concern is to know that his cause is the cause of God,—and that he himself has no aim but his Master's glory. Doubtless he has an inquiry to make, but it has reference only to his motives; the Christian looks in upon his heart, not upon his aim. He regards right, not strength. And that question, once well settled, his pathis clear." DR AUDIONE.

The Lodge as it is.

By a Mason, not a Seceder.

HOW A W. M. WAS ELECTED.—A PRESBYTERIAN MINISTER ENTERS A LODGE THROUGH A VERY SMALL HOLE.

YATES CITY, Illinois, Dec. 3d. 1873.

MR. EDITOR:—In my last letter I showed how I put a stop to the advancement of Thos. Kersey by reading section 49 of the Grand Lodge by-laws to the W. M. This section is as follows:

"The ballot shall be spread for each degree and shall be unanimous. A unanimous ballot for each degree, shall be understood literally and shall be the same in each, and unanimous in all, upon the moral, intellectual and Masonic qualifications of the applicant."

"No lodge may interfere with the right of private ballot, and it a member expresses to the worshipful master an objection to confering a degree upon a petitioner, even after such petitioner shall have been elected to such degree, such candidate shall stand as rejected and shall be so entered of record, and shall so stend until such objection is withdrawn, nor can the reasons for such objections be demanded. Where a candidate for the second and third degrees had been rejected by the lodge, such rejection shall not debar him from applying for such degree at the next or any subsequent meeting."

This law is directly opposite to the law as expounded to me by the W. M, and shows that he was either ignorant of this law, or that he was determined to raise Thos. Kersey to the degree of a Master Mason, law or no law.

I will now relate a circumstance that happened in Knoxville Lodge, No. 66, about ten years ago. Not that it is any of my business, but for the purpose of showing whom I have had to deal with. At an election for officers of the lodge, Benj. Kersey and T. J. Hale were rival candidates for the office of worshipful master. Just before the vote was taken, Hale made a proposition to Kersey to vote for him on condition that he (Kersey) should vote for him (Hale). Kersey agreed to this and pledged his word and honor as a Mason that he would without fail vote for T. J. Hale (his opponent) for the office of worshipful master. When the votes were counted there were found to be thirty-one (or thereabouts) votes for Benj. Kersey and thirty votes for T. J. Hale. Benj. Kersey was therefore declared duly elected to the office of worshipful master. The subordinate officers were then elected, when the whole of the Hale ticket, with the exception of Hale himself, were found to have been elected by a majority of one vote. This caused some of the members to make inquiries and although the retiring worshipful and Kersey were very anxious to have the new officers installed immediately, the subordinate officers were not ready; they wanted time to make preparations. Some of them wanted the installation to be in public. It was getting late; there seemed to be no necessity for hurrying and finally it was decided to adjourn. Some of Hale's friends met him at his office (U. S. Collector), to talk over the matter and see if there was not some way to trap Benj. Kersey, who, all believed, voted for himself. It was at last decided that the best way would be to obtain a written statement from each one who voted for Hale. Thirty such statements were procured showing conclusively that if Kersey voted for Hale than Hale was elected by a clean majority. Kersey found himself in for it, and he stuck to it, of course, that he did not vote for Hale. The matter was investigated by the Grand Master, who declared T. J. Hale duly elected W. M. of Knoxville Lodge, No. 66. Benj. Kersey and his adherents seceded from Knoxville Lodge and organized Pacific Lodge, No. 400, from which lodge he withdrew when he moved from Knoxville to this place. It is claimed for him that he is the father of Yates City Lodge, No. 448, and that it was very presumptious in me, one of its youngest members to make complaint against him and accuse him of malfeisance in office.

I will now describe another exploit of Kersey and Eastman and then go back to the history of my controversy with Yates City Lodge. W. H. Eastman was W. M. and Benj. Kersey was deacon, or the worshipful's right-hand man, at the time when the lodge was called upon to vote on the petition of the Rev. James Smith to be made a Mason. Now the Rev. Mr. Smith was pastor of the Presbyterian church, of which church Mr. Eastman was a member, and Eastman was very anxious that his pastor should be made a Mason; for it is a well known fact that the Presbyterians as a church are bitterly opposed to secret societies. But Mr. Smith, although willing to be made a Mason, was not willing to pay anything for it, and some of the members of the lodge thought that he ought to pay the same price that any other candidate would be required to pay. For this reason it was feared that he might be black-balled, unless some unusual means were used to avoid it. When the deacon was ordered to prepare the ballots, he took the box and merely opened it and saw that the drawer was empty. He did not, as was his duty see that there were sufficient black as well as white balls. Rufus Cleveland fumbled in the box for some considerable time without being able to find the black-ball that he wanted, and finally concluded that they had all been voted before the box was presented to him. He was therefore considerably surprised when the result was declared "clear" in the East; and he remarked that there must be some mistake about that, or that there were no black balls in either end of the box. I have been informed by the present senior warden of the lodge that there was no attention whatever paid to this remark o Cleveland at that time, I have also been informed that it was intimated to Cleveland a day or two afterwards, that if he did not keep quiet he would get himself hoisted pretty suddenly. Clovelend was completely cowed. He has said to me more than once, "I am a poor man and not able to prosecute a Masonic law-suit against a Mason of the 33d degree, and I should only get myself into trouble if I should undertake it." I told him that if ever I had occasion to prefer charges against a brother Mason I should do so without regard to his Masonic rank. That the Grand Master was wes only a Master Mason bound by his obligation not to impose upon a lodge of Masons or an individual brother, or suffer it to be done by another if in his power to prevent it. Clevelend assured me that I would have to get rid of all such foolish notions before I could get along smoothly in my intercourse with the lodge. He also assured me that I did not yet know the extent of my obligations.

I have since come to the conclusion that Cleveland was about right. I have tried since I was expelled to have some conversation with him on the subject, but he pretends that he is under Masonic obligations to have no conversation with me on the subject of Masonry. He however made one important admission. Said he, "A man cannot always do or say what he thinks is right. Circumstances will sometimes force him to act the hypocrite. If I should say what I thought in regard to your case I should be hoisted a great deal quicker than you were." I said once in conversation with a Royal Arch Mason that I would ask nothing better than to catch Rufus Cleveland at a time when he was independent of the ring that I had to contend with. The reply is worthy of notice; said he, "While a man is under oath he is never independent." Such it seems is Royal Arch Masonry, but it is not the kind of Masonry that I have learned, nor do I wish to learn in.

W. H. ROBINSON.

The Sad Fate of Young Leggett.

Where a young student is cut off in the full hope of future usefulness, it is sad under any circumstances; but much more so is it the case, when he falls a victim to a low scheme, or combination, or joke. The loss of life then becomes the mournful waste of a precious boon without one compensating consideration in return.

Had these who were aiding in young Leggett's death been engaged in some lawful or useful purpose, his death might not be so lamentable, but what plea, or excuse, have they now to make but the old one of which the Bible speaks as the very same excuse that was made for similar wrong-doing thousands of years ago? Even in the days of Solomon men were found who cast-about arrows, fire-brands and death among their neighbors, and then asked in exculpation of their wrongs—"*Am I not in sport?*" Were not the young men, who blindfolded the noble Leggett on the brink of a precipice, in sport, cracking a good joke?

It is true the unfortunate, blindfolded boy fell from that precipice, and was killed, his last words being "Oh don't, take it off," and grief and affliction were needlessly sent into the bosom of a heart rent family; but what of that? were not the young men in sport? —Did they not have their little joke? Are not secret societies good fun?

It is a singular fact that at the very time when strenuous, jesuitical efforts are being made to exclude the Bible from our schools, secret societies are creeping into those schools, and through their agency this young Leggett has lost his life, when, if the manly lessons of the Bible had been heeded, his life would have been spared. c. n.

Letter from a New England Minister.

WORCESTER, Mass., Dec. 22, 1873.

DEAR BROTHER:—Secret societies are unquestionably a means of sensual enjoyments and some worldly advantages; and so long as men are looking for nothing higher, or are expecting to reach the higher in spite of, or by means of these selfish contrivances, it is quite coincident with fallen humanity that they should be used as they are.

Nevertheless I am convinced that they are exerting a most disastrous influence upon our churches, and like a slow poison are gradually consuming the hidden springs of Christian vitality. The *pulpit* and the *press* of New England are to day held in solemn fear of speaking or printing against these oath-bound associations. Inasmuch as the men composing these associations are scattered through all orders of society, high and low, sacred and profane, and kept in a condition of comparative concealment, you know not whom you will assail if you speak or publish against these secret orders. The friend in whom you most confided, your long absent son, your distant relatives, your *beloved pastors*, the judge on whom you depended to defend your rights, you learn with sad surprise is a Freemason, or Odd-fellow, or held in some other society by a tie which you cannot dissolve and which is to him more sacred than any that you can claim. Perhaps he belongs to your church—you grieve when you find that he holds only a *partial* fellowship with you. He is also in league with what you believe to be Anti-Christ. Yes, *it is Anti-Christ.* And when a man says he will cleave to the lodge though he *forsake* the church, what sort of a Christian brother is he?

Freemasons smile at your making such a hobby of "Morgan," whom they pretend was either a myth or a monster. Well, then, leave this doubting Thomas, and cut off both ends of this dark system historically and prospectively and show only its hideous and vitalizing center, in its principles and aims, and this is enough to convince a true Christian that it is Anti-Christ. You, my dear brother, are doing this good work efficiently, if not perfectly, and Christ is with you, I doubt not; and may you hold on and like Daniel in Babylon. "Stand in thy lot to the end of the days." Yours as ever,

W. J. WHITE.

"To contract a debt without the reasonable prospect of ability to pay, is obviously dishonest, and to neglect or refuse to pay a debt is equally or more dishonest. And just here is the root of all the financial troubles of these times or any other times. The whole difficulty lies in the disregard of these principles of common morality on which is based all sound political economy. . . It is always wrong to do business on a fictitious basis, and that principle condemns half the speculations of our own times."

The Christian Cynosure.

Chicago, Tuesday, Jan. 20, 1874.

Pres. J. BLANCHARD, Editor.
Rev. I. A. HART, Associate Editor.
H. L. KELLOGG, Office Editor.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of Reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office editor at 15 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

MEMOIR OF NATHANIEL COLVER.—We found this remarkable book in the hands of an agent and bought it. It is the well written record of a most wonderful man, who from trapping wolves in the woods of northwestern New-York, went up by the grace of God and the force of a remarkable genius to be pastor of Tremont Temple Baptist Church in Boston, and a leader in the moving host of God against the evils of this world which obstruct the kingdom and delay the coming of Christ.

Dr. Colver was on his knees taking the Royal Arch oath, but stopped short at "murder and treason not excepted," arose from his knees and said, "*Gentlemen, I shall never take that oath!*" "Then," was the reply, "you will never leave this lodge alive."

But he did leave alive and denounced the lodge from the next pulpit and onward till death.

All this, together with his renunciation, and much more, is faithfully recorded by his Baptist biographer, J. A. Smith, D. D., who has made the hook for Baptists, but it is fit on a multitude of accounts for general circulation.

Dr. Colver, when I last met him, was professor in Chicago University, and in a little while, if President Burroughs lives, he will cite this fact to show the churches that the University was always down on Freemasonry. Will not those respected brethren consider whether they are not displeasing God by not doing it now? I hope the book will be on sale at the *Cynosure* office. It is a mighty document and a "sign of the times."

GEN. PHELPS' BOOK.—This book "Secret Societies, Ancient and Modern," already noticed by our Associate Editor, judging from its effect on our own mind, is destined to exert a powerful influence. The editor, as the author modestly styles himself, has with rare judgment selected and given the very documents which a lecturer against the lodge wants. The old "mysteries" and their antagonism to Christianity; the Masonry of Washington and his virtual secession from it—the impudent effrontery of the lodge in claiming him; the tondyism of President Grant and Schuyler Colfax over a lock of Washington's, or somebody's else hair, at the Boston Post-office; the cringing of a Bonaparte statesman, Fillmore, Webster and Seward in terror of the lodge; the harlotry of Masonry, English and American, in assuming charge of international politics, and treaties between England and the United States; the disgusting intervention of the lodge at the close of the French and German war; the Masonic baptisms; all these and more Gen. Phelps has given, accompanied with clear philosophical disertations of his own, which will make his book an epoch in the history of the conflict between Christian civilization and the lodge.

THE PHILOSOPHICAL SOCIETY.

The Chicago *Tribune* informe us that "Some months ago a society was formed in Chicago by a number of liberally-minded gentlemen, Hebrews, Doctors of Divinity, infidels and others, orthodox and heterodox; for the purpose of arriving as near truth as it is in the power of mortals to do." Prof. Haven, Dr. Thomas, (Methodist) Dr. Abbott and others are named as members of this Chicago club.

On the strength of these doctors' reputation, the trustees of the Methodist Church Block, let the society in there to hold its philosophical seances. "There was no formal contract," says *Tribune* reporter; "But a tacit understanding that the hospitality of the church should not be used as a fulcrum for its overthrow."

One hardly knows which most to admire, the simplicity or stupidity of "orthodox doctors of divinity" uniting with Jews and infidels in search of truth with "*a tacit* understanding" that those persons would abstain from uttering their known sentiments of hostility to Christ and the Bible.

The *Tribune* reporter from whom we quote is very tart upon one of the lecturers before this society of savans, who is an outspoken spiritist; accusing him of "great moral uncleanliness;" while the same writer unaccountably lauds Judge Booth, who said in his lecture that certain statements in the Old Testament "cannot be accepted as true," and that the history of the creation in Genesis "presents God in the threefold character of butcher, tanner and tailor." And yet this legal sage, I suppose, swears witnesses by that same God who is so represented in the Bible; unless haply, this society of Chicago sages have discovered another.

Let us look at this Philosophical Society of "orthodox," Jews, Spiritists and infidels, united "for the purpose of arriving as near truth as it is in the power of mortals to do!" And,

1st. They start out without Christ, who was "the truth," for they are made up in part of Jews whose very name is a synonym for hatred of Christ.

2. Next, they leave out the Bible as a revelation from God, since Jews reject the New Testament and infidels and spirit-worshippers reject the whole.

3. Thus omitting God and his Word, these Chicago sages set out as equal philosophers in search of truth, agreeing in no first principles or recognized standard or guide but their own minds, and that flitting swamp-light called liberalism. In a word, they take Judaism, which eighteen centuries have branded as a failure; familiar spirit worship, whose followers have never since succeeded better than did King Saul; and infidels, whose name and faith consist in not believing; and these fag ends of humanity are put in to a Methodist Episcopal lecture room, where no one would be permitted to assail Freemasonry, but where the Bible was assailed and the lecture praised as "eloquent;" — and Chicago audiences are invited to take these men as guides in approaching "as near the truth as mortals can do."

"—— O, but man, proud man,
Plays such fantastic tricks before high heaven,
As make the angels weep; who, with our spleens
Would all themselves laugh mortal."

A NEW INTERNATIONAL.

The rapid spread of the Patrons of Husbandry, its apparent success and vast revenue, have tempted other adventurers, unscrupulous fortune-hunters, to seek a pecuniary harvest, and above all a fat revenue, by like methods. Under the title "Patrons of Industry," a new "order" was started last year in New York. J. H. Brown, the self-styled "secretary" of the "National Lodge," published a letter on the 30th of October last, stating that there were then 200 local lodges, and calls for general deputies to organize exceeded his ability to answer. "Whereso-ever the curse is, there will the eagles be gathered together." The *Scythe*, an agricultural journal, has been appointed organ of this "order," and publishes the following abstract of its constitution and by-laws:

"PREAMBLE.

By industry we thrive. In union we have success. In secrecy we have power. In confidence we have peace. In right we have might. In these signs we shall conquer. The prosperity of a nation is in the happiness of its people.

The people find happiness in peace and plenty, and peace and plenty result from diligence and labor.

Freedom and justice, regardless of persons, are the right of every human creature. Earnest work, honest dealing and equitable pay, are the just portion of every person.

In bonds of mutual interest and friendship, we join hands in working together for the general good of our order.

ORGANIZATION,
LOCAL LODGES.

First Degree.—Apprentice; Second Degree—Laborer; Third degree—Journeymen;—for men.

First Degree—Apprentice; Second degree—Maiden; Third degree—Matron;—for women.

STATE LODGES

Composed of Master Workmen of local lodges, and their wives who have taken the third degree, or their proxies.

CONSTITUTION.
OFFICERS.

The officers of the various lodges consist of and rank as follows: Master Workman, Workman, Helper, Laborer, Secretary, Treasurer, Lodge Keeper, Watchman, Stewardess, Workwoman.

All officers shall be chosen by vote. There shall be an Executive Council composed of the master, secretary and treasurer of the National Lodge; and they shall act with full power to appoint members of the order as deputies to organize lodges, and shall remove them at their discretion.

Local lodges shall meet at least once in each month. State lodges shall meet at least once in each year. The National lodge shall meet annually. Special meetings may be called at any time by the Master Workman of each lodge.

All laws, rituals, etc., or changes of the same, shall be made by the National lodge.

Any person of the age of eighteen years (males) or fifteen years, (females) is elegible and entitled to membership after due examination. Every application must be accompanied by the fee of membership; if rejected the money will be refunded. All applications must be certified by a member in good standing and the character of the applicant will be carefully inquired into by a committee appointed by the Master Workman. If the report of them is satisfactory, they will be balloted for. Three negative ballots will be required to reject an applicant.

The initiation fee for males shall be two dollars, and for females one dollar. The dues shall not be less than ten cents monthly, from each member.

Eight men and two women may be accepted to organize a local lodge. All charters issue directly from the National lodge.

The local lodges may constitute a State lodge. The expenses of the State lodge shall be assessed upon the local lodges *pro rata*, according to the membership, and the expenses of the National lodge shall be assessed in like manner upon the State lodges. A charter fee of $18 shall accompany each application and be paid into the treasury of the National lodge. The funds of the National lodge shall be appropriated by ballot of said lodge.

The Executive Council shall appoint a General Purchasing Agent, who shall give bonds for his fidelity. He shall have charge of all arrangements of purchasing, between the producers and consumers, of all sorts of commodities. Any member or members of the order may purchase any article he may wish, through the Master Workman of his local lodge, upon payment of the amount required on the price list. Such payment must be made in advance, with a written order, endorsed by the Master Workman, and bearing the seal of the said lodge. Each lodge shall keep a seal, an impress or copy of which shall first be filed with the General Purchasing Agent. Price lists shall be issued by the Executive Council, giving the reduced prices—less the agent's profit—of each article, as agreed to by those who sell to Patrons, at first prices; such lists shall be kept by each Master Workmen, and shall never be be disclosed to any person outside of the fellowship of the order.

The duties and obligations of the officers of the National, the State and the local lodges, shall be known only to members of the order.

There no one is to be used by this order. Members are obligated upon their sacred honor and written pledge, never to disclose anything connected with the organization. Each lodge caree for the sick, afflicted or destitute in its membership.

Unworthy members, against whom charges of unfaithfulness to the interests of the order may be proven, shall be expelled by the Master Workman."

We call attention to but few marked features of this document. The preamble has a certain smack of communism, the doctrine of Carl Marx reduced to a syllogism; fair to the eye, but corrupting to the heart. The government is despotic. The members are packed in degrees and ranks, the highest only being elegible to the State lodges and on inside ring of these forming the National lodge. Members of these bodies are accommodated with the company of their wives under certain conditions; which may be considered an ameliorating feature made necessary by our social condition, or, more properly a gilt edge to conceal objectionable features. The National lodge has supreme control. The expense of starting a municipal lodge is for charter, $16; for initiatory fees $18; besides deputy's fee, which is generally in the grange, $5; monthly dues $1; ball rent, regalia, manuels, etc. This may be a light tax for eight men and two women in the average condition of laborers in our cities, but we doubt it. As an exchange of values, it is worse than actual loss. The obligation is a trap, like the grange. Men who see power in secrecy, whose happiness is a Musselman dream of "peace and plenty" will care no more for an oath than for a pledge. Indeed, many such can swear by none greater in their own estimate than themselves.

Unlike the grange, in which forewords politics, the "Patrons of Industry" propose politics as a main issue. They publish (not in the above) that "The votes of the Patrons of Industry will be cast for honest men, AND WE CAN FIND THEM IN OUR OWN ORDER."

THE ILLINOIS STATE WORK.—In answer to inquiries of friends regarding a State Agent for Illinois, we publish a resolution adopted by the Executive Committee at their last sitting:—

Resolved, that we deeply regret the delay in procuring a State Agent for Illinois and recommend that earnest effort be made to secure the services of a suitable man for the work as soon as practicable.

The General Agent is using all proper effort to secure the right man; and members of the Committee personally have labored to the same end. The place will be filled soon, the Lord willing; meanwhile time passes and spring labors will soon be on us. Let there be no delay in organizing towns and counties. Help can be had if applied for.

NOTES.

—Prof. C. A. Blanchard gives a course of lectures at Cornell University, Ithaca, N. Y., this week. The topic of his first lecture is "Who killed Mortimer M. Leggett." The mere announcement of such a lecture must create a sensation. Pray that our brother may be sustained by a hand and power unseen in the work.

—The testimonies regarding the work in New York and vicinity continue. We have not room for all this week.

—The *American Freeman*, Albany, Mo., announces a series of lectures by Rev. John Levington in Gentry county, Mo.

—A correspondent of the *Free Press* describes the M. E. church of Candor, N. Y., as well under the control of the lodge. The pulpit Bible is adorned with Masonic signs and lodges end lately the preacher set forth in public that the company of disciples waiting in the upper room for the descent of the Spirit were very like a lodge of Freemasons. He considered them formed in a secret society according to Masonic ceremony. If such a sentiment is not blasphemy, what is it?

—A controversy on the merits of Masonry is appearing in the White Hall (N. Y.) *Tribune*, in which the lodge is overborne. Its opponent quotes from a prominent Mason of eighteen degrees a paragraph not very flattering to the order:—

"Masonry is the handmaid (not of religion, nor of charity, but) of monarchy and aristocracy; that it is a social abomination, a process of plain living; a pretension to teach an important matter that turns out a vacuity; a trick that engenders nothing but base tricks; a game that must unmen all who are identified with it, and lessen all sense of dignity which the upright and honest man, the man free from such tricks, can alone feel."

—In yet another direction is the press speaking out—token of certain victory, for when men shall shake off base fear of the lodge-power and openly discuss it, it falls. THE AMERICAN FREEMAN, Vol. 1, No 1, Albany, Gentry county, Mo., has reached us; Needles and Traver, publishers, R. N. Traver, Editor. It presents a bold front to organized secrecy of whatever name; takes for its platform that adopted by the National Association; and speaks with an independent spirit that will surely be felt and honorably recognized, even while opposed, by the press of Missouri. It should not fail of a hearty support from the many friends of this reform in Gentry county and vicinity.

QUERIES.

Through the vigilance of Anthony Comstock of New York two notorious abortionists and dealers in vile literature were sentenced to a year's imprisonment and a fine of $100 each. After lending month in prison both these villians have been pardoned out by the President of the United States. Three ministers were among the signers of the petition for pardon. Had Masonry any hand in this nefarious business?

Last winter a clerk in the Chicago post-office was convicted of robbing the mails, and sentenced to imprisonment in Joliet for a term of years — we think ten. Almost immediately his wife repaired to Washington and obtained his release by a pardon from President Grant. This convict was defended by one of the most distinguished criminal lawyers in Chicago. But the evidence was so positive and overwhelming that no defense could avail; no juror could doubt his guilt; and yet he was pardoned before he had hardly been as many days in prison as he was sentenced years. And what was more mysterious, every clerk who testified against him was shortly after turned out of the service. There were four or five of them, if our memory serves us right; and gentlemen of the highest intelligence, having every opportunity of judging correctly, assured us that these witnesses testified honestly and were upright and faithful clerks. Had Masonry anything to do with the matter?

M.

We recommend the following motto of a successful newspaper canvasser to our agents who are working for new subscribers:

"Have your way, have your say, only in the end *subscribe*."

Do not get discouraged, persevere, pleasantly, earnestly. Remember what a good work it is to get fifty-two copies of the *Cynosure* into a family.

If they choose to do so let the persons you call on do the talking, but be sure that you GET THE SUBSCRIPTIONS.

Rev. J. T. Kiggins in Indiana.

Mr. Kiggins entered the field as Lecturer and State Agent for Indiana Feb. 17th 1873, under appointment of the Executive Committee of the N. C. A.; and below is a summary of his report for the remainder of the year 1873:

Lectures and sermons delivered,	229
Tracts distributed (pages),	4000
Miles sold,	202
Cynosure subscribers,	29
Monies received in the lecture work,	$491.00
Expenses, car fare, etc., etc.,	238.05
Total above Expenses,	260.95

From the above there it is evident that Bro. Kiggins has not been an idler in the field, and that he has not been overpaid for his services. The report is imperfect, as it does not give the number of associations formed, which is an important feature of the movement. Bro. Kiggins began his work before the Executive Committee had provided blanks for reports, or given definite instructions to agents, and hence the omission which it is hoped need not again occur on the part of any of our agents.

Every true friend of our cause will rejoice to read Bro. K.'s report, and especially those most intimately associated with him as residents of Indiana. His labors are as abundant as could have been expected, and even surpass most of us. An average of twenty-five public addresses per month for the time charged to employers would do for a M E. minister of the primitive stamp; and is certainly a good record for a young man to make, in the face of such opposition as the opponents of secrecy every where meet.

Bro. Kiggins also takes a just view of the importance of the Christian Cynosure. Although he has obtained but a small number of subscribers in the past, he has taken wise and vigorous measures to obtain a large number of new subscribers this year, and hopes for at least one thousand. Now is the time to help him in this work; if every subscriber in Indiana would send him an average of three new ones the work would be done. Will you not improve the present season for getting subscribers.

RESULTS.—The most reliable proof of efficiency, are encouraging. Like a successful general who comprehends the situation, Bro. Kiggins has not only dealt heavy blows with his own saber but he has enlisted and organized a host of others for the campaign. Shall this work go forward? I believe every true friend responds, Yes, let it proceed, until every county and township in the state of Indiana is thoroughly aroused and organized in the interest of free government and every lodge disbanded or driven from the knowledge of honest men into its native den. But it must be evident to you that Bro. Kiggins cannot continue to march in the van of your grand movement unless the means necessary for his support and for the maintenance of his family are provided; $289.95 for almost ten months of faithful service is hardly equivalent, or adequate to the support of his family. I think after reading the above report you will say Bro. Kiggins has *earned* a living, and that he ought to have it. I believe, moreover that you will agree with me when I say that his services are needed, and by most of the friends desired, in his present position. And still further you will, I am persuaded, concede that he speaks like an honest man and a Christian when he says "I must have a support or abandon the field."

Now, brethren, what is to be done? Shall Bro. Kiggins leave the field for want of means, or shall he be continued with a competency? The Executive Committee would be exceedingly sorry to lose so efficient a worker, and yet there is no money at their disposal by which to relieve him. I have this to suggest: 1st. Let the different local, county, or other organizations in Indiana, meet, and after consultation, determine what they will raise towards the support of the State agent, and send either the money or a pledge to be paid within a given time to H. L. Kellogg, treasurer of the N. C. A., who will receipt for all such sums and forward immediately.

2nd. Let friends who have the means forward individual subscriptions or contributions.

3d. Let pastors who feel anxious that the work should not be hindered, state the case to their people and take a collection.

4th. Let those desiring lectures circulate a subscription paper and report the result.

There is money enough in Indiana to sustain a State lecturer, and the people want and need a man in that position. How shall it be done? Brethren, let us hear from you. We are in earnest in this matter and hope and pray that if you are not already so, you soon may be. If you can do no more write me at No. 13 Wabash ave., Chicago.

J. P. STODDARD,
Gen'l Agent.

The Kansas Conspiracy.—Letter from one of York's Constituents.

COFFEYVILLE, KAS., Dec. 15th, 1873.

Editor of the Cynosure.—

DEAR SIR:—I noticed a short time ago in your issue a communication in relation to the York Masonic conspiracy that defeated Senator Pomeroy, which reminds me of the timely warning I gave Mr. Pomeroy three or four months after he delivered his Anti-masonic speech in Chicago, though I did not see a copy of the speech, but knew from the abuse of the Kansas press that he had made a speech on that subject. After trying in vain to get a copy of the speech, I wrote Mr. Pomeroy to send me one, and stated to him then that unless he went to work immediately to build up a party against Masonry, that Masonry would beat him from Dan to Beersheba; that he had about five years to go before they could reach him, and by using the federal patronage with his great influence he would in that time be strong enough to secure his re-election. He replied in a very lengthy letter, and wound up by saying that he did not think the time had arrived to take political action and sent me a copy o the *Cynosure* (the first that I ever saw; and in fact the first intimation that there were such a paper published in the world). I bear high Masons soon after he made that speech abuse him and say that he was going through for the last time; that had been decided upon. I have heard many Masons use such language and worse; have heard some call him a villain for opposing Masonry; on institution, as they said which had done more good than all the churches.

There are a great many in this county (Mr. York is in this county), who believe Mr. Pomeroy was defeated by a wicked conspiracy and not a few believe it to be a Masonic conspiracy.

Very respectfully yours,
N. B. BLANTON.

Any friends in or near Washtenaw county, Mich., who desire lectures from Elder J. R. Baird, will please communicate with James G. Higgins, D. D. Mills, Washtenaw Co., Mich.

News of our Work

News from the War in the East.

BROOKLYN, E. D., N. Y.,
Jan. 7th, 1874.

Dear Cynosure:—Let me speak through thy pages to thy delighted readers of the war in the East. Never of late had the hosts of Masonry been attacked in this region by so strong an enemy. Indeed, the press called Professor Blanchard "a bitter opponent," and they really did not know how to act. The subject of Masonry is still agitating the community. Masons try to establish their point by depreciating the character of our brother, and others by defending him. On the 5th inst. the church was literally packed to hear the last lecture of the course; subject, "The Religion of Freemasonry, or Modern Idolatry." After, as usual, reading a portion of Scripture and prayer by the Pastor, the Professor delivered with unusual power his arguments in proof of the position that Freemasonry is a false religion. The audience were deeply interested; but Masons at times sought to interrupt by hollow laughter. This turned against them, for every time they laughed, people, looking at each other, seemed to say "Blanchard told the truth then." Perfect order was enforced by the presence of police. This is an evidence against the institution of Masonry. The lecture was reported in the "*Times*" next day without casting a single slur upon the Professor, they gave the Masons a "slap" for their ungentlemanly conduct during a solemn lecture in the House of God. At the close, brother Blanchard assured the Masons that he had no ill-will toward any of their number. That it was because Masonry was wrong that he lectured against it; and he besought them to withdraw from its folds.

They eagerly snatched all the copies of the *Cynosure* he had to distribute and pleasantly departed; in the heart, at least, convinced that a great work has been done; may God water the seed and make it bring forth fruit. Our position is established. Our church has been made prominent. Our Lord has been honored. God bless C. A. Blanchard! Yours truly, S. T. W.

Close of the Lecture Course in Jersey City.

Dear Cynosure:—On last evening, January 2nd., Prof. Charles A. Blanchard delivered the last of a course of four lectures on Freemasonry in Jersey City, the 1st and 3d in the Second U. P. and the 2nd and 4th in the First U. P. The church was not "crowded" but was comfortably filled. The attendance was good and frequent marks of approbation greeted the speaker. The several "crafts" were numerously represented, and, to their honor be it said, offered no incivilities to either the speaker or the audience, as I hear they did in N. Y. and Brooklyn. The subject of the lecture was "The Religion of Freemasonry," and it was delivered in Prof. B's characteristic style, at once pleasing, clear and convincing. He brought out in a clear and convincing manner, the actual hostility of the Masonic religion to the Christian religion, the utter falsity and insufficiency of the idolatrous religion of Masonry, greatly to the advantage of the cause of light and truth among us. I need not attempt a description of the lecture, and I don't know that I can say as much in as few words or pay a more justly merited compliment to its author, better than by amply stating a fact or two. It is reported in a paper, not in our interest, that, "At the close Rev. Mr. Pollock asked the audience who indorsed the ideas of the speaker to rise, and nearly all were on their feet in an instant. On calling those opposed but one man arose." This is all true in fact, but I have since learned that this "one man" *had risen* with the "eyes," and seeing the "noes" failed to "put many appearance," he rose to still further *endorse the speaker*, and would have done so, had not the pastor felt constrained to decline hearing remarks when a vote *only* was intended.

This was regard as a very good kind of "those opposed," and you can put this down as *fact* number one.

When the rising vote of endorsement was taken, a number of Masons rose with others. This you can put down as *fact* number two.

You will remember the case where some officers, being sent to apprehend a certain man, made return that "never man spake like this man," so here two Masons went to hear and one of them was to "answer Mr. Blanchard," but the champion's "faith failed" just when it should have waxed strong, and they answered Mr. B.—"Oh tell it not in Gath," but these two notable defenders of Masonry answered Mr. B. by *rising* when those "who endorsed the views of the speaker" did, and sitting down at the same time they did. This is *fact* number three, and these three facts, in my judgment speak much: 1st. For the excellency and acceptability of Prof. Blanchard's work here. 2d. For the marked interposition of God, in thus affording encouragement to persevere in the good work. I am well persuaded that "a fire has been kindled" here that will not be put out until "Masonic fuel" has grown much scarcer than it is at present. Some people here don't mean to go round the Masonic lodge like "hornets nests" as they do in Luzy, nor do we intend to go into the lodge, but we shall very likely "thump around the nest" a good deal.

Yours Truly, P. H. P.

ILLINOIS.

Organization in LaSalle County.

CHICAGO, Jan. 10th, 1874.

Freedom, in LaSalle County, Ill., was once the site of three flourishing churches, but is now reduced to a single one, and that judging from what I saw and learned is not in a very prosperous condition. Several causes have doubtless combined to produce this result, and among them the lodge influence is most prominent. Obtaining a foot-hold, it began its work and had become strong before some of the most reliable inhabitants were aware of its presence. Gradually it sapped the foundation of the church and drew the young men into its artful toils, until they were drunken with the wine of its infidelity and stupefied with its Christless worships. But there are a few still in Freedom who have not bowed the knee to Baal," and who cry and sigh over the desolation of Zion." After a series of lectures in different parts of the township, the

faithful met in the Town Hall on the 8th inst., and organized an auxiliary to the N. C. A., determined to resist, oppose and expose the secret workings of this subtle foe. Twenty two names were subscribed to the constitution and an efficient corps of officers elected who will push forward this work of reform in the interest of free government and Christ's religion, as opposed to the despotism and heathenism of the lodge.

J. P. Sconnann.

WISCONSIN.

The Enemy Met at Manston.

Hillsborough, Wis. Jan. 6th, 1874.

Dear Bro. K.:—I lectured on the evenings of the 2d and 3dinst. at Manston, the county seat of Juneau county. I had sent some bills which had been duly posted, and my lecture had been publicly announced. Much pains was taken to circulate the report that I would not be there, but I found a good congregation in the Baptist church, including four ministers and a large proportion of Masons. I was listened, to with excellent attention until I had nearly finished my lecture, when I was interrupted first by a half-intoxicated lawyer who asked irrelevant and impertinent questions, and next by a man whom I learned, to my surprise, to be the pastor of the M. E. church in Manston. His language and manners were such as no Christian or gentleman would think of indulging in; and which not only elected the rebuke of his brethren in the ministry, but the remark from some that "they would never hear that man preach again."

After I had concluded, the Baptist minister made a brief reply, extolling Freemasonry and Odd-fellowship as most beneficent institutions and declaiming all sympathy with those who opposed them. The Masons were in a rage; dared me to lecture again in Manston; told me they wanted to hire me, as I was doing more to build up Masonry than could be done in any other way. I told them I should be glad to lecture for them as often as I could, and proposed the next evening, provided they would procure a hall. This was agreed to; and the meeting announced; but when I went to the hall the next evening I found it occupied as a dancing school and that there had evidently been no expectation of getting it. A crowd of men had gathered in the street to hear the lecture, including some who had come some five miles in the rain, because they feared that violence would be attempted. At last a hall was procured and a good congregation assembled. During my lecture I was not interrupted and at the close it was replied to briefly in a candid way by a prominent Mason, and afterward in a violent and abusive harangue by the lawyer of the previous evening; to which I made a brief rejoinder. The audience was then dismissed and the Masons gathered around me and poured out their rage. One shook his fist in my face and repeatedly charged me with lying. Others gave me very solemn warnings to desist from my evil ways. One thing impressed me very much, namely, the deep interest that the infidels and drunkards have in the churches and ministers of Manston, and the great fear they have lest they should be disturbed. The leaven is at work in Manston and fruit will be seen by and by. I am now at Hillsborough, Vernon county, lecturing in the Free Baptist church. Yours for Christ,

H. II. Hinman.

Summoned for Trial.

Last week we published a letter from Bro. A. T. Riley, a seceding Mason, and also a communication to the *Free Methodist*, not knowing that it referred to the same case. From the same journal we take the following interesting facts on this new departure from the lodge:

On Thursday evening, December 4th, I delivered a lecture against Masonry, at Fairmont, Martin county, Minnesota. The power of the Holy Ghost rested on me, The house was thronged, numbers standing. Masons and others were present who lived ten and fifteen miles distant. When I concluded, brother A. T. Riley, addressed the audience. He is the preacher mentioned in my last letter, who first seceded from Masonry, and then found himself compelled to secede from the M. E. church or allow his lips to be padlocked in regard to the abominations of this anti-Christ. His presiding elder, a Royal Arch D. D. warned him by the fote of two others who reside in the Fairmont circuit. One of these must be a reverend father, yet vigorous and a preacher of uncommon power, who is not aside as ineffective and unacceptable, because as appears from the showing of this presiding elder, he dares to open his mouth against this image of the beast which the devil has set up in the M. E church. The Grand Master of the Grand Lodge of Minnesota is an M. E. presiding elder. Father Hand sometimes preaches powerfully from what he calls the devil's prayer. "Let us alone." (Luke 4. 34.) to the great disgust and also discomfiture of secretism.

Brother Riley confirmed all that I said, and then read the Master Mason's degree as given by Morgan. He remarked, "What I am about to read is word for word as I heard it in the lodge, so far as my memory serves, and my memory is good. I now advertise you that Freemasons in this audience will declare this expose of Morgan's a lie; but I declare that to such a denial of its strict truthfulness, they lie. While he was reading the master of Fairmont lodge sprang to his feet, and said "That is nothing like Masonry; and I do not believe brother Riley that you ever were a Mason or inside a lodge." Brother Riley replied, "I have my demit from the Jackson Lodge of this state, as a regular Master Mason." The master answered, "I do not believe it, I should like to see it." I then said, "I have seen it, a printed certificate with the blanks regularly filled;" and brother Riley produced it.

The next morning a paper was handed brother Riley, of which the following is a copy:

The undersigned in performance of his duty as Junior Warden of the lodge, presents the following charges against brother A. T. Riley, a demitted Mason, residing within the jurisdiction of this lodge, viz:

CHARGE:

Violation of Obligation.

Specifications.

1. That at Fairmont, Minnesota on the 22d day of November, 1873, and on divers other days continuing from that date to the present time, he has publicly denounced Masonry, and renounced all allegiance to the same.

2. That on the 29th day of November, 1873, in a public lecture in said Fairmont, he did publicly divulge, or attempt to divulge, a part of the obligation of a Master Mason.

All of which at that time and place last aforesaid, he did publicly traduce and defame Masons, and Masonry in general, and falsely, and maliciously slandered the same.

Signed, John W. Burdick,

Junior Warden, *pro tem.*

A true copy of the original.

It appears from this paper that brother Riley's case was discussed in the Fairmont Lodge, at the regular lodge meeting on November 29th, 1873, the Saturday immediately preceding the Monday evening of our lecture, and theo and there was known to be and acknowledged to be "a demitted Master Mason." and the master of that lodge as presiding officer must have known this. How does this agree with his public and repeated declaration that he did not believe brother Riley had ever been a Mason, or inside a lodge, only a demit? And how does specification 2d, "he did publicly divulge or attempt to divulge a part of the obligation of a Master Mason," agree with the declarations of the master and other Masons that his divulgements were false and nothing like them could be found in Masonry?

Brother Riley read to the congregation on Friday evening this bill of charges, and the public opened their eyes. One of the names of the committee on this bill is that of a member elect of the Mson. legislature, one, that of a prominent lawyer, and one, that of no M. E. member, loog a class leader and now, we believe, a steward.

T. S. La Due.

The way to enliven winter evenings and disseminate truth on secret societies ie exemplified in the following from the *Pilot* of Marion, Iowa:—

Rev. S. K Young made an Antimasonic speech at Burge's school-house on Tuesday night. Those present say he warozed up to his subject, and had a full house. He has an appointment at John Leigh's school-house next Tuesday night.

In its issue of December 27th, the *Christian Statesman* thus speaks of the lectures in Philadelphia:

"Prof. Chas. A. Blanchard of Wheaton College, Illinois has delivered three lectures in this city on Freemasonry. These lectures have been admirable specimens of logic and rhetoric enforced by a delivery both pleasing and effective. The fourth and last lecture of the course will be delivered on Tuesday evening the 30th inst., and will discuss "The religion of Freemasonry." The cause of true religion, of social purity and public justice receives important service in these lectures, and Prof. Blanchard, his venerable father, the President of Wheaton College, and their self-denying co-laborers deserve the cordial co-operation and prayerful sympathy of Christians of all denominations."

Good Words from Letters.

It is the prayer and co-operation of such friends as Bro. C. has been to this reform which make the paper what it is

Fathers cannot do better than to put the principles of truth before their children, as did one in Ohio noticed here:

Some years since my father sent you one dollar for the paper and had it directed to me. I have read it with care ever since and when you started the edition, I thought I could not do well without it, and have been a regular subscriber since. Of late I thought I must curtail expenses and would have to part with the Cynosure. But I have changed my mind—please find enclosed money order for two dollars for the year commencing Nov. 7th, '73. I like to read a paper whose editor is neither afraid or ashamed to expose error, no matter how popular it may be. Go on then, dear sir, and may Almighty God direct and bless your efforts.

E. George.

I want my paper continued because I cannot do without it. I am inclined to think that no other religious journal in America, all things considered, can compare with it. Against the mighty forces now arrayed and concentrating their strength to build up a system of fraud and corruption among men this little sheet bears a conspicuous part; and, as I believe, by the blessing of God, and the help of honest men, will ere long put to flight the enemy, and expose to the view of an enlightened world many of the dark dens of iniquity in all their naked deformity. Yours in love, A. Oldfield.

A well known contributor suggests energetic measures for increasing our list and pushing the reform—

All should talk, write and give as much as possible to keep our machinery in motion. We must get up more steam; and money is needed to do it with.

If I could only get hold of our slow anti-secret friends, I should try to shake them until a few greenbacks flew out of their pockets.

It is high time for them to know that it is very unhealthy to keep the pockets so full of money. Money should circulate as well as blood. Congestion of the pocketbook is what ails your readers. E. J. C.

A brother in Mount Vernon, Iowa, adds this postscript to his renewal letter:—

I don't write for the papers, but feel like saying God bless you. Go on in your work of mercy and truth, until your Gospel teaching is felt, read and practiced in every home in our beloved country; and may its healing power be felt and heeded throughout the world! Oh how long will the Christian church slumber and sleep, while her greatest enemy is not only sowing tares but rooting up all her vital piety. Sin is terrible in any form. Slavery was not as hell, but Speculative Freemasonry is the acme of all of Satan's fiendish devices. D. Platner.

A seceder in Brandon, Vt., is working for the cause, and he has evidence that it is not in vain. He says:—

I intend to take the Cynosure as long as I live, it it is published; and to get all to take it that I can. I think I shall get some subscribers soon. Please find enclosed $2 for the weekly.

Yours truly, James R. Taylor.

A friend in Manteco, Ill, knows the effect of the paper and wants ministers instructed in the truth. He send the following order:—

I am now presenting three copies each for fortnightly to friends I hope to benefit. I am now intending to increase the number to ten, all to commence Jan 1st, 1874. I wish you to put the ten fortnightly at just what you can afford, and no less; some are going to ministers. Please send me a bill, and I will send names, John T. Parker.

I like your paper very much (writes Bro. Fellows of Merengo, Ill.,) and also the cause it advocates. I am thankful there are men who dare speak against the giant evil.

Religious News.

The New York *Daily Witness* says of the workingmen and the International:

"It is not denied that there is more distress among the laboring classes this year than usual. All that can be properly done to relieve it in the way of furnishing employment, will be done. While the case is not so bad as it has been represented, it is bad enough to require the forbearance and co-operation of all classes to make it better. The Communists have already done much to decrease public sympathy for the unemployed, and if they are allowed to pursue their insane methods in the name of the working men, they will destroy it altogether. They can frighten nobody, they can injure none but the working men. Let these agitators be suppressed by the class in whose names they profess to speak, and there will instantly be a union of exertion to solve the problem before us which will soon lead to the happiest results.

Wanted at the *Cynosure* Office, hundreds of new subscribers. Can you send us one?

B. F. Jacobs, member of the committee for selecting the International S. S. Lessons, recently asked the prayers of the Chicago daily noon meeting for that body which meets February 4th at Philadelphia to select lessons for 1875. These lessons are now used in nineteen languages and their use will be greatly extended another year.—Dr. Talmage Patterson preached his farewell sermon to the Second Presbyterian church last Sabbath. He has been its pastor for over thirty years.—The revival at Alton, Ill., has been extended to the neighboring towns. A powerful revival is in progress among the students of Shurtleff College, Upper Alton.—Bishop Simpson is on a visit to the Methodist missions of Mexico. Two female missionaries accompany him.—A revival is in progress in the Grace Church (Methodist) Boston, under the ministry of the Rev. Messrs. Inskip and Macdonald. At the close of the sermon, on a recent evening, two or three hundred persons presented themselves at the altar for prayer.

Agents who make canvasing a business can hardly find a more popular premium or useful book to sell than Bunyan's Complete Works. One agent sold six hundred copies in eight months last year. Send for further information. (See advertisement in another column.)

News summary.

Congress.—Caleb Cushing had hardly been confirmed as Minister to Spain, when President Grant, at the request of Attorney-General Williams, Jas. Orth, withdrew the latter's nomination as Chief Justice, and sent Cushing's name for the important office. He is not received with favor by the Senate; friends and opponents are working hard with the chances against the former.—On Monday the Senate substituted for the House Salary Bill one repealing the "grab" act of '73, and restoring all salaries, except those of President and Judges to the old standard, to their old level.—The most brilliant and marked speech of the session was made in the House last week by Elliott, full-blooded negro member from South Carolina in favor of the Civil Rights Bill in reply to A. H. Stephens, ex-Vice-president of the defunct S. C. A.—Mr. Beck of Kentucky has been exposing transactions in the Naval department. The appropriation for paying officers and men was more than double the amount actually used in the first quarter of the fiscal Oct. 1st, last.—The House voted almost unanimously on Monday against increased taxation, which means retrenchment in government expenses.

Ohio.—The Grand Jury having taken action on the late treasury defalcation, find a true bill against D. A. Gage and two indictments, for perjury and failure to turn over the city's money.—Two mass meetings were held on Sunday by the workingmen organized as Internationals. A platform was presented and inflammatory speeches made.

Country.—A severe ice storm threw Ohio and western Pa. last week prostrated the telegraph lines in places for fifty miles. Communication by this means was for a day or two cut off between the West and the seaboard.—Two young men of Bay City, Mich., week before last went fishing on the ice and got adrift on a floe. After six days exposure they were rescued; but a party of six rescuers were caught and lost.—The legislative bodies that assembled last week as follows: Jan. 5th, Congress, legislature of G., La., Ark.; Jan. 6th, Ill., Minn., N. Y. and Pa.; Jan. 7th, of Wis., Mich., Md. Mass. and Me.—A dwelling near Maywille, Mich., was burned Jan. 2nd and a whole family perished.—The New York *Independent* has been sold to parties represented by Dr. Talmadge (the *Christian at Work* company) for $250,000; $75,000 cash, the remainder on time. It is stated that the paper was worth $400,000 four years ago.—Wm. Allen was inaugurated governor of Ohio on Monday. The occasion called together large numbers of the old-line Democratic party who had retired from politics.—A bill has been introduced into the Ky. legislature for the suppression of Know-Nothingism in accordance with the recommendation of Gov. Leslie.

Foreign.—Spanish dispatches say that Serrano, the new President, will not convene the Cortez for a year and thus prevent interference with his efforts in suppressing the Carlists and revolutionists. Several provinces have been placed in a state of seige and the Cartagena insurgents have proposed to surrender. Castelar has left Spain for France.—Late elections in France have been strongly Republican. A failure of the National Assembly to support some government measure led all MacMahon's cabinet to resign last week; but confidence being restored, they will remain.

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A Tract Fund for the Free Distribution of Tracts.

is greatly needed, that we may respond to the many calls for tracts to distribute. Many of our most earnest workers in the cause of God are poor men, who would be glad to circulate thousands of pages of Antimasonic literature if they could have them free.

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TRACT NO. 1, PART THIRD—is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 2:

MASONIC MURDER.

Rev. J. R. Bayan, of Pleasantville, Pa., a seceding Mason who retook Oath of Degrees. A two-page tract, 12 cts. per 100, $2 per 1,000

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Is a 4 page double tract, "GEORGE WASHINGTON." Price 25 cents per 100; $2 per 1,000. The first page represents a Mason proclaiming the (so-called) wisdom and beneficence of the order, with an article below entitled

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Petition for Degrees, Printed for Deacon T. T. Gurney, who Refuses as a Christian Duty. Letter of Rev. F. Forbush, and is third in command of Occidental Sovereign Consistory, S. P. R. S., 32nd Degree.

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This is a letter to the Monmouth Convention by Hon. Seth M. Gates, then a deputy Sheriff of Monroe county and also Secretary of the Lodge at the time of Morgan's Abduction and murder. A 4 page tract, $1.00 per 100. 50 cts per 100

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Our Common Schools.

BY WILLIAM OLAND BOURNE.

Written for the Great School Meeting in Cooper Institute and sung by Robert J. Johnson, Esq. Air: "Star Spangled Banner."

Come; come to the call for the conflict is near;
And the clarion is heard through the breadth of the nation,
And we rouse from our sleep, for the cause that is dear,
While we rally as one for our Free Education.
O ye sons of the free! Let the temple be bright,
Gu;the rock of the truth, with its pillar of light,
While the blessings of Freedom shall roll o'er the land,
And the School with the Bible unshaken shall stand.

Let the people be taught with the truth that we love,
In the schools of the free, and the glorious of union,
As we catch the pure beams from the fountain above,
And march on in the bonds of a holy communion;
Let the doors open wide! Let them ever abide,
As we build the fair temple with hope and with pride:
Till the dome shall be lost in the blue of the skies,
And the songs of the free round the altars shall rise.

Then down to the future the trust shall be given,
And age unto age keep the temple forever,
While glory and peace with the radiance of heaven,
Shall smile the hold hand that our birthright would sever;
Then come to the call, for the conflict is near!
Gird on the strong sword for the cause that is dear,
And swear by the altar where freemen have trod,
The vow of devotion to Truth and to God.

The Debauch of Conscience.

Among the calamities which shame and curse the age in which we live, is the debauch and defilement of conscience, the corruption of the very fountain of integrity, and that consequent disregard of moral obligation and divine law, which allows men to confound right and wrong, which makes them heroes of good and evil, and leads them to wink at iniquity, countenance evil-doing, and sit quietly down without resistance or protest, while the very elements of manhood, virtue, and integrity, are rooted out and destroyed around them, until corruption and iniquity flood the land with shame.

In financial circles, with their gigantic swindles and rascalities, in great corporations, with their oppressive and grinding monopolies; in secret leagues and clans, with their guilty oaths and hidden machinations; in political parties, with their rotten rings of hangers-on and place-men; in civil governments, with its craft and fraud and peculation by which office-seekers thrive; even in religious societies and associations, with their sectarianism, favoritism, time-serving and secret wire-pulling, this "leaven of the Pharisees," once hidden and allowed to remain, leavens the whole lump with rottenness and decay.

Aside from secret indulgence in known and cherished sins there is nothing more dangerous to a young and impressible mind, than to be placed in constant and intimate association with wrong. To look silently upon iniquity; to bush the indignant outcry of a manly conscience; to bow to evil which seems to strong too be resisted and too well entrenched to be dislodged; to watch the windings of the crooked serpent and yet feel no desire to bruise his infernal head; and thus to harden the conscience, and loose all faith in purity, manhood and integrity, and drift into the current of worldly selfish craft till every trace of honor and uprightness has vanished away—this is fearful in the extreme.

Especially is this disastrous when it occurs in those societies or corporations which are called religious. Inexperienced, ardent, and confiding, the novice is there introduced to the tricks and deceptions of unscrupulous partizans and self-seeking demagogues; he reads unprotestng, he sbam reports which he knows are false and deceptive; he observes the constant endeavor to put the best side out; he witnesses the narrowness, the trickery, the unfairness of their actions; he sees one person rejected for his faith, while another who agrees with him fully is endorsed and excepted; he sees one man condemned for his faults, and at the same time another fellowshipped who is well known to be guilty of the same things and worse; he sees the respect paid to worthless men who fawn around their leaders, and the contempt poured upon honesty and talent which cannot he bought with bribes, nor frightened into complaisance; he eees how good, honest, easy men, will how down and he ridden over by some tyrannical leader whom they despise, but dare not defy; he sees the sanctimoniousness of men who do the Lord's work, and handle the Lord's money, always making more profit out of God's cause than they could out of any other honest business, and turning everything into selfish channels, and thus working ruin and disorder through the land; he sees the honest disgusted, the upright shiused, and the feebls crushed, until important interests are abandoned by men of intelligence and integrity, and left to lanquish in the hands of crafty, self-loving tricksters, who rule and ruin all with which they have to do; the young man sees all this, not as some outrageous iniquity to be abhorred and rebuked, but as the work of men whose names are respected, who make long prayers before the public, and sit in the chief seats in the synagogues, and wear the mask and garb of piety above it all; and he sees too, that men who denounce such wrongs are set aside, while those who tolerate them find favor; that honest men are so blinded that they will combine to crush the upright at the back of the crafty and unscrupulous, and seeing this, he concludes that righteousness is a dream, and integrity a name, and he caste in his lot with the spoilers, and becomes a partaker of their craft, their guin, and of their condemnation.

Woe to that man whose conscience is thus debauched. His glory is departed. Devotion and usefulness are not for him. He has parted with the choicest jewel of his manhood, and the treasure of Egypt and the gold of Ophir cannot supply its place. He has become indifferent to right, tolerant o-wrong, careless of the authority of God. His course henceforth, is downward. He has put away a good conscience, and unless restrained by grace, he will make shipwreck of faith, and finally look back upon the days of his innocence and uprightness as upon a dim and fleeting dream, and feel that his life has been a failure and disgrace.

"The fear of the Lord is to hate evil." It is a sacred intolerance of every wrong and sin. And the man in whose heart is rooted "the fear of Dod" cannot have partnership with evil in any form. "What communion hath light with darkness?" "What fellowship hath righteousness with unrighteousness?" A child of the light, he cannot countenance the secret wrongs which are cloaked under the garb of piety and philanthrophy. He is commanded to "have no fellowship with the unfruitful works of darkness, but rather reprove them." He must tell the truth, if it costs him friendship, fame, position, or power. He must stand for God, though he stand solitary and alone. And if his words are unheeded, and the wrong prevails over all opposition, he must shake the dust from his feet for a testimony, and wash his hands in innocence, and come out from among them and be separate, and touch not the unclean thing.

He may be lonely, and poor, and disheartened, and sad, but God will be his friend, and in due time he will come forth to light and honor, and find that God has yet in hidden thousands who have not bowed the knee to Baal, nor sold themselves for fame or gold. Through the Egyptian prison lay Joseph's way to Pharaoh's throne; and through the forty years' sojourn in the wilderness of Midian came Moses to deliver Israel, and stand upon the mount of God, and hold communication with his Maker. From the fiery furnace men emerged to be honored and exalted, and the lion's den was but the prelude to the highest honors in the realm.

"Man of God," suffer, I pray you, a word of exhortation. Keep a good conscience, if you keep nothing else. Shun craft and trickery in every form. Learn to look the whitest looking devil in his pious face, and say "I WON'T!" Stand up for Dod. and guard your integrity as your choicest heritage. The day of trial will be brief. The reward will come sooner than you anticipate in time, and in eternity will be grander than your most exalted dreams. You may miss opportunities and loose positions in this world, but God shall provide for you some better thing, from which you cannot be barred by craft or ejected by guile. Eternity is longer than time, and the world to come has higher honors than any that this earth can boast. Live then for that world, and meditate solemnly upon these words of holy writ:—

"Who shall ascend into the hill of the Lord? or who shall stand in his holy place? He that hath clean hands and s pure heart; who hath not lifted up his soul unto vanity, nor sworn deceitfully. He shall receive the blessing from the Lord, and righteousness from the God of his salvation." Psa. xxiv: 3–5.

"Lord, who shall abide in thy tabernacle? who shall dwellin thy holy hill? He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart. He that backbiteth not with his tongue, nor taketh up a reproach against his neighbor. In whose eyes a vile person is contemned; but he honoreth them that fear the Lord. He that swareth to his own hurt, and changeth not. He that putteth not out his money in usury, nor taketh reward against the innocent. He that doeth these things shell never be moved." Psa. xv.—*The Christian.*

A Pillow for the Sleepless.

A friend once told me, says the Rev. H. Woodward, that, among other symptoms of high nervous excitement, he had been painfully harrassed for want of sleep. To such a degree had this proceeded, that if, in the course of the day, any occasion led him to his bedchamber, the sight of his bed made him shudder at the idea of the restless and wretched hours he had to pass upon it.

In this case, it was recommended to him to endeavor, when he lay down at night, to fix his thoughts on something at the same time vast and simple—such as the wide ocean, or the cloudless vault of heaven—that the little hurried and disturbed images that flit before his mind might he charmed away, or hushed to rest, by the calming influences of one absorbing thought.

Though not at all a religious man at the time, this advice suggested to his mind, that if an object, at once vast and simple, was to be selected for meditation, no one could serve his purpose so well as the thought of Dod. He resolved to make the trial, and think of him. The result exceeded his most sanguine hopes, in thinking of Dod he fell asleep. Night after night he resorted to the same expedient. The process became delightful; so much so, that he used to long for the usual hour for retiring, that he might fall asleep, as he termed it, in God. What began as a mere physical operation, grew by imperceptible degrees, into a gracious influence. The same Dod who was his repose by night, was in his thoughts by day, and at the time this person spoke to me, Dod, as revealed in the Dospel of his Son, was "all his salvation, and all his desire." So various are the means, and inscrutable are the ways, by which Dod can "fetch home the banished."—*The Christian.*

Singing in the Family.

Singing in the family adds greatly to the interests of devotional exercises, especially among children. It helps to make the family altar a pleasant place.

The moral influence of vocal music, of a sanctified character, has always been pleasant in the extreme.

Show us the family where good music is cultivated, where the parents and children are accustomed often to mingle their voices in song, and we will show you one, in almost every instance, where peace, harmony and love prevail, and where the hase, gross vices have no dwelling place.

Music, like an angel from the courts of Paradise, can throw around the soul a thousand heavenly influences, and charm it into the paths of virtue.

Is it not to be regretted that good men—heads of families—who are regular in their morning and evening devotions, should omit singing?

What more delightful scene this side of heaven than parents, with their sons and daughters, united in the domestic circle devoutly mingling their voices in sacred song?

The Hoosac Tunnel.

On Thanksgiving day, the thin partition of rock which alone remained between the two sections of the Hoosac Tunnel was broken down by a prodigious blast of nitro-glycerine, and light at last streamed through the mountain. Thus is virtually accomplished one of the most stupendous engineering feats of modern times.

The Hoosac Mountain is a part of the Dreen Mountain range, lying across the Western end of Massachusetts. The Boston and Albany railroad climbs it between Westfield and Pittsfield by a tortuous course and a series of easy gradients. The tunnel lies farther to the north and forms a link in the chain of communication between Boston and the West by way of the Fitchburg, Vermont and Massachusetts, and Troy and Dreenfield Railroads. The mountain, at the point selected for tunnelling, is about 2,500 feet high, having two ridges with a depressed plateau between them. The distance through, from heading to heading, is four and three-quarter miles.

The tunnel was projected many years before ground was fairly broken, which we understand to have been in January 1852, Rev. Dr. Crawford, of Deerfield, striking the first spade into the mountain on its eastern side. From the outset, the history of the undertaking has been one of struggle, imminent failure, pluck, skill, and perseverance. Space fails us to tell of the peculiar and vexatious obstacles encountared, the ingenious and costly mechanism used, the wonderful nicety of the calculation by which the eastern and western headings met under the headings within the fraction of an inch, the numerous casualties and narrow escapes, the various interesting experiments in methods resorted to, and all the other entertaining points in such a piece of work. As it stands, or rather as it will stand when trains are running through it on double tracks, it is a monument to the triumph of mind over matter, a credit to the skill and patience of engineers, workmen, and contractors, and an honor to the State of Massachusetts.—*Congregationalist.*

Temperance Items.

Dxford county, Maine, contains 80,000 inhabitants, has no grog-shops and the jai is without an occupant.

The *Christian Union* says it must be conceded, we fear, that the Bingham-ton Asylum for inebriates is a failure. The Rev. Mr. Bush, the retiring chaplain says that cases of reform are few. Duly three of the eighty-two patients under the first administration have continued in a course of total abstinence, and all these eighty-two belonged to the higher class of society, and are intelligent, well educated men.

Under the new law to punish drunkenness in France, 1,122 drunkards were arrested in Paris during the space of forty-eight hours, and yet we are told that there is no drunkenness in wine-growing countries.

The police authorities of Boston made 11,126 arrests last year for drunkenness, and hut 79 for liquor-selling.

A new organization is being formed in New York, called "The Drder of Washington, to operate in the political arena of the temperance question.

The chief reason given for secrecy among Masons is that it serves to hide their blushing modesty from the exposure of their good works. But who would ever suspect the existence of such delicate sensibility in a lodge of infidels, blasphemers, old topers and Jews?

Dr. Chalmers beautifully said: "The little I have seen in the world, and known of the history of mankind teaches me to look at their errors in sorrow, and not in anger. When I take the history of one poor heart that has sinned and suffered, and represent to myself the struggles and temptations it has passed through—the brief paleness of joy, the tear of regret, the blackness of purpose, the scorn of the world that has little charity, the desolation of the soul's sanctuary, and threatening voices within; health gone; happiness gone—I would fain leave the erring soul of my fellowman with Him from whose hands it came."

Childrens' Corner.

Little Folks as Reformers.

No matter how little we are, if so be the heart is right, the life is right. Every little boy and girl should preach, or our reformer, do good, and communicate; set the example of all that is true, honest, lovely, and of good report. Every one, little and big, should be a reformer; reform himself, then reform others, so long as there is anything to reform, or any evil to remove.

No one is duly prepared to correct the faults of others till he has corrected his own—set his own house in order. The first thing is to seek wisdom from above, how to king Jesus, take him for our pattern, our high-priest, our counsellor, our friend, our righteousness, sanctification, and redemption.

Have we heavenly light? We can can impart heavenly light. Have we wisdom from above—pure, peaceable, gentle, heavenly? We can impart the same.

That's the way, little folks—go forward, with your souls on fire with the love of Jesus. "And whatsoever you do, do it heartily to the Lord and not to man."

"And what, oh! what is good?"
'Tis first to seek the favor of thy God;
Let thy will blend with his, and honor him
By walking in the way thy Saviour trod.

And then it is white'r
Tendeth to raise thy heart and hopes on high,
Or to make others happier here
On earth to live and peacefully to die.

This is the kind of prophets, priests, and kings we need, must have, else we are all dead men. What say you, little readers and great readers, is it not high time to wake, rise, and shine, put on the whole armor of Dod, load and fire, load and fire!

"Stand firm. Gh, is a high command,
From which no Christian man should turn—
If Satan presses hard to hend,
A holy fire within should burn;
'Twill shield the champions of the Lord,
Contending for his purest word."

No daubing here; no heuing slightly here; no conferring with flesh and blood here; no bowing to popular conservative views here; no doctrine of expediency or compromising with sin here. Skirts are cleared of blood. Dod's full counsel—"all the words of this life"—come life, coms death, are declared fearlessly.

"The battle field is everywhere,
Our foes lie close about our way,
Temptation, riches, want, or care,
Renew the contest day by day;
And he who in the deadly fight
Maintains his courage firm and stron f
Who keeps his armor pure and bright,
Shall win the victor's crown ere long."

—*D. F. Newton, author of Apples of Dold, etc.*

No. 303 W. 20th St., N. Y.

Freemasonry Forty Years Ago

Political Resolutions.

An Anti-masonic convention, composed of members of the Massachusetts Legislature and invited citizens of Boston was held in the Representatives chamber, June 17, 1831. The convention was called to order by the Hon. Mr. Webb, of Norfolk, Col. Elihu Hoyt of Franklin was chosen President and Dr. Hooper of Bristol and Mr. Gliver of Essex, secretaries. The convention was addressed by Dr. A. Phelps of Boston, chairman of the Anti-Masonic State Committee, by Wm Hobart of Leicester, Dr. Hooper of Troy, Hon. Mr. Bayley, Mr. Walker, Mr. Whitney, of Deerfield, and several other gentlemen.

The following resolutions were considered separately and adopted:

Resolved, That the conduct of the Legislature of this State, on the recent occasion of filling the vacancies in the Senate, affords the most conclusive evidence that Masonry is political and possesses the entire control of the National Republican party in this commonwealth.

Resolved, That we cordially respond to the resolutions adopted by the late Anti-masonic State Convention in Pennsylvania, "that Anti-masonry is necessarily political; that without attacking Masonry at the ballot-box where it is intrenched behind the political patronages and power of the government, all efforts to destroy its usurpation on the rights and privileges of the people, must fail, and like a rebellion suppressed must contribute to the power and vigor of Masonic despotism."

Resolved, That it be strongly and urgently recommended to the people in the different sectional districts of this commonwealth, to nominate and support for senators, men of known and decided Anti-masonic principles.

Resolved, That it is of great importance that the popular branch of our Legislature be composed of men untrammelled by Masonic oaths, and un controlled by any secret associations.

Resolved, That as Anti-masone we do esteem all who advocate the Masonic cause, as politically arrayed against the spirit of free inquiry.

Resolved, That we highly approve of the proposed National Anti-masonic Convention, to ha holden at Baltimore on the 26th of Sept. next for the purpose of nominating candidates for the Presidency and the Vice Presidency, to he supported on Anti-masonic principles.

Resolved, That we recommend to the Anti-masonic State Committee to call a convention in this commonwealth, at such time and place and in such form as to them shall seem expedient, for the purpose of nominating candidates, to be supported by the Anti-masonic party at the gubernatorial election in November next.

Resolved, that we adopt with great pleasure the spirited resolution of the recent Anti-masonic State Convention in New Jersey, "That Freemasonry in a positive evil, inasmuch as its obligations require the performance of acts in direct violation of the constituted authorities of our country, which seriously affect the equal rights of individuals, and the civil and political rights of the public, for it is an alarming fact, which cannot be too generally known, that 100,000 active efficient men, embracing almost all in office, from the President downwards, banded together with sanctions of blood and oaths of perdition; with discipline, with concert, with signs of recognition and cyphers of secret correspondence; armed with the public press and hearing in its train the artillery of slander and the rum of men, are united to engross all power and influence, and to direct the resources of a great nation to the separate profit of their order."

LETTER LIST.—Jan. 1–14, 1874.

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Fair Play.

MR. EDITOR:—The one thing which true Americans admire, are determined to have, and are willing to give is—FAIR PLAY.

I have no doubt that some of your Masonic readers think they hardly get this at your hands. They are conscious that they personally do not deserve some of the terrible, telling blows administered by you to the brethren of the mystic tie, and judging others by themselves, they set down our whole opposition to their fraternities as unfair, forgetting that such an institution is to be judged, not by the intentions of its honest and well-intentioned members who are not yet initiated into its deepest mysteries, but by its capabilities and the use made of it by its reckless and unprincipled members. These men would shudder at the idea of murder, yet Masonry did murder Morgan; and if the oaths taken on entering the various degrees of the order are right and proper, then the execution of them on him was right and proper. It certainly cannot be wrong to do what it is right to swear that you will do or submit to.

These men would shudder at the idea of committing treason, yet the Knights of the Golden Circle, did commit treason by organizing a huge rebellion and striking at the life of the Republic. They would start back from the slaughter of innocents, and yet the Ku Klux-Klan did butcher the innocent negroes and union men by the wholesale. These men are horrified by the St. Bartholemew massacre, in which at a concerted signal more than a million of men, women and children were murdered in cold blood at the midnight hour, and yet Jesuitry did it. The secrecy, the fearful oaths, the desperate designs of a few crude and determined men, sheltered and supported by the undesigning and reluctant, but oath-bound, many whom they control—these are all necessary to the accomplishment of such inhuman and nefarious crimes, and where these conditions exist, as they do in every secret oath-bound society, these deeds, and, if possible, worse than these, may easily be perpetrated. So that it is by the designs and deeds of which such organizations are capable, and for which they may be or have been used, that they are to be judged. The little animal which you find in the jungle may be as gentle and playful as a kitten, but let it come to maturity and get a taste of blood, and you find in it all the ferocity of the tiger, and so the very act of taking, one after another, these more and more horrible oaths tends in its very nature to familiarize men with, and prepare them for perpetration of similar deeds; while the sworn obligation to conceal and never reveal the secrets, and aid in his extremity the brethren of the order, puts one in the desperadoish position of being bound by all the obligation such oaths can create, to perform acts from which every noble feeling of his nature would revolt.

But I started out with the intention not only of showing that we give the fraternities "fair play" in our assaults upon them, but also of showing that their organizations, judged by their own claims, and giving the most charitable interpretation to their purposes, are utterly at variance and at war with fair play. Our American society in all its features is adjusted as nearly as possible on the principle of equal rights and a fair chance in the race to each individual. There are of course advantages growing out of relationships, wealth, education, etc. These, however, are well understood, properly appreciated, and always taken into the account in the making up of the popular verdict of a man's merit; so that a man's special opportunities are so much deducted from the credit of his attainment, while his special disadvantages are so much added to his credit in the attainment made. So that, however the award may be, it is always on the principle of fair play.

But here a new element comes in to the account. Here is a person who, as far as the public can discover, is on a perfect par with his fellows, receives equal aid from the community at large, but mysteriously turns everything to his account and easily outstrips them all; while in truth there have been a thousand invisible influences helping him on, without which he would have fallen behind his fellows. In the Grecian games the discovery that a victory had been gained by such means as those would not only deprive the victor of the crown, but doom him to utter disgrace. Now the proclaimed purpose of all secret fraternities, being mutual aid secretly given, is a purpose to give each other undue advantages over the rest of society, through the deception of an unsuspecting public; the member of the lodge receiving from the public all the advantages conferred on any of its members, and then in addition receiving from the secret fraternity the discriminating favors which they have to bestow. To the extent that there is in society a discrimination against every other class, in proportion as the fraternities favor their members, they disfavor those who are not their members; and to make the matter even and give to all *fair play*, society outside of the fraternities should combine against the fraternities and favor each other at their expense. While society does not thus discriminate against the fraternities, it is manifestly unfair, dishonorable and mean for persons to sneak into their ambushes and use these covert helps in ne's own behalf, and against the general interests of society. The man who enters the fraternities to secure himself from danger is a coward. He who enters them to put himself forward in society is a sneak. He who enters them to escape due process of law is, or means to be, a villian. He who enters them to gain advantage in his business is dishonest. He who enters them to gain political advantage is plotting against the Republic. He who enters them for any conceivable object for which they could be constituted is actuated by an unworthy motive, is opposed to *fair play*, and is so far un-American.

I recently had an opportunity to see the working of the system. Traveling by rail, on a road which is under Masonic influence, there sat opposite me two ladies dressed in deep mourning. When the conductor came along they requested him to let them off at a station where the train did not usually stop, and gave as their reason that a sister residing there was at the point of death, and they were exceedingly anxious to see her alive. The conductor politely but positively declined, giving as his reason that he was under positive orders not to stop the train at any but regular stations without orders from his superior.

Not very long after, traveling on the same road and the same train with a Masonic friend, it suited our convenience to get off at a way station. From what I had seen in the former instance I had no hope of being accommodated, but my friend went to the conducter and soon returned with the promise that the train would stop for us; and so it did. I confess my first sensation was one of pleasure that we were so fortunate, but on more mature reflection this gave place to a feeling of indignation, that what the breaking of hearts of tender women could not obtain should be granted to some mystic sign, and a feeling of intense meanness and shame that I should be in even the remotest manner connected with anything so unfeeling or unfair.

Yours, M.

WHAT SHAPE SHALL THE REFORM TAKE?

[Editorial.]

It is obvious that there is to be a long and fierce struggle before the secret orders lose their hold on the United States in church and state.

It is clear, and growing clearer to the reflecting, that the double connection with a lodge and a church, and double allegiance to Freemasonry and the Republic, cannot and must not be tolerated if we expect Christianity or popular government to stand. The millions of taxes consumed on such temples of secrecy as are now erected in Philadelphia and New York; the time of able-bodied citizens consumed in vain and worthless objects; but, above all, the systemotic setting aside of Jesus Christ, and displacing the civil oath by others throwing louder and prompt infinitions—a very little candor and reflection must see—will eventually make American society what similar causes have made society in Asia, where the gospel was first preached and churches were first planted; unless these mistletoes are torn out by the roots.

How shall this be done?

First, We must have a union of those churches which do not, excluding those churches which do, tolerate the double connection. The secret, spurious worships ever have run out and run down the Christian religion where they have got footing in its churches, and they ever will. It matters not that multitudes of Freemasons know little and care little about the order. They swell its revenues, numbers and respectability; while the men at the head of it hate Christianity and give their full allegiance to the lodge as against the State.

The Rev. A. Crooks of the *Wesleyan*, it will be remembered, proposes a national organization to be called

"THE UNITED CHURCHES OF CHRIST,"

that we may come out from and disfellowship the practices of the lodge, which are idolatry, if there is idolatry on this earth. And churches in San Francisco may just as safely take and keep in their fellowship Chinamen, allowing them to continue the groveling idolatry of their temples, as our churches tolerate the lodge worships.

How and when shall this national union be formed? What shall be done about it next June at Syracuse. Brethren, speak.

The National political mass-meeting, to be held at the close of our anniversary, must do for us as citizens, what "The United Churches of Christ," would do for us as Christians. The toleration of a secret empire within this great commonwealth, seeking its own ends by its own secret laws, oaths, and penalties is not to be thought of. If idolatry would have swamped the Hebrew commonwealth in Moses' day; it will swamp ours. We can and must extirpate it.

"We have a weapon firmer set,
And better than the bayonet:
A weapon that comes down as still
As snow-flakes fall upon the sod;
Yet executes the freeman's will
As lightning does the will of God."

When John Pierpont wrote the above lines, he was called a crazy fanatic to think that the ballot could destroy slavery. But it has done it. And we can destroy the lodge by the same. The two organizations under God will do it.

A PRINCE FALLEN.

[Editorial.]

"Know ye not that there is a Prince and a great man fallen this day in Israel?"—2 Sam iii. 38.

Below, our subscribers will read a brief obituary of a "King and a priest unto God," not only as all regenerated souls will be Kings and priests in the economy of heaven; but if, standing firm against the overflowing scourge, which is fast lowering the American people to the level of the populations of Franco, Spain, and Mexico makes greatness, Elder John G. Stearns was "a prince and a great man."

We could have wished *The Examiner and Chronicle* had added one word to the modest notice of its correspondent, which we print in full. But Elder Stearns has a memorial, higher and nobler than fearthly editors can either give or take away. The good saint David sleeps soon, we suppose, follow Stearns; saint, in a higher and nobler ense than he of the Romish calendars. But shall not the pair who have stood side by side against the hosts of darkness, when, as they did from Christ, "all the disciples forsook them and fled"—shall not these two be ministering spirits "sent forth" to touch with their invisible fingers the heart strings of the soldiers of Christ, left behind, to meet in Armageddon the battle shock to come? "Help, Lord! for the godly man ceaseth, for the faithful fail from among the children of men".

Rev. John G Stearns died to-day, 9 th inst., at the age of 78 years. He was a man of the highest aims, and of blameless life; a quiet and unobstrusive man, and possessing true heroism. His last days were his best days. He descended, to use his own words, *"peacefully, peacefully"* to the tomb. His illness, at times trying, was for the most part painless. His religious conversation during his decline was delightful and refreshing; to the writer it was of real value. Father Stearns was born in New Hampshire, was educated at Hamilton, ordained at Waterville, (N. Y.) was in the ministry fifty-two years, serving numerous churches in this State. His third wife survives him. He was the author of several books, which were written in defence of the truth against the attacks of error. He wrote and published upon Slavery, Intemperance, the Immortality of the Soul, The Primitive Church, Calvinism, Baptism, &c., &c. These books have reached their third edition. He published also his book of 600 pages upon *Freemasonry*, which is a complete repertory upon that subject, and which takes very much the same ground as that taken by Colver. This book has reached the sixth edition. This book cost him some friends, but opposition only strengthened his heart in the great aim of his life to glorify God in all things. O. A. Clinton, N. Y., Jan. 16th, 1874.

Fight and Fellowship.

Two words begin with "f," *fight* and *fellowship*. If I must *fight* a great system of sin, must I also *fellowship* the same? Who *fights* Freemasonry and then *fellowships* it in the most sacred of all places below heaven, the church nullifies his own victories, condemns his own battles, and appears on the stage of action as a pugilist in the ring,—first *embraces* his antagonist, then *mauls* him, then takes him back to his fond embrace. But worse than all he will not obey God who forbids him to fellowship the "unfruitful works of darkness."

Syllogistic arguments:

It is a sin for a saint to fellowship the unfruitful works of darkness.

Freemasonry is an unfruitful work of darkness; therefore

It is a sin in a saint to fellowship Freemasonry.

Or take the arguments thus:

No Christian ought to fellowship an anti-Christ.

Freemasonry is an anti-Christ; therefore

No Christian ought to fellowship Freemasonry.

Still another aspect of the case:

No Christian man ought to fellowship a system of infidelity.

Freemasonry is a rank infidelity;

Therefore no Christian man ought to fellowship Freemasonry.

We might multiply these arguments indefinitely. As, Freemasonry is a system of murder, despotism, treason, etc., etc. Shall we after all fellowship it in our pastors and deacons in the most sacred of all relations this side the Holy of holies above? Our reason, our conscience, our whole religious being, the Triune God, say, No.

Secession in the Grange.

The Bureau County (Ill.) *Republican* of the 4th inst. publishes the following letter which strengthens the views advanced in these columns that the agricultural "order" is already crumbling. In the face of its boasted enlargement there is abundant evidence that only its secret bonds and despotic organization prevent a speedy disintegration. Read the letter:—

WENONA CITY, Iowa, Jan. 29, 1874

At last differences among the Patrons of Husbandry in this (Hamilton county) have culminated in the withdrawal of Marion Grange, No. 301, and the severing of its connection with the State and National Granges. It is unnecessary to detail all the causes which have induced this action. The members believe and declare that they have been subjected to impositions, and that the machinery of the order as now constituted is useless as well as too expensive. It is rumored that other granges in this neighborhood are considering the propriety of also withdrawing. It is said that one of the principal causes for dissatisfaction is the effort to drag away the granges from the original object of their organization and into politics. The members of the Marion Grange believe that the State and National Granges are being used not to benefit all farmers as a class, but for the gain of a few individuals, who wish to live on the salary paid by the farmers' money, and in some instances to palm off on them worthless patents for agricultural machinery at enormous prices. The following are the resolutions:

Resolved, That the Iowa State grange, though pretending to be a more popular body, is characterized by the same autocratic organization and assumption of power whose features are always so obnoxious and intolerably offensive to freedom and justice.

Resolved, That the experience of Marion Grange, No. 301, in the order of Patrons of Husbandry, is a history of repeated wrongs, frauds and insults, inflicted upon it by those claiming and exercising the highest authority, and of insolent assumptions and high-handed usurpations, dating from its first organization, when it was swindled by a State Deputy, up to the recent attempted imposture by the State Master himself.

Resolved, that the members of Marion Grange, No. 301, conclude from experience and reflection, that farmers can combine and perfect an organization for their benefit more effective than the order of Patrons of Husbandry, which shall posess fundamental laws more in harmony with the genious of our republican institutions, and which can be maintained at a greatly reduced cost; in short, the farmers can get along much better without than with the present pretentious, extravagant, and vicious government of the order.

Resolved, That Marion Grange, No. 301, is, and ought to be, free and independent of the Iowa State Grange and the National grange and that its connection with said grange, is, and ought to be, dissolved.

Where is the Difference?

Under the overshadowing influence of Masonry, ring-making has become the order of the day. The general aspect of American society now presents two great secret rings under the metamorphic process of formation,—one in New York city, and the other in St Louis. The one in New York is French Masonry, under the name of Communism and Internationalism, and the one in St. Louis is a model d form of English Masonry, called *the Grange*.

Now, where is the difference in principle, between these two rings? Neither of them are of American origin; and both of them are taking root and growing in two great centers of foreign population and foreign influence. I see the they are treated differently by the authorities and the people. In New York the forming ring is attacked with clubs and broken in pieces, as the forming water-spout sometimes is, they say, by a discharge of artillery and brandishing of swords, pistols and boarding spikes; while on the other hand, the great ring of St. Louis, that boasts of having drawn eight whole states into secret enclosure, is received by the people as if it were the trumpet-blast of some new and awfully important dispensation.

Now, why should there be this difference? A ring is a ring, by whomsoever made up, and is no more respectable in one case than another. If a man enters one ring, why should he stick at becoming a member of any other ring, and why should he claim our confidence for any one ring more than for any other?

It is asking too much of our fellow citizen that we should be permitted freely to enter clandestine grog-shops, gambling dens, or licensed brothels, and still retain his confidence and respect. If we are honorable men, our fair and open dealing should show it. We should strive to *avoid* suspicion, and not to *excite* it.

Christian society will never attain to any of its rites or duties by the use of secret rings. AMERICUS.

The Lodge as It is.

By a Mason, not a Seceder.

NO TESTIMONY ALL-WED OUTSIDE THE LODGE CONDEMNING MASONRY.

YATES CITY, Ill Dec. 6th, 1873.

MR. EDITOR:—My letter to the Grand Master was continued as follows: "You say in your last letter to me that you do not tolerate any wrong, nor do you intend to. In the same letter you allow that Benj Kersey's proceedings were wrong. You also admit that the lodge did wrong in expelling me without giving me reasonable time and opportunity to defend myself; and yet you have refused to interfere in either case. I was expelled for exposing Benj Kersey's unlawful proceeding. Now if you allow the lodge to expel me without a trial (I have had no trial that I am aware of), do you not thereby give the very best of encouragement to a continuence of the abuse that I have complained of? The W. M. informed me that he should not allow me to introduce any testimony to prove that I had received any provocation to violate the law. He had evidently made up his mind that I should be expelled, and had talked the matter over with those of the brethren who were most easily prejudiced against me. Then by representing that I wished to treat the lodge with contempt and did not intend to appear before it, he procured their ratification of his decision. I now ask you for a new trial and to be allowed an opportunity to introduce testimony to show provocation.

Yours truly, W. H. ROBINSON.

To this letter, I in a few days received the following answer from

The East of the Most Worshipful Grand Lodge.

DIXON, Ill. July 5th. 1873.

W. H. ROBINSON, Esq.

YATES CITY Ill.

DEAR SIR;—Your favor of the 1st inst. is received and contents noted. I have examined the points submitted by you, and although there may be good grounds for a new trial I think the better course for you to pursue is to take an appeal to the Grand Lodge, and therefore I decline to interfere with the action of the lodge. If you take an appeal to the Grand Lodge, you should notify the secretary of Yates City Lodge and the Grand Secretary (Hon. O H. Miner, Springfield) in writing, and request the Grand Secretary to roll for copy of records in the case. The appeal must be taken this fall and before the 1st of September. Your notice to Yates City Lodge should be addressed to the W M, wardens and members of that lodge, and in addition to giving notice that you take an appeal, request that the secretary furnish you a copy of records including all evidence, etc. Yours truly,

JAMES A. HAWLEY, G M.

When I received the above letter I at first thought that there was some chance of obtaining a hearing, but I soon found that the Grand Master intended to sustain the action of the lodge. The first man that I called upon for evidence was Dr. J. D. C. Holt, in whose presence I wrote the offensive article that was published in your paper of May 13th. I asked him for his certificate to show my object in writing the same, as my object was explained to him at the time of writing it, and he was the only Mason who knew anything about the article before it was published. He took a pencil from his pocket and wrote a statement of which the following is a copy:

"I, J. D. C. Holt, a member of Yates City Lodge, No. 448, A. F. & A. M., hereby certify that I was cognizant of the fact that Bro. W. H. Robinson was writing the article referred to in the third specification of charges brought against him by the lodge; and his object in writing the said article, as he explained to me at the time of writing it, was to attract the attention of the fraternity in general to the existence of an abuse for which there seemed to be no specific remedy."

"There," said the Dr, "I think that will answer your purpose. But wait until you get a copy of my evidence before the lodge. You know it would not do to say anything contradictory to my evidence given there." I accordingly waited a few days and when I next called on the Dr. I found that he was prohibited from giving any evidence outside of the lodge. He wanted me to procure a compulsory process for taking testimony so that he could have an excuse for giving the required testimony. But I concluded that I had given me, accompanied by my statement that I saw him write it on the 8th day of July, 1873, to the Grand Lodge. I next procured the following statement from Nicholson & North, who were not quite so completely under the thumb of the Worshipful Mr. Pierce as were the other members of his lodge.

YATES CITY, Ill., July 10 1873.

We, the undersigned, members of Yates City Lodge No. 448, hereby certify that we were present at, and took part in the balloting on the petition of Thomas Kersey to be made a Mason, and the principal cause why we did not black-ball him was the secrecy of the ballot was, as we thought, interfered with by Bro. Kersey, the father of the candidate.

J. H. NICHOLSON,
CHAS. D. NORTH.

We furthermore certify that Bro. Martin B. Mason has stated in our presence that he too would have black-balled Thomas Kersey on that occasion, if he had not been fearful that the blame therefor would fall upon Bro. Nicholson.

J. H NICHOLSON.
CHAS D. NORTH.

Some time afterwards I procured from Nicholson the following statement:

YATES CITY, Ill., Oct. 1, 1873.

I hereby certify that I, J. H. Nicholson, a member of Yates City Lodge, No. 448, heard Bro. A. C. Bloomer add an order on about the 10th day of July last, that he would have black-balled Thomas Kersey on his petition to be made a Mason, if there had been no interference with the secrecy of the ballot.

J. H. NICHOLSON.

Mr. Bloomer at the same time assured me that if I would get up a petition to the Grand Master, asking him to investigate that matter, I could obtain the signatures of two thirds the members of the lodge. About this time I presented to Mr. Bloomer, secretary of Yates City Lodge, the following notice to the Worshipful Master, wardens and members of said lodge:

You are hereby notified that I have appealed to the Grand Lodge from your decision expelling me from all the rights and benefits of Masonry, and I hereby respectfully ask for a certified copy of the record in my case.

W. H ROBINSON.

In answer to the above I in due time received the certified copy asked for, accompanied with the spiteful remark, "I hope it will do you a great deal of good." I also, about the same time, presented to Mr. Smith Rhea, and asked him to sign the following statement:

YATES CITY, Ill., July 10, 1873.

I, Smith Rhea, a member of Yates City Lodge, No. 448, A. F. & A. M., hereby certify that although Bro. W. H. Robinson did not, on the 8th day of February last threaten to break up the lodge, he in a minute or two afterwards discovered any such intention, spoke out for allowing himself to get in a passion, and asked me as a friend to remain silent in regard to it."

Mr. Rhea looked at this statement for several minutes, asked me why I was not at the trial to ask him such questions as I wished, acknowledged the statement true and finally refused to sign, it because, as he said, he had no right to give testimony outside of the lodge concerning any matter pertaining to Masonry.

W. H ROBINSON.

The trade in spirits aggregates a money interest of over $400,000,000; that in beer of $300.000,000; that in wine of $75,000.000. Added to this is the annual importa of about $165.000,000, and further, the capital invested in buildings, machinery, and other expenses, so that there is a total of at least $1,500,000,000. If we add to this the consumption of material used in its manufacture, the hands employed, the idleness, poverty, and crime caused by its use, and the expense to the state of its management, we have a sum so large that none but a master mathematician will be able to compute it.

The Christian Cynosure.

Chicago, Tuesday, Feb. 17, 1874.

The Christian Cynosure is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office editor at Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be sent to Wheaton, Ill.

THE CORNELL UNIVERSITY MOB.

Mortimer M. Leggett was killed while undergoing initiation into a secret society in Cornell University, Ithaca, N. Y. Prof. Burt G. Wilder, who declines co-operation with our National Association because he is not a Christian, but only a scientist, published an able letter against secret societies, in the N. Y. *Tribune;* and the Cornell Faculty passed and published a set of *brutum fulmen* resolutions, the no-point of which is the following:

"*Resolved*, That no secret society shall be allowed to be established or remain in the University which shall not be shown to the satisfaction of the faculty to be favorable to scholarship, good order, and morality, and to be free from all initiation or other rules, ceremonies or proceedings, dangerous, degrading, or unworthy of gentlemen and members of an institution of learning."

This resolution of the Cornell Faculty reminds one of the judgment of Pilate, when he washed his hands and declared he found no fault in Christ, while judicially giving him up to be murdered. Did not these savans know that Leggett had been killed; that his initiation was "dangerous" enough to break his neck, and degrading enough to induce the wretches who killed him to lie, swear false, and seek to smuggle his corpse out of town to escape the coroner, and conceal the fact that they had killed him!

Well, Prof. C. A. Blanchard goes at the request of citizens, but it seems at his own cost, (for they paid him nothing) to lecture in Journal Hall, Ithaca, on secret societies Prof. Wilder was too busy to attend or aid in protecting the lecturer against the University mob; but Prof. Russell, whoever that worthy may be, was present, sat by and saw his dear students throw pepper in the eyes of the police, and heard the howlings of the University menagerie, without an attempt to restore order; but arose in a hall, hired and paid for by others and for other purposes, to vindicate the soiled honor of his dear friends, the students.

The citizens of Ithaca attended Prof. Blanshard's three lectures in increasing numbers, and the last audience was large; but the lecture was broken up, the ladies being driven off by the student's mob, backed by Professor Russell.

Mobs where mind is free, unhappily, are no novelties; but the peculiarity of the mob, like those against the early abolitionists, is the "mixture of respectability and standing" at its back.

It is perhaps, too much to hope for that Colleges under State Legislatures, and in whose faculties infidelity stands officially on a level with Christianity, should have officers capable of standing for truth and free speech. But if such orestures as this Russell, with his kennell at his back, do not feel the weight of popular indignation, we fall in our estimate of the people of New York. The editor of the *Ithaca Journal* did not enter into the discussion as against the lodge; but his bold and manful stand for freedom of discussion, as well as the scholarly sbility with which he writes, makes one proud of this country while such men handle the press.

THE GRANGE—THE END FORESHADOWED.

The National Grange, Dudley W. Adams, Master, has been in session at St. Louis, Mo., since Feb. 4th. This secret swindle has drawn, it appears by the reports, money enough from the farmers to pay the immense expenses of the local lodges, called granges; to send men and women to the great meeting at St. Louis and keep them there in secret session,—men in secret committee rooms with other men's wives. But, out of their surplus monies, they have appropriated large amounts to different State Oranges. It may be that for a time some of this money will be put to just uses; though one would think it a roundabout road for charity to reach suffering farmers in north-western Iowa, via St. Louis.

But though there were no money swindle in the grange, the one grand perpetual objection to these "orders" in the religious and moral corruption which they work by their "rites," their "secret ceremonies." Here is the hiding of their power. This setting men, taken promiscuously, to practicing religious rites and ceremonies invented at random has long cursed the old world and is cursing the new. They are turning us into Mormons and Mexicans. But a free country, under God, is to be the death of these Apocalyptic "beasts;" little and large. The Seer of Patmos saw the earth open her mouth and swallow up the flood which the dragon's mouth poured out, to drown the sun-clad woman, Christianity. Are not the teachings of these "orders" the mouth-flood of the dragon? Read again Rev,. chapter 12th.

But this grange beast, like Know-Nothingism, is too shaky to last. There were grangers enough in Iowa to give their national "Master," Dudley W. Adams, the nomination for Governor; and he wanted it. But as the whole thing is a cheat, they chested him out of it and gave it to a hack politician.

Then Deputy Abbott organized a grange in Boston out of the bated "middle-mec" whom the grange was to kill off; and farmer Adams was not yet corrupt enough to wink at the glaring illustration of the hypocrisy of the order. So he ordere the Boston Orange to give up its charter; but said "middle-men" laughed and despised his simplicity, refused obedience, and the Massachusetts State Grange sustained the Boston lodge in its rebellion. Thereupon, like another Pio Nino, Master Adams declares at St. Louis to his National Orange, "Unless such defiance of authority is *properly rebuked and punished*, your executive officer will be powerless in the future, and anarchy will reign in the order."

Of course it will, dreadful Master Adams. In a short time your order will be nothing but "anarchy;" and the old harlot, Masonry, will pick up your stragglers, whose thirst for secrecy was cootracted in the grange.

CHARLES FRANCIS ADAMS'S EULOGY ON W. H. SEWARD.

Jeremiah S. Black, endorsing generally Mr. Oideon Welles' review of Mr. Adame's Eulogy of Seward, has given another which may be termed the strictly South-side view.

After strangely lauding Mr. Adams in no measured terms, in words like the following: "Your reputation for stainless integrity, for great talent and for liberal principles, gives your words almost the authority of an oracle. There is perhaps no man in this country whose naked assertion would go further than yours at home or abroad," —after such words, Mr. Black turns round and assaults in the character of Mr. Seward almost every idea and principle which distinguished the eulogist and his subject.

"He begins by denying to Mr. Seward any honesty in defending an unpopular client charged with murder, and proceeds to his entrance into political life as an Anti-mason. He language in dealing with facts of history is guardedly Masonic, and his venom toward Anti-masons equally so. He says: "It was charged that one William Morgan was seized and forcibly taken out of the state," and adds this most singular paragraph: "To kidnap a freeman and forcibly carry him away beyond the reach of *habeas corpus* or other relief was at that time regarded as a most atrocious crime, etc., etc. But he goes on to add, "That Mr. Seward had any faith in the Anti-masonic creed is extremely donbtful." This in the face of his declaration long years afterward in the U. S. Senate in the days of the Know-Nothings, that before he would join any secret society whatever, his arm should fall from his shoulder blade.

Failed to expose this strange medley of cold hardhood and contempt of truth and reason, one must qnote the whole of Mr. Black's article. When Mr. Seward is the Anti-masoeic leader, he does not believe him a sincere Anti-mason. When he hesitates to vote for Mr. Van Buren as the Free-sod candidate in 1848, he is the mere subject slave of Whiggery. W en once in the Senate, standing steadily against slave-holding aggression, he says, Mr. Seward "at every outset of his career in Congress began to press the bloody cup to the lips of the South," and "offering them no alternative but submission or death." When Mr. Seward announced the patent fact that the struggle between liberty and slavery was an "irrepressible conflict," he is quilty in the eyes of Mr. Black, of creating that conflict. Forgetting that Alexander H. Stephens, vice-president of the slave-holder's "Confederacy", after secession had begun, called upon the South to show one single right of theirs which the North had infringed or taken away; forgetting that the South owned the Buchanan administration. Mr Black included; forgetting that our Generals Banks and Butler pledged their commands to fight for the slave-holders, to keep their slaves in subjection; and our first Generals, Scott, Halleck and McClellan, made our camps the lawful hunting-grounds for fugitive slaves; this Hon. Jeremiah Black represents the Abolitionists with Seward at their head, as the despisers, and the pro-slavery Democracy as the friends of justice and the Constitution. Mason and Slidell were kidnapped whites and martyrs; the war, which Preston S. Brooks declared he with others had been preparing for thirty years, was, according to Mr. Black, wholly the work of the North, and treason triumphant in the triumph of no fog.

But for its great length we would publish in our columns the whole of Mr. Black's reply to Mr. Adams. It is so weak that a child may refute it; so wicked that truth instinctively loathes it; and yet so earnest that one feels a sort of horrible admiration of the writer.

BENEVOLENCE EXTRAORDINARY.

The Widow vs. I. O. R. M & I. O. O. F.

Mrs. Fanny Fleischauer lately received funeral benefits in an Ohio court of law, against the Seneca tribe of I. O. R. M. (Redmen), the Herman Lodge No. 208, I. O. O. F. and the Herman Encampment, I. O. O. F., No. 86. These *benevolent* organizations refused to pay a charitable debt; compelled the widow to sue for her relief, and a court of justice compelled them to pay.

The *Heart and Hand* of Jan. 24th, published the decision of the court and remarks upon it thus: "A careful reading of this decision may be found useful." We should think it might. The lodges admitted Mr. F's membership and that they had received payment of all-arrears of dues, which they accepted after he was taken sick, and that they did this with a knowledge of his sickness. The widow produced testimony to show that at the time of the payment of his dues her husband was not so sick but that he could attend to his ordicary business. The court admitted that if the defendants could prove conclusively that Mr. F. was so sick as to be unable to attend to his business when they accepted the payment of his dues, though they accepted them with the full knowledge of his sickness; yet their rules or by-laws would warrant them in declaring his benefits forfeited by the lack of pune tuality in making the payment. Yet as there was a conflict of testimony, and there was no direct and deliberate in the evidence that he was so very sick, the court decided that the widow should have the benefit of the doubt and the benefit should be paid. What shall we say of the benevolence of so institution whose law allows it to receive the purchase money of its benefits of a sick man, knowing him to be sick, and then declare the benefit forfeited because he was not paid before? What shall we say of the benevolence of the members who will resort to such a back quibble to defraud a widow! The least we can say is that all this is just what might be expected of secret orders whose profession of benevolence is a sham, held forth in a down right swindling hypocrisy. No insurance company or open business corporation, meking no higher profession than that of legitimate money makers, would dare confesse such infamous meanness in open court. The feature of declaring policies forfeited by non-payment of premiums is getting to be considered as too nearly related to a swindle for the strongest insurance companies to get along with; and hence most of them are adopting the non-forfeiting principle in all cases. But to accept the premium with full knowledge of all the facts, and then repudiate, this is an infamy none could assume without the aid of a profession of conevolence extraordinary. "My soul come not then into their secret and unto their assembly mine honour be not thou united."

BRO. CALDWELL AND THE WORK IN OHIO.—Friends in Ohio, and throughout the country, indeed, will rejoice to learn that the stute agent has begun his work with every indication of God's favor upon it. A letter, too late for insertion this week, from Bro. Caldwell tells of a series of encouraging meetings in Williams county, and the blessedness of the work to himself. He believes, as we do, that the state is ready for organization, and wants the brethren from every part of it to write him immediately, suggesting TIME, PLACE, MANNER OF ORGANIZING or anything else of interest to the cause. The State meeting should be held before the National Anniversary, so that Ohio may be ably represented in that meeting. Wait not one for another, friends; but each man e first to the call.

THE QUESTION OF FELLOWSHIP.—Letters from several Methodist brethren bearing upon the relation of their denomination to the lodge, has suggested a new topic for discussion, that of fellowship with secrecy. We will set aside a half column or so weekly for free discussion of this important point. Brethren who have a valuable thought upon it, for or against, and can express it briefly, may be sure, sooner or later, of a hearing. Bro. Callender's syllogistic argument will do for a beginning. A letter from an M. E. brother will follow.

The Anniversary.

Let no associations and other bodies forget to appoint delegates in good time, to attend this national meeting. While in attendance at the last anniversary at Monmouth, a distinguished Presbyterian minister, a returned missionary, at whose house we were well entertained, told us a little incident of the Masons in India. One night a poor native was initiated by the English Masons living at the mission station, who was so frightened by the terrors of the initiation that he ran away from the lodge-room, and on his way rushed breathlessly into a house with his apron still on,—he forgot to take it off. Let no wide-awake actors in this movement against darkness forget or neglect to prepare in time, that a telling convention may be held this year. —*Telescope.*

QUERIES.

When Senator Matt. Carpenter arose in his place the other day as presiding officer of the U. S. Senate, and with an air of mock gravity, announced a reform movement commenced by himself, to the extent of forty-nine dollars and thirty-five cents, more or less, saved from stationery pilferings, did he not forget himself and fancy himself *presiding in the East*, and addressing some Masonic lodge instead of the Senate of the Senate of the United States? When are we once begin to make a mockery of sacred or reasonable things as Masons do, where will they stop? Where can they stop?

NOW IS THE TIME TO RAISE CLUBS.—The scarcity of money now is largely due to those influences which the *Cynosure* exposes. If you want better times put the *Cynosure* principles into every township in the country. Changes for the better may not be instantaneous but they will be sure. We are not half through with our mail, but we must stop now and see what we can do for the paper before next week

Notice to Associations in New York.

The New York State Association appointed to Secret Societies, requests all County and Town Associations within the State to report as soon as possible, the mail their Secretaries or other officers, to the Corresponding Secretary of the State Association, Rev. A. F Dempsey, Bloomet Mills, Cortland Co., N Y., on the following satistical points of information:

1. Name of County or Town, Organization; President, Secretary or other officers; with their Address.

2. Time and place of organization.

3. Number of meetings held to date: when and where, and the number of members attending each meeting.

4. Present condition and prospects of the society.

5. What is the influence and state of feeling in reference to secret societies and

6. What help is wanted from lecturers; and what aid will be afforded by the Association in that direction.

Presidents of Counties or Towns, appointed by the State Association, and other friends of the movement, are kindly requested to act *promptly* in organizing associations at once, and likewise to report on the above points as far as possible. If help is wanted in organizing it can be had by corresponding with A. H. Dempsey, Cor. Sec. of State Ass'n

J. C. Ramsay,
President of the State Association.

Encouragement for Bro. Riggins.—Who will do Likewise?

DEAR FRIENDS:—I see in the account of Bro. Riggins' labors for the last ten months that he does not receive a support sufficient for his time and labor. Now I am getting along in years and not able to do much, but I would be sorry to have our State agent retire from such a work as he is engaged in so I will promise to give the sum of $5.00 in the course of the year, rather than he should quit the field. The ball must be kept rolling if possible. I am surrounded with Masons and their "jacks," and have not as yet heard a lecture; but I want somebody to hear and learn something about the "Image of the Beast" and I will read the *Cynosure* and try to keep posted.

Your friend in the cause,
JACOB RISO.

Marion, Grant Co., Ind,

Here in the next. Who follows?

DORA, Wabash Co., Ind.

H. L. Kellogg:—I enclose two dollars to assist Bro. Riggins, State agent, in his work. He should be sustained. The work is glorious and spreading nobly. . . .

THOS. ORMS.

THE RELIGIOUS AMENDMENT.

A Report of the Fifth Annual Convention of the National Reform Association.

HELD AT PITTSBURGH, FEB. 4TH AND 5TH.

We consider the ground taken by the written constitution of the U., S. on the subject of religion, in its nature, wholly unsectarian, and consequently dangerous to every principle of truth which patriots should cherish. We rejoice with the Amendment Association in the enlargement of their work and in the meantime ask them for their hearty co-operation with us in ours. More properly speaking, we consider the efforts for the religious amendment the theoretical part of our work, and opposition to secret societies the practical part of theirs, and we expect "every man to do his duty" in both of these causes. This is the reason why we give so large a place in the following report

The Convention held last week in Pittsburgh for promoting the Religious Amendment was a magnificent and enthusiastic gathering. Library Hall, seating comfortably 2,000 persons was crowded at every session. At least seventy-five per cent of the audience were voters. There were 641 certified delegates and 422 uncertified, making a Convention of one thousand and sixty-three members. The hall was crowded at each of the five sessions. Fifty-four thousand two hundred and twenty-eight names petitioning Congress for the desired change in the United States Constitution were brought in by delegates.

This list of names was the result of only a few week's work. A collection of $404.40 was taken up, which with pledges of money to be paid during the year, makes a total fund of $3,758.55 for the expenses of the coming year. The treasurer's books are still open for further contributions.

The names of those who delivered speeches prepared for the occasion are as follows: Rev. T. P. Stevenson, Philadelphia; Pres. Bennett, Allegheny; Prof. J. A. Hodge, D. D., Allegheny, Pa.; Rev. D. McAllister, New York; Prof. David Kerr, Pa.; Prof. C. A. Blanchard, of Ill.; T. H. Baird, Patterson, Pa.; Rev. S. F. Scovel, Pa.; Pres. George Hays and Dr. Audley Browne. Interesting remarks were also made by Rev. J. W. Bain, Rev. J. C. K. Milligan, Rev. Wm. Kieffer and others.

The business of the Convention was unobtrusively dispatched with vigor, leaving a large part of the time for considering the different bearings of the subject.

Rev. T. P. Stevenson of the *Christian Statesman*, delivered an address on "*The Ends we Seek.*" The followiog synopsis of his address we take from the *Pittsburgh Gazette:*

He commenced by saying that it was well to say that the advocates of this movement unanimously disclaimed any intention of seeking a union of church and state. All the friends of the movement deprecated a union of church and state, but merely desired to have a proper recognition by the state of the Creator of all things. The state and the church, if each kept its own sphere in obedience to the law of God, could never clash. Neither did the advocates of this movement desire to advance any sectarian ends, for the convention was composed of Christians gathered from all the Protestant churches, and there never was to be, and never had been any attempt to enforce any sectarian doctrine.

The chief object of the Convention then was to secure a perpetuation of the Christian institutions which were now established in the land. Among these first was the Sabbath, and the friends of this movement looked to the maintenance of the observances of this day, as it now existed, protected by law, and as it was upheld by the people.

Again, there was the institution of public worship, which had gained a hold upon the land. It was recognized by all assemblies now, and there was hardly a public convention, which was not introduced by an invocation for Divine wisdom. Another institution was the instructor of the young in the Christian religion by the reading of the Holy Scriptures in the schools. The Christian law of marriage and divorce was an institution which the friends of the movement desired and was the object of their efforts, discussions, and conventions.

Yet though these institutions, as had been said, were now established in the land, it needed no argument to show that all of them were to-day the object of persistent and fierce assaults, and every day was showing the advances made by the enemy. These enemies were not confined to one class alone. There was an atheistical, political organization, which boldly proclaimed its object to be in opposition to all those institutions,—to demand the complete separation from the state of any recognation of an overruling Divinity. But this organization was not all. Their efforts were aided by several other classes, who, though not so bold in their opposition, were, if possible, more effective. Every railroad company that ran its trains on Sunday, every Sunday newspaper, every violator of the Sabbath, and indeed every Christian who opposed the movement was allied to the enemies of the Christian institutions which in many minds now received the highest reverence, and upon the maintenance of which depended the success and stability of our nationality.

The President of the Convention, Hon. Felix R. Brunot, then spoke, his remarks were received with frequent demonstrations of approval. In the course of them he said:

We are charged with meaning to "unite church and state"—with a design to "turn this Republic into a theocracy." That we are "opposed to religious liberty," and that we wish to "trammel men's consciences." One opponent flippantly informs us that we cannot make men religious by law—as if we had any thought to try it. A learned Rabbi declares that "these saintly men" cannot cure the corrupt morals in the state and society by "hanging out a new sign board," and an Englishman just landed upon our shores to instruct the people, talks ignorantly about "some who had arisen asking that the state should enact the existence of a God." These objectors profess to represent classes of our opponents. Let me try to convince them that they misunderstand us.

We propose "such an amendment to the Constitution of the United States (or its preamble) as will suitably acknowledge Almighty God as the author of the nation's existence and the ultimate source of its authority, Jesus Christ as its Ruler, and the Bible as the supreme rule of its conduct, and thus indicate that this is a Christian nation, and place all Christian laws, institutions and usages on an undeniable basis in the fundamentel law of the land."

Passing over much of his suggestive and valuable address, we give its conclusion:

"Deny if you choose, the personality and moral responsibility of the state, and accept the shallow thoughts of those who liken the Constitution to a "sign-board" or to a "town charter" and the state to "a railroad corporation," or to "a counting house;" be oblivious to every argument by which the friends of the Religious Amendment have proved the paramount importance and wisdom of the measure, there still remains the instinct of fealty to Almighty God and to the Saviour, which, it seems to me, must inevitably draw all Christian minds to its support."

The General Agent of the Association, Rev. D. McAllister, offered a paper containing "Testimonies to the Religious Defect in our Constitution." As an introductory the gentleman remarked: "The religious defect of our national Constitution, otherwise so admirable an instrument, is now arresting general attention. On the one hand, the enemies of our Christian institutions of government, glory in the fact that the Constitution of the United States contains no acknowledgment of God or the Christian religion; and on the other hand, Christian citizens, however reluctantly, are constrained to admit the fact. It may prove interesting and important to gather this array of testimony, scattered through many documents, some of which are accessible to but few, into one complete summary, as a part of the literature of this movement."

The chair proceeded to read selections from prominent men, Congressmen, legislators, politicians, lawyers, ministers, etc., from the earlier days of the Republic down, all recognizing the defect.

After reading these selections, which were quite lengthy, but were made interesting by the reader's vivacious style, the speaker concluded as follows:

"This brings us to the year of the formation of the National Association for the Religious Amendment of the Constitution. And thus our chain of testimony is complete, stretching its strong and closely connected links from the very year of the grave omission, to the vigorous, organized effort for its remedy.

"And now, in closing, let me simply call attention to a number of important points concerning this chain of testimony:

1. The witnesses are citizens of the highest standing. Learned and patriotic men, lawyers, judges, divines, legislators, editors, professors of political science, all unite in harmonious and most explicit testimony to the religious defect of our Constitution. This mass of testimony might be indefinitely augmented by citing less eminent witnesses.

2. The testimony is calm and deliberate. It was not called forth in defense of any party or sect. There is nothing partisan or sectarian about it.

Men of all shades of political opinion, of the different religious denominations, some of them not church members at all, so far as is known, in the South as well as the North, lift up the same voice and point at the same lamented defect.

Rev. David D. Kerr, of the *United Presbyterian*, a man who is regarded as conservative on questions of reform, delivered a valuable address from which we take the following:

"It may have been felt by our fathers, in allowing the omission, that the Christian character of the nation was so well understood, and that Christianity itself would remain as fully recognized as the common law of the land, that a formal acknowledgment of it was not necessary. But we can plead for excuse no such delusion now. Enemies coming in like a flood are threatening all that is distinctive and all that is entobling to the Christian character of the nation. They demand that our Bible be thrown out of the public schools; that our religious oath shall be abolished; that the ministers of our religion shall be driven out of the halls of Congress and State Legislatures, as also from all chaplaincies to the army and navy of the nation; that our marriage and Sabbath laws shall be repealed; that all national acknowledgment of God in days of thanksgiving or humiliation before him shall be abandoned; that all legislation in favor of Christian morality shall cease; that everything distinctively Christian shall be blotted out from the nation. The issue has been made. The battle has begun. The enemy is moving on our feeble defences. He tells us that he has the sanction of the Constitution; that he bears the banner of the nation and flaunts in our faces one in whose ugly folds are spread out in dark letters, 'No God, No Christ, No Christian Morality!' . . . .

Away with all the miserable pleas with which any Christian man can excuse neutrality in such a conflict as this. Of what force of the adage of all will be all pleadings from fears of union of church and state and violence to the consciences of men, most of whom have no conscience in the matter, with too many of whom neither religion or conscience has any existence that they respect. We want no union of church and state. Let that question be raised in this country and there is no element of the opposition that would raise against it that would be more decided and determined than that represented in this convention. We wish no restraint of the rightful liberties of any man. But we would have the God of all men and all consciences acknowledged in his rights. We would have him as the God of this nation exalted in the land and acknowledged in the authority and the supremacy of his authority and the glory of his name."

Frequent applause from the audience assured the speaker of their endorsement of his sentiments. Dr. Brown, of New Castle made some admirable points. We have room only for the following:

"Opponents say that nothing should be in the Constitution of a religious character and about which men might have conscientious differences of opinion. Now, if that were the case it would be a very brief document, much briefer than it now is, for, directly in the teeth of the religious and conscientious convictions of some citizens, it asserts the war power and the right of capital punishments and provides for giving these powers effect. But if the argument were correct, we never could have any government at all. Of 40,000,000 of people, it would be enough that one man should object to something that the rest deemed essential, and stand upon his conscience. It would he a very remarkable exhibition of the one-man power: [laughter] but it would be correct according to the opponent's principle; though what was to become of the consciences of the remainder of the 40,000,000 would be a perplexing question."

Prof. C. A. Blanchard of Wheaton Illinois, with whom most of our readers are acquainted, followed in his characteristic style. His address was upon "The Conflict of Law," and will appear in full in next week's paper.

The second day was full of interest, the eminent theologian Dr. Hodge made a strong speech in which he brought out prominently the following thoughts. That the mass of Christians were in favor of the amendment if they understood it. The intelligent

infidels were the only body who would give the subject no quarter.

Time-servers would be on this side soon. That the Convention was a political rather than a religious assembly, and that its members were there as pietists rather than as Christians. That the body was not sectarian—not even Protestant.

That the true opposition was not papal, but atheistic. The great need concerning this subject, to make it successful, was comprehension, not controversy. That infidels have no country and no God. That the written constitution is the standard. Written constitutions must conform to the unwritten, hence amendments.

To satisfy infidels we must make the unwritten constitution conform to an *omission* in the written. Thus destroying the Christian principles in our history and laws which have been accumulating since the early colonization of America. To satisfy others we must simply supply that omission in an amendment.

Schools are passing through the control of states to the control of the nation. Can schools teach true science and leave out the Creator? Can they teach history and leave out the Governor? Some say that this movement is not wise. It is forced upon us. We must engage in it or die.

Dr. Scoville, who took for his text the eighth verse of the first chapter of the new gospel of liberalism, (the whole chapter may be found in another column) viz: "We demand that all laws looking to the enforcement of moral laws shall be abrogated; and that all laws shall be made to conform to the *natural morality* and impartiality of liberality." Defining "*natural morality*" to be that which man had produced, throwing aside revelation, he then proved, with much clearness, that natural morality (*history* furnishes him his facts) led to an out-growth of idolatry, Sabbath-breaking, usury, revenge, suicide, adultery, infanticide and other crimes. Romans, 1st chapter, showed us the blessings of natural morality. It was under this law of morality that the strongest objections to the proposed amendment took their stand. Will Christian people acknowledge this law?

President Hays, who made the closing speech of the Convention, put this among his other good points: The first amendment of our constitution provides for religious liberty, thus supplying centrifugal force on the subject of religion. The present amendment desires the recognition of God in Christ, which will be the centripetal force of the constitution, and prevent our notion of being thrown into a state of dissolution by the unmodified force of the first amendment.

In the course of the Convention, the General Secretary gave the following, as the proposed plan of operations for

FUTURE MEETINGS.

"Mr. McAllister stated that the National Conventions were very expensive, and it was suggested that the next National Convention should be postponed until July, 1876, the Centennial of the Declaration of Independence. In the meantime, five or six local conventions would be held—one in Boston, one in Baltimore, one in Chicago, one on the Pacific slope, and two in the Southern States. In 1876, a grand National Convention should be held in Philadelphia, by which time the petitions for the Religious Amendment would be signed by several millions of citizens, and a united effort would be made at Philadelphia to by those petitions before the Congress of the United States, and the proposed amendment proposed. [Applause.]"

News of our Work.

From Rock County, Wis.

ROCKFORD, Ill., Feb. 5, 1874.

DEAR BRO. K:—I met Bro. Hinman at Footville, Wis., last Monday, and went with him to Centre Church, where he had an appointment for the evening. The pleasant and commodious audience room of Bro. Stiles's church was well filled, and both pastor and people showed their appreciation of what was said by clear and respectful attention. Bro. H. occupied about one hour in contrasting the Gospel and Masonic systems as agencies for elevating and improving men socially and religiously. His points were well taken and presented in a clear, simple and forcible manner, so that every child could comprehend what he said. I have seldom listened to an address which in its adaptation, simplicity and perspicuity excelled Bro. Hinman's lecture on Monday evening. The cause in Wisconsin has fallen into good hands, and I trust the good people for whom and with whom he labors will sustain him by their counsels, their prayers and their means. If the friends who receive the benefit of Bro. Hinman's labors will each contribute something, he will be able to prosecute his mission vigorously, and by the blessing of God, successfully. There is much interest apparent at Footville and Orfordville, and as Bro. H. proposes to spend some time in the country, we shall hope to hear of victories from that quarter. Among the friends deserving of special mention in Rock county, are Bro. Andrew Stevens and his influential family, an Rev. C. E. Magelssen, who enters upon this reform with a devotion that cannot fail to secure success.

Several incidents of interest have occurred of which I should like to speak, but must defer until some future time.

J. P. SWONGARD.

From Williams County, Ohio.

DEAR LICK, Ohio, Feb. 5th, 1874.

BRO. KELLOGG:—Our county has been visited by our State Agent, Rev. D. S. Caldwell, who delivered some effective lectures here. Our friends are highly pleased with him, believing that he is "the right man in the right place." The lodges in Ohio will find in him "a foeman worthy of their steel," in logic and argument, and our brethren may rest assured that in him we have a workman approved "that needeth not to be ashamed."

Friends of our reform in Ohio, the time for action has come! Let us rally around our State Agent and Lecturer and hold up his hands. Our cause is glorious! It is true republican liberty and equality against the despotism of "rings" and lodges. It is true religion of Jesus Christ against the heathen pow-wows of lodges and granges. Organize at once. The work must be pushed vigorously for the enemy is not idle. Thousands of lodges are poisoning the moral atmosphere of our state with heathen performances and Christless worship. The granges who evidently brought on our present money crisis are now *modestly* asking us farmers (and every body else I believe, especially broken down politicians) to pay them five dollars each of the little money which is left in circulation. But perhaps some farmers have more mousy than they need and can afford to be swindled. There is however a worse feature,—the heathen element. Already we hear of a swarm of heathen goddesses in our midst, "Ceres," "Flora" and "Pomona." Alas! alas! Some of those would-be heathen deities have fallen from the Christ and Savior, and have taken up the names of Christ, now they rejoice to persecute the strange goddesses of heathen mythology! O for the eloquence of Paul to exclaim, "What fellowship hath the temple of God with idols; for ye are the temple of the living God, if so be that the spirit of God dwell in you." Dear brethren in Christ Jesus, you who have not yet bowed to the image of Baal, let us contend earnestly for the faith once delivered to the saints and for our liberties; for Mr. Mackey in his LEXICON says that Masonry contains little of republicanism or democracy.

H. S. KIRK. *Cor. Sec'y.*

Monthly Meeting at Xenia, Ohio.

XENIA, Ind., 2d Mo. 6, 1874.

A few members of our Association met in Xenia on the 31st ult., to transact business held over at the annual meeting. The following was adopted for the fifth article of our By-laws: "The regular meetings of the Association shall be held on Monday night, on or before each full moon, commencing at seven o'clock." The most of the members present gave a short account of their experience in the work, with a resolution to press onward with renewed energy.

Friends of the cause and lovers of truth are invited to meet with and assist us. Our next meeting will be on the second of next month.

WM. SMAIL.

Odd-Fellowship, Masonry and the Grange|Shaken up and Sifted in Marion, Pa.

An anti-secrecy meeting was called at Marion, Franklin county, Pa., on the afternoon of the 24th of January, 1874. The services of the Rev. J. M. Bishop having been secured the meeting was organized by electing Rev. D. M. Rumley Chairman; Samuel Leedy, Secy. Rev. J. S. West offered prayer; after which the Chair introduced the speaker, who took the stand and entertained the audience for two hours on the evils of secret oath-bound societies, confining his remarks principally to Odd-fellowship, its initiation, obligation, etc., proving from Orch's Manual that it is anti-Christ. At the close, the chairman said all who desire another lecture on the following Monday evening, subject, Freemasonry, should rise to their feet. The entire congregation arose, save a few hoodwinked brethren; many exclaiming, "we must have something on the granges on Monday evening also." The speaker remarked, "Very well." After the congregation was dismissed quite a number gathered at the village store. The hoodwinked and their jacks exclaimed, "Lies, all lies;" when a grave man, a Baptist minister, rose and said, "Gentlemen, I myself was an Odd-fellow at one time. Some little things stated by the speaker I know nothing about, but the main and principal points of the lecture are truths. This put a damper on the noisy boys. On Monday evening the house was filled with the principal citizens of the surrounding country. The speaker entertained the audience for two hours on the subject of Freemasonry, its anti-Christian and anti-republican character, together with its initiation and horrid oaths. After which he took hold of the granges and for one hour he handled this subject in such a manner as to set the "Ostea Ajar," some farmers exclaiming, "I thought it would come out that way;" another said "This lecture will save this community many dollars." The order was excellent throughout. REPORTER.

A Minister "Done For."

BY J. L. BARLOW

Let's go where the Masons are met,
Where traps to catch gudgeons are set;
We've pen-sword, the sign and the grip,
And past the grim tyler we'll slip.
I'm told they're about to take in—
"A preacher!" said one, with a grin—
"Big gun!" said another with glee—
"No less than a lordly D. D."

We're here with the mystics shut in,
Their "Light"—if there's any—to win;
The candidate's coming! My eye!
His "Ex" would "the sisters" surprise.
Just peer from his sole to his crown,
No circus had ever such a clown!
Then look, if you please, at his feet,
One stopped, one naked complete.

His eyes tightly covered, you see,
His left breast is bare, and his knee,
They've halter'd him, too, I declare!
And made him to kneel for a prayer,
'Tis chilly, and blue is his nose;
While red grow the tips of his toes.
Poor man! He is sighing, I know,
To have on his breeches and go.

Now down by Baal's altar he kneels;
And dreadfully solemn he feels
While swearing he'll never conceal,
And nothing he hears to reveal.
Henceforth in their "light" he will shine,
With pirates and gamblers in line.
And Satan, lord high priest in glee,
Cries! "Such are the preachers for me."

Experience Meeting.

NOAMAL, Ill.

The President of the Young Men's Christian Association, a Normal student and member of our Congregational church, approached me in the hallway this afternoon one Sabbath morning, saying: "Mr. D., you are just the man I am looking for. I want a good large donation from you for our Young Men's Christian Association. We want reading matter, tracts, etc. "Well," said I, "you are just the man I am glad to meet, and will respond generously. In the first place, I will supply you with tracts; will at once order a lot, and will order from time to time as you need them. They shall be nicely printed on good paper, and shall teach Bible truth only. That cannot be controverted. They will touch on Freemasonry and other kindred secret societies and show how they hinder the advancement of Christ's kingdom; and of course the Young Men's Christian Association want all hindrances removed."

I will only add that my proposition was refused. GEO. DIETRICH.

Samuel Engle of Shelby Co. Indiana, writes that there is an open Farmer's Club of forty-five members in his place, in good working order. Success to them! Would that such clubs could every where supersede the granges.

In comparison with the flaming resolutions and speeches often made in the farmer's movement, the following from the platform and constitution of the Farmer's Association of Greene county, Illinois, will commend itself to every candid mind. They assm not to think that "if all the world were dead they could do a big business keeping tavern."

"We will encourage all kinds of manufacturing in our midst, believing that in so doing we bring a market to us and save the cost of transportation to both producer and consumer.

Our chief object throughout shall be to benefit ourselves and not to injure by railroad or other corporation, or any class of tradesmen, only ceasing to deal with such as receive our money without giving a fair return for it."

The second article of the Constitution says:

"The object shall be the promotion of the moral, intellectual, social and pecuniary welfare of the farmers of Greene county, and any topic of general interest may be discussed in its meetings, but the association shall not use influence in favor of any political party or individual, or conspire to injure any bona trader or dealer, but to encourage manufactories and internal improvements, and by active and cordial co-operation with like organizations, to carry to a successful issue the objects of the State A ociation."

Every New Contribution to the Tract Fund Counts Double.

We call the attention of every reader of the *Cynosure* to this announcement (see advertisement) as the demand for tracts for free distribution is now large and is daily increasing. A friend has pledged a dollar for every other dollar contributed to this fund, so every new subscription counts *double*. These *Cynosure* tracts have been prepared by some of the ablest men of the nation and God has blessed them greatly in opening the eyes of hundreds if not thousands of young men to the character of the lodge. But where hundreds have been thus saved from this snare of the lodge, thousands of others need to be and may be. For every twenty-five dollars' new subscription to this fund, we send out fifty thousand pages of tracts. Do not forgot that we want tract distributors as well as contributors to the tract fund.

News Summary.

CONGRESS.—In the House a motion to adjourn May 15th was not well received, one pascal expressing the sense of the body to hold on until questions of currency, transportation and retrenchment were settled.—The Senate has at last agreed to the House resolution to investigate the affairs of the District and has appointed its share of the committee.—The House on Monday affirmed the right of Congress to regulate commerce between the states; this is introductory to the trasportation question.

OTTV.—Rev. Mr. McCarthy, who made so irreverent a display of oratory in the Union Park Baptist church lately, was refused the use of the church last Sunday. He drew together a crowd on the side of the hill and preached to them in the morning, in the evening he begged the use of a billiard hall, whose owner has since greatly increased his gains through the new advertisement. —Several prize-package candy men have been recently arrested, fined, and their business broken up.

CUBA.—The reports from O., show no abatement in the war against liquor. The good work is spreading into Indiana, and the larger cities, Cleveland, Columbus and Toledo, are in the vanguard.

DR. Lewis is now giving his whole attention to the management of the movement, but it is a question whether he has not gone beyond the mere management of men and has taken wholly a providential direction.

Considerable feeling is being worked up in Wisconsin over the appointment of a successor for the Episcopal Bishop Armitage. "High" and "low" church questions are in the way.—A Mr. Mesbr and three children were drowned, and several others were badly burned in Evansville, Ind., last week.—Rev. Mr. Lovesee and a young lady friend were killed by an engine near Wabash, Ind., on Sunday.—A negro murderer was lynched at Murphysboro, Ill., on the 4th.

FOREIGN.—The death of Livingstone the missionary explorer, is generally believed in England.—Strauss, the celebrated German atheist and author, died on the 9th inst.—Anticipating the result of the elections in Canada, Disraeli has arranged his ministry, while Gladstone's cabinet are hesitating whether or no to resign before the re-assembling of parliament.—The new Spanish government has been measurably successful against the Intransigentes and Carlists. The former make no more trouble.

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The Weekly Cynosure will be sent for one year to old or new subscribers, with the following papers (to new subscribers at the annexed prices.

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BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE. This is now published in three tracts of 8 pages each. Price of each, 50 cts. per 100, $2.50 per 1,000.

TRACT No. 2: Is a 32 page tract containing a Speculative Freemasonry, and is entitled "HISTORY OF MASONRY."

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Thy Neighbor nud Thyself.

For thy own weal and others', labor.
And not alone for fame and pelf:
For he who wisely helps his neighbor
Will find that he has helped himself.
And should thy wayward brother stumble
And fall upon the dusty road,
Though poor, ill-clad, ill-fed, and humble,
Be brave, and dare to lift his load.

Aid him in every true endeavor
To scale the rugged hills of time;
Labor for others, is the lever,
That lifts a life to heights sublime.
Heal the poor heart that's almost broken,
Let hope displace distrust and fear;
Let happy words be softly spoken,
Like notes of music to the ear.

The skill of man cannot discover
The threefold cord of kindred ties;
There is a love that lasts forever,
That links us here and in the skies
Then let us strive to aid each other;
Forgive as we would be forgiven;
For if we love not one another,
Our hearts have more of earth than heaven.

Commodore Macdonough and his Great Victory.

The battle on the Lake was fought in sight of the two hostile armies, and they felt that the success on the land depended on the success of the fleet on the Lake, and so it proved. Not only the two armies, but the inhabitants of the adjoining towns lining the shores, watched with deepest anxiety the engagement; for the battle was to determine whether they should be driven from their homes in want, or remain in their homes in peace and safety. Not only the shores but the projecting points of land and neighboring hills were filled with anxious spectators.

Just as the sun arose over the eastern hills on the Sabbath morning, September 11th, 1814, the guard-boat rounded into the harbor, and informed Macdonough that the British fleet in the distance was approaching for battle. As the enemy hove in sight, the vessels were cleared for action; then Macdonough assembled his men on the quarter-deck of the Saratoga, the flagship, when he kneeled down, and in humble and fervent prayer, commended himself, his men, and his cause to the God of nations. General Skinner said, "he rose from the posture with a serenity and a calmness on his brow which showed that he had received comfort and assurance from above."

One writer said it was a solemn and thrilling spectacle, one probably never before witnessed on a ship cleared for action. As the British fleet was approaching, the commander asked the man at the mast-head what "the saw?" "I see on their flag-ship, what appears to be men at prayer." Down replied, "That is no good omen for us!" Was this remark prophetic, as he early fell early at his post in the deadly conflict?

On the one side was the hostile fleet coming down at the sound of music. On the other side stood the armies on the land in the order of battle with their banners flying; and between them Macdonough's fleet lay at anchor, awaiting the coming conflict. The English fleet under easy sail, came on, rounding Cumberland Point, prepared for battle.

As the battle commenced, the great effort of the enemy appeared to be to disable and conquer the Saratoga; therefore they opened again and again their broadsides, and poured on our flag-ship their iron hail. Soon after the battle began, a hen-coop was shot away, and one of the fowls flew into the rigging and crowed with his shrill, clarion voice. The sailors taking it as a good omen, sent up cheer after cheer as they "fought like brave men, long and well." Twice was the Saratoga on fire from the hot shot of the enemy. Though crippled and a slaughter house, as one said—though Macdonough was knocked down—and the cry was heard, "Our commander is killed," yet soon he arose and was at his post.

Again in a short time afterwards, the cry was heard, "He is killed, "and every eye was turned to Macdonough as he lay between two guns covered with his blood. But soon he revived, and and limping to his gun, continued to sight it carefully and hull the enemy. Both the British and the American flagships were terribly shattered. In their broadsides, their firing was so rapid that, at a distance, they were thought to be on fire.

Though the Saratoga was so shattered, Macdonough ordered her to be kedged around, and poured such a broadside into the British flag-ship that left her in a sinking condition. All the other ships and gun-boats of each squadron fought bravely and terribly for two hours and twenty minutes, when the British fleet surrendered, and one of the most important and eventful victories of the war was gained. The battle of Plattsburgh was fought on the shore while the battle was raging on the lake. No sooner than the flag of the British squadron was struck, and the surrender made, and the victory won, then Sir George Provost, who was prepared for an assault on Plattsburgh, made a hasty retreat, abandoning a large portion of his military stores, and burned from the battle field of his wounded fallen and unburied dead. No further invasion was made in those parts after that signal victory, for the boasted power of the British on Lake Champlain, and on its beautiful and romantic borders, was not only weakened, but lost. This victory was announced to the War Department by Macdonough on the day it was gained, in the following brief, pious and modest communication:—

"September 11, 1814.

The Almighty has been pleased to grant us a signal victory on Lake Champlain," and then closed his communication by mentioning the names of the vessels taken.

On the Sabbath the invading fleet commenced their last and lost battle. This lost battle of offensive warfare is only one of the many lost battles begun on the Sabbath which history records.

I might refer to many in our own nation, as well as to many lost battles in other nations, teaching us that God has a regard to his Sabbath, even in times of war. Great praise was given to Macdonough in his management of the flotilla before and in the engagement. It was said at the time that the calm, desperate bravery with which the battle was fought, could hardly be excelled.

At the close of the action, Sir George Provost sent a line, and asked him how he gained the victory Macdonough, taking care of the wounded, had no time to correspond with the enemy on land; but on the same communication wrote, "Hard fighting." Not only great praise and numerous civic honors, but valuable and numerous gifts, by different towns, cities and states, were awarded to this prayerful hero of Lake Champlain. Congress not only voted him thanks, but also a gold medal, with proper devices and inscriptions. The cities of Albany and New York gave him a thousand acres of land on the banks of the Lake near where he fought and conquered. The state of Vermont purchased and presented to Macdonough a farm of two hundred acres on the borders of Cumberland Bay, having a farm house overlooking the scene of his gallant exploit.

The New Temperance Movement.

The wonderful movement against the saloons in Ohio may be understood by the following description of its operations at the first point of attack from the correspondence of the Chicago *Tribune*:—

Washington is the county seat of Fayette, is a flourishing town of some 3,000 inhabitants, located on the Cincinnati and Muskingum Valley railroad, and about seventy miles northeast of Cincinnati. For years an effort has been in progress to banish from the place all intoxicating liquors, or at least to prevent the sale of it according to the laws of the state, but with partial success. For some two years, an ordinance prohibiting the sale of alcoholic spirits within the corporation limits kept the demon at bay; but the new board of council men dropped this ordinance, since which time our town has been at the mercy of dramseller, and young men and old, and even women, were to be seen staggering through our streets and alleys, and there seemed to be no alternative or redemption for us.

But there was a "good time coming" which we little dreamed of—one that every town can have the benefit of, and secure to itself a life of happiness, just as easy as did this place—the plan of which was brought into existence as follows:

Gu Christmas eve, Dr. Dio Lewis, of Boston, lectured before the Literary Society of this place, on the subject of "Our Girls," at the close of which he offered to deliver a free lecture on temperance at one of the churches on the following day, and in that address he would give his hearers a plan by which the ladies of the town, themselves alone, could abolish the liquor traffic from their midst, and forever keep it out. At the appointed hour on Christmas morning, the citizens assembled *en masse* at the Presbyterian Church, eager to hear and see what was to be done. The meeting opened with singing and prayer, after which the address; then committees were appointed.

An appeal to the liquor sellers was drawn up, read, and adopted, and the meeting adjourned to meet the following morning, (Friday) at the same place; and then and there the women were to start out upon their errand of mercy. The hour having arrived, the women from the families of the leading citizens of the place, met and formed in procession, fifty or sixty of them, and the march commenced; we accessions being made to their ranks daily. Drug stores and saloons were visited each day, singing and prayers were held in them, and the drug stores all signed the pledge, and the saloons were broken up. When a saloon-keeper surrendered, the fact was made known by the ringing of all the bells in town; people would gather at the scene of action to the number of several hundred, to witness the destruction of King Alcohol. Women whose husbands, sons, or brothers had suffered most were selected as the ones to demolish the whisky barrels, which detail was done with axes, and they never worked harder in a more noble cause.

The work lasted for four days, terminating on Monday. The first day's efforts seemed almost fruitless, doors were in some instances shut in their faces and bolted. At other places they were treated indignantly. One keeper threw dirty water and beer upon them. But these things did not discourage them. The next morning they appeared on the street re-enforced and more persistent than ever. Into the front doors, filling the front rooms and back rooms too, down into the cellars, everywhere they went, making their eloquent pleas. "We pray you, stop this." "We mean you no harm, but we entreat you to desist." At each place they sang a hymn, read the appeal, and offered a prayer, and if the proprietor did not yield, they politely assured him that they would call again. And they did call, and kept calling, from day to day, until they all succumbed. When the doors were closed upon them, they would conduct their exercises on the side walk At first, the dealers offered to sell out at cost, and finally they were willing to quit on any condition. Some of them shipped their liquors and others turned them over to the disposal of the ladies.

The man who had suffered much from the evil effects of intemperance, while assisting in getting the barrels of whiskey into the street, mounted the top of one, and remarked that he had often been under the stuff contained in the barrel, but now he was on the top of it, and he intended to keep on the top. His wife broke in the head of the barrel and let the whiskey flood the gutter. During the entire time that the women had been praying and singing in the saloons, a Christian man of the place had been holding a protracted prayer meeting at the church; and that the women might better judge of the earnestness and sincerity they felt in their behalf, they caused the bell of the church to be tolled at the close of each prayer. The work that is being done here is creating quite a sensation in this part of the State, and already the ministers and several of the leading women in the work have received letters from neighboring cities, urging them to come and start the ball rolling in those towns, and they have consented to go, and set the time for the meetings.

Children's Corner.

Hard to do—That Soft Thing.

"What are you thinking about Rob?" said Archie, to a school-follow whom he overtook, on his way home; for Robert was reclining on a bank, beside the footpath which led through the fields from his father's house.

There was nothing of particular interest which seemed to require so great attention as that wherewith Robert was regarding the fallen leaves, which had collected near the spot where he reclined.

"Why," replied he, in answer to Archie, "I was thinking of a *soft* thing, which is very *hard* to do."

"What is it?"

"It is to give a soft answer, when a fellow has been provoked, and feels down-right mad."

Robert could talk in this way with Archie—not only because he would neither taunt, nor ridicule, nor blame him; but—because he knew him to be a boy of excellent principle, who always seemed to do just about right, and, although he had a quick temper he kept it under command. So he replied:

"Why, you see, Will Osgood was mad with me, because I wouldn't take a hand at marbles. He called me a dunce and a spooney, and said I was afraid of being beat, and losing my precious stock of wit and marbles. I said he was the biggest coward in all Northville, and gave his marbles a kick, which set them rolling all about, and some went through a grating into a cellar. Thus I lost my temper, and his marbles, and now I look, to myself, like a mean fellow, and begin to think I deserve the name he called me."

"Good for you, Rob," said Archie.

"Why?" exclaimed Robert.

"Because, when a fellow sees where he is wrong, that is the first step toward reform. Go on, Rob."

"How is it that you always do shout right?" asked Robert.

"I fail very often," replied Archie.

But Robert was thinking of a time when Archie accidentally ran against Tom Davis, and knocked some of his books upon the ground. No real harm was done, but Tom struck him, and called him a "confounded blunderbuss." Archie immediately picked up the books, and, giving them to Tom, said, pleasantly, "It's true, I am a blunderbuss, I ask pardon for throwing down your books; but don't let you and I 'confound' each other; we ought to be friends." Tom looked ashamed, and walked away a few steps, and soon returned, and said: "Forgive my striking you, Archie." But Archie made no allusion to the blow, thought Robert. Tom has become a fast friend of his, and how he has improved under his influence.

Archie was no preacher, and remained silent while Robert was thinking, and when he said, "Archie, how did you conquer your temper, for you have said you were naturally passionate?" He replied, "I had help at home; but there is a higher Help still, without which the other would be of little use."

"I wish you would tell me," said Robert.

"You have heard of Sir Matthew Hale. One day, when he was Lord Chief Justice of England, he refused to do something which Cromwell had desired, as he did not think it proper. The Protector was angry, and said, 'My Lord Justice, you are not fit to be judge!' To the surprise of Cromwell, Sir Matthew replied, 'Please your Highness, that is very true,' Now, one day I was speaking of this to his father, and he told me that the Chief Justice was a Christian, never omitting any religious duty, and he daily studied the character of Him who is meek and lowly, and constantly sought His aid. And Rob, there is such a thing as getting help here, real help, just at the time we need."—*Mary B. Hale, in School-day Magazine.*

Freemasonry Forty Years Ago.

The Order of St. Tammuny.

COLOMON SOUTHWICK, 1828.

Simultaneously, or nearly so, with the Federal Constitution, was the establishment of the society in New York, known by the name of *The Order of Saint Tammany*!—for it seems, with all the pretentions of our people to *republicanism*, too many smong them hanker after orders.

The Order of St. Tammany, as an American institution, was not only a novelty, but quite anomalous. Its founders having just emerged from the revolution, and still perhaps warm with the Whig feelings of that conflict, could not condescend to borrow St. Andrew, St. George, or St. Patrick from the Roman calendar. A British saint was no better in their eyes than George the Third, or even Lucifer himself. They therefore sagely concluded to metamorphose a saint from a savage and a heathen warrior!

The unsophisticated natives of the forest were no doubt highly tickled with this sage compliment to aboriginal piety, and every pressure thanked the Tammany Sachems for their wisdom. But he this as it may, there were not wanting shrewd observers, and honest patriots, who suspected the sons of Saint Tammany of political designs, which they were willing to conceal from the public eye, and which they intended to cover with the mantle of their pagan warrior, converted for the occasion into an American saint! Others, again, not so suspicious, considered the Tammany order merely as the offspring of national vanity (often a laudible, if not always a harmless spirit) as a well directed compliment to the natives, the sachems and sagemores of the Indian tribes; and with these, its calumets, heads and huck-tails created neither jealousy nor alarm.

The sons of Saint Tammany, however, have not confined themselves to their heads and their huck-tails. The "order" if it was not at first so intended, has long since become a political, and no doubt in some respects, a secret conclave. In more ways than one, I venture to assert, it has had a malign influence on our political concerns. It has been made use of to elevate or depress individuals without regard to principles. Many a dark intrigue has been engendered by its leaders in secret, before they have called together their deluded votories to set them in motion. Its halls have frequently been converted into dens of faction and turbulence; and it is undoubtedly a dangerous engine of unprincipled ambition, a corrupt and a corrupting fungus on the body politic.

Further than the abolishment of this mischievous Order of Saint Tammany, we do not perceive that the subject of secret or factious societies agitated the public mind, till the arrival of the first minister from the French Republic, the celebrated, and I may justly add, highly gifted, Genet. To him we owe the establishment of what were called the Democratic societies. These sprang up as rapidly under the auspices of their illustrious progenitor, as the fabled armies of Cadmus, and from New Haven thus, I ask pardon for throwing down your books; but don't let you and I 'confound' each other; we ought to be friends." Tom looked ashamed, and walked away a few steps, and soon returned, and said: "Forgive my striking you, Archie." But Archie made no allusion to the blow, thought Robert. Tom has become a fast friend of his, and how he has improved under his influence.

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OUR COLLEGES ON SECRET SOCIETIES.

Earlham College.

RICHMOND, Ind., June. 29. 1873.

To the Com. of the National Christian Association.

GENTLEMEN:—Your letter of inquiry received a few days since. We cannot now undertake to write an article on the subject, but I can say on behalf of the faculty and the students generally, that Earlham College is opposed to secret societies of every description. Soon after the organization of our college in 1859, it became necessary to pass a regulation forbidding all secret organizations.

Such fraternities began to get a foot, hold before we were aware of it, and for a year or two were a serious evil, socially, intellectually and morally.

The formation of such societies by our students would sever their connection with the college unless they should abandon the same.

As to Freemasonry, while all admit there are many good men among them, yet we believe their principles and many of their practices to be incompatible with the *highest* moral character.

The fact that Freemasonry often thwarts every effort to enforce the law against an offender who is of the fraternity, shows it to be an obstacle to moral and civil progress.

We wish in every way to encourage the National Christian Association in the exercise of every right means in justice to all men in opposing these long standing and deeply rooted evils.

Respectfully, JOSEPH MOORE,
Pres't. Earlham College.

Odd-fellowship Exposed.

GEAR S:—You asked if Bernard's work is a true revelation of the five degrees of Odd-fellowship. It is word for word as I received it. Odd-fellow will try to make you disbelieve it, either directly or indirectly; even ministers have frequently done this. No doubt it makes you wonder if the revelation is true, but you may rest assured that it is; and when any one attempts to make you think that it is not, you can reckon it as false, and say to such "no liar has any part in the kingdom of God."

I have taken eight degrees in Odd-fellowship, five in the subordinate lodge and three in the camp. I believe this is all there is. I have lately discovered another order of which I know but little, but is only known among the Germans. Of the Knights of Pythias I know nothing; but one thing you can rely on, all secret orders deny Christ in their workings. Although outside of the order they may confess Christ with the mouth, their heart cannot contain him. He says, "you cannot serve two masters," and again, if Christ has chosen you to be a soldier, you will not entangle yourself with the affairs of the world, that you may faithfully serve him that hath chosen you; thus I might go on.

When you speak of my revealing these things, they will say: He is a man void of the principles of honor. Just what these obligation holds him to do if he is a good Odd-fellow is, to keep his dues paid up promptly; otherwise he may be an atheist or a deist, a Mohammedan or a Jew, it only he has the shape of a man, and is sound in body and mind. The contract also is that the order is not to interfere in religion or politics, and as soon as it is found to do so, one is released from the obligation; this is my case and I feel I am no longer bound to keep those obligations.

You may ask: "How do they deny Christ?" I answer, simply by allowing themselves (when they enter the order) to be blind-folded and surrounded by chains, to represent the darkness and bondage of moral nature and the slavery of soul to some; then they are led to a scene of a corpse, which you are told is the effect of sin; after this representation—which is intended to reach your conscience and touch your heart—they say, Restore him to light and liberty, which is virtually saying, We forgive your sins. The virtual denial of Christ is in the act of representing to the candidate that there is *no light* in the world, whereas Christ said. "I am the light of the world."

Having brought the candidate into light the Noble Grand says in his charge, In this light we trust you will ever walk, this liberty we hope you will ever maintain; here they offer liberty while they themselves are the servants of bondage. I propose to have my reasons published some time soon, stating why I left the lodge.

Your Bro. in Christ,
LAWRENCE MILLER.
Warren, Ill., Jan. 8th. 1874.

Some Good Reasons for not Joining Secret Societies.

BY OLD. SOVEREIGN.

It is laid down as a principle by our Saviour that "every one that doeth evil hateth the light, neither cometh to the light lest his deeds should be reproved. But he that doeth truth cometh to the light that his deeds may be manifest that they are wrought in God."

Now, if we find a system embraced by had men and generally shunned by the good, we have strong presumptive proof of its falsity. Let the lodge of secrefism be necessable in any place, and we find the following results

1. Those who give the best evidence of scriptural piety, who maintain family prayer, strictly attend the Divine ordinances and observe a pure morality reject the lodge as false and ruinous to the best interests of society.

2. The greater part of community who believe in Givine revelation and are of sober and industrious habits, though not pious will avoid the lodge as useless.

3. If there are in the place any deists whose opposition to Christianity has made them unpopular; when the trump of Freemasonry is blown, these are sure to flock to its standard, that by its many sides they may be secured from disgrace. With the Christian it is the handmaid of religion. With the Jew and gentile and deist it stands above sectarianism. They can still aim their poisonous darts at Christianity unmolested.

4. The profane swearer, the tippler, and those who violate conjugal obligations by taking upon them the Masonic vows can have a code of morals suitable to their wishes. Lying is a Masonic duty. If told they murdered Morgan for revealing their mysteries, they must conceal and never reveal. Although the Word of God forbids profane swearing, yet profane swearing is indispensable to Masonry. Drunkenness can be indulged when going from labor to refreshment. Adultery must be kept within suitable bounds, it must not be practiced on Masonic female relations.

5. Wicked young men and boys of bad habits whose feet, according to the Bible, "go down to death and whose steps take hold on hell," by joining the lodge as soon as eligible are delighted to find that laws cannot hurt them and that there is another way besides that of the Gospel in which to be saved, the belief in one God in which all men agree. Then if they live according to the obligations of Masonry they will be free from sin.

If these are respectable, religious people and ministers become patrons of the lodge, they are skeptical as to the great truths of the Bible, or as some have acknowledged they know very little of Masonry, or they are hypocrites and would sooner leave the church than the lodge. One such, an old man of 75 years, a minister of some talents, on what was supposed his death-bed was asked what were his prospects for the better land, turned over his head in confusion and refused to answer. Afterwards before he died requested to be buried by Masonic ceremonies. Another of those whom Masonry made a hypocrite was A. P., who no doubt gave his consent to the murder of Wm. Morgan, for he was a young Methodist Episcopal minister not far from Batavia at the time of Morgno's death, and when Masonry was torn up he refused to quit the lodge and was disowned and repudiated in consequence. Soon after he went to Canada and was accepted by the Canada Conference on his solemn promise that he would have no more to do with Masonry. This promise was violated. He not only had to do with Mesonry, but would leave his circuit to assist in forming new lodges. He afterwards came to his sister's to die. In that solemn time he often exclaimed, G this dreadful uncertainty, how can I endure it! These gloomy doubts, what will become of me! Then muttered something about Masonry. To the great grief of his friends the cloud never left him till he was dead. He sunk in the deep waters of despondency. Freemasonry was like a millstone tied to his neck.

I will close by a few reflections.

1. Infidels of various classes, Jews, deists, Mormons, join the lodge and remain with no preceptible change, unless for the worse. Indeed Masonry is a system of infidelity, out even baptized with a Christian name, and shall we throw ourselves away by partaking in these works of darkness. God forbid.

2. Can that system be agreeable to the will of God which is rejected by good men and embraced by bad men? which makes the hearts of the righteous sad, whom God has not made sad, and strengthens the hands of the wicked that he should not return from his wicked way by promising him life. If God is not pleased with the lodge then God hates it. Therefore let men beware.

3. It is sometime said that a man is known by the company he keeps. If Masons who have any regard for goodness or the glory of God would but open their eyes, how can they help but see when they enter the lodge that they are not with Christ, the great Master, and his chosen followers. Then when they go from what they call labor to refreshment, what a scene of dissipation to be entered upon God's book of remembrance, to be revealed at that day! Well was it said "Hove no fellowship with the unfruitful works of darkness, but rather reprove them; for it is a shame to speak of those things done of them in secret."

Peter Cartwright on Masonry.

Henry Berry, an aged brother with whom I lately conversed, says he attended a camp-meeting in Christian County, near Taylorville, Ill., some twenty-two years ago, and heard Peter Cartwright preach at said meeting.

One of the evils upon which Peter inflicted his well directed blows on that occasion, was Masonry. Brother Berry says he well remembers the following words: "Masonry originated with the devil, and will end with the devil." If so, we may ask, what will become of those preachers and bishops who are bound to the diabolical thing by oaths and death-penalties, and continue to adhere to it, though they know it rejects Jesus Christ? "My soul come not thou into their secret." And we may further ask, What will become of the church two-thirds of whose ministers are thus bound, and continue to adhere to and support this Christ-rejecting, Bible-rejecting and blasphemous system? Jesus, save thy sheep and deliver them out of the hands of such shepherds.—*Free Press.*

—The intense love of money has one great advantage; it is a binder by one common sentiment even of Jew and Gentile; swallowing up asperity of feeling as to religion, and in many cases welding citizens of different countries as though into one nationality.

Our Coming Convention.

[The following extracts, from an article by Rev. A. M. Milligan in the *Christian Statesman*, so nearly apply to the Anniversary of the National Christian Association opposed to secret societies, that we cannot forbear presenting them. to our readers, who by changing Pittsburgh to Syracuse will not miss the force of the article.—ED. CYN.]

We are approaching the time of our next annual convention; and many friends of the cause are asking the question, what is the importance of holding these annual national conventions? and those especially at a distances ask, Is it necessary that we should be at the great trouble and expense of having delegates at the convention?

A National Convention is of the greatest importance in order to send out the voice of the movement over the land. A lecture, an argument, delivered in Pittsburgh to one of our audiences may be masterly and convincing, but it is not heard beyond the precincts of our city. The same arguments in the same hall, but on the platform of a National Convention, will be heard over the length and breadth of the land, and across the seas. It carries, too, the weight, not only of the argument itself, or of the speaker, but also of the convention.

But this is not the only advantage of the National Convention. They are the milestones of our progress, and the barometer and thermometer by which the weight and heat, or the power of our movement is determined. Men who are observant, and desirous to understand how much importance to attach to the movement, will watch our National Conventions, scrutinize their character, study the number of delegates, the character of the men enlisted, their earnestness, intelligence and determination, and by these tests will form their estimate of the power and importance of the movement.

A leading man in the county listened to our General Secretary, while he set forth the purpose of the organization, and when he was through, said, "Very well you have a noble cause—a cause worthy of all that can be done in its behalf; but have you men behind it that are in earnest and mean to carry it through?" This most serious and pertinent question of importance to the cause must be answered largely by our conventions. A large, earnest convention, gathered from great distances, at much expense and trouble, and representing the whole country, means work, and foreshadows success. It encourages the friends and disheartens the enemies of the cause.

In addition to these things, a convention stimulates the work. It sets all who are interested to work to make it a success, and when at last the friends of the cause meet in convention they become as coals to burning coals and wood to fire. One catches the fire of another. Ideas flash from mind to mind. The timid become courageous; the despondent become hopeful; the weak become strong; while the zeal and courage of the strongest are greatly increased.

These are some of the reasons for holding conventions. But the benefit to the cause to be derived from the convention depends greatly upon the character of the convention itself and the men who attend it. A large number of delegates is desirable, but if this large number be gathered from a very small area of territory, or if they represent a small class of the community, it cannot properly be called a National Convention. There should be represented as large an extent of country and as great variety of population as possible. The delegates as far as possible should be representative men, men of influence and mark in their respective localities. Nearly every church in the country, every profession—the statesman, the judge, lawyer, physician, minister, professors of colleges, divinity schools, law schools and public schools, and the first men of the country in each of these departments, are represented in the movement, and as far as practicable should be on our platform. Every national name is a tower of strength.

We should at this coming Convention in Pittsburgh have thirty states represented. In order to accomplish this, special efforts must be made by friends in distant states and territories. Co-operation and skill in management will enable the most distant state to have at least one delegate,—unless perhaps those beyond the Rocky mountains.

Let the friends of the cause in such localities correspond with each other and ascertain who can go, and whether some of their number cannot unite this with some other object which will supply sufficient motive to bring them forward. Let different localities raise and put together funds sufficient to bring forward at least one delegate from every state. Thave not the least doubt that an earnest endeavor and a little wisdom in arrangement will give us a representation of one-third more states, and twice as many delegates as we have ever had at one of our conventions.

Give us a convention representing thirty states, and numbering one thousand delegates, with the talent and power on the platform already secured, and our movement will at once take a position of influence and power which will defy the scorn of its enemies and commend the thoughtful attention of all thoughtful men.

The Uses of the Grange.

There are several practical uses to which an institution like the grange may be put. One of these uses is very evident to all who are familiar with the way that the snake crawls: it is to cover the retreat of Masonry, and enable it to take a stand before an adverse popular opinion. It is a sham demonstration designed to divert popular attention from the real question at issue. By drawing large numbers around itself, of the most respectable class of society, viz: the farming class, Masonry may yet give itself a respectable appearance, and, in the end, may reckon upon a large number of recruits to its own ranks. Cheap transportation will be held up as one of the principal utilities of "the order;" but the strengthening of Jesuitism and Masonry will be the end.

Another use of the grange is to get things cheap; and the way to do this will depend upon localities. For instance, if we are upon the Canadian frontier, you may get many things through the Custom House, or over the lines, by a mere crook of the finger, wink of the left eye, or a grand hailing sign of distress, calling for help for the widow's son, or, in fact, for the widow herself, especially if she be fleshy and locomotion difficult (with hidden laces, brandies, broadcloths, and such things.) The Grand Lodge of grangers has been careful to establish "subordinate granges" in Canada, so that the operation of "benefiting themselves," is rendered very easy.

But such a course as this destroys the revenues and vitalities of our government; opens a breach, by undermining, into its very citadel, and lets in Jesuitism and monarchy.

Every secret movement should be distrusted merely because it is secret. No political movement in the United States should ever be undertaken unless it is for the good of all; and if the grange is for the good of all, therefore, why should it be secret? The very first step taken by the grange is Jesuitical. All the honest men in it will be controlled by the institution, and be made, in spite of themselves, to serve Jesuitism. An honest man may drink brandy; but while under the influence of brandy he will be likely to do things that are not honest, decent, or "fit to be done." Secret societies are to the public mind what brandy is to the mind of him who drinks it a source of evil inspiration, under whose baneful influence everything is distorted.

There is a trinity of baneful powers—there are three evil institutions in the land, viz: Masonry, the brothel, and grog-shops; and the chief of these is Masonry. There is no possible excuse or palliation for it. Whoever resorts to either, we may be assured will never be the instruments of a reformation. The phrenologist need spend no time over the photographs of men who propose to redeem society by the aid of either of these institutions. He will find no hidden occult powers there that will develop into egencies of public beneficence. F. H. C.

The Serpent in Eden.

Some the serpent did his work in Eden there never has been a little garden started in imitation of that fair domain which has not soon been invaded by the enemy. Here, for example, is the order of Patrons of Husbandry. Their platform, among numerous other things, comprises planks declaring that the Higher Manhood must be developed, the laws maintained, litigation avoided, prejudice, rivalry and selfish ambition suppressed, entitlement dispensed with, the tyranny of monopolies abated, the antagonism of capital and labor done away with and large profits in trade abolished. And yet even in this young order there is discord. "The singular beauty" of its ritual is scoffed at by tried members, who say it is too long. The order is not political, but its head is talked of for President of the United States by his followers, and it is notorious that the politicians are striving to capture the order. There are granges and granges in New England in which the farmers are in a minority, in some a most insignificant one. The National Grange is as much disturbed by the character of the Boston Grange as by any question before it. Then there is a surplus of $100,000 in the hands of the officers and it is hard to tell what to do with it. Too many "deputies" and "lecturers" and other hangers on, some of the brethren think, are trying to get a living off the order, some of these gentry being as ignorant of farming as of any other method of earning an honest living. Fees and salaries are questions of interest. Traveling deputies get $5 a day and their expenses, to say nothing of the chances of increasing their influence, personal and political. All these things are consistent, perhaps with the development of the Higher Manhood, but they are still rather unpleasant in an order which aims to repress "selfish ambition." The organization has had a most wonderful growth—unequalled in the annals of secret societies. Now it is passing the beginning.

The fact is the good old days of Adam and Eve are not to be restored suddenly by any secret society. As a co operative organization, for mutual benefit, for cheapening prices and extending other advantages to its members, no less in political than social and business directions the movement promises to be a great success, but when the men who are running it talk about developing the Higher Manhood, and doing away with selfishness by means of a purely selfish, money-making organization they are talking nonsense, and we will not do them the injustice to suppose for a moment that they don't know it. They may do a great deal of good, but they mustn't expect us, miserable outsiders as we are, to believe their motives are of such spotless purity or that Utopia has at last been established on the prairies.—*Boston Herald*, Feb. 13th.

Freemasonry Forty Years Ago.

From the Boston Telegraph, 1831.

Reply to the G. L. of Rhode Island.

BY MOSES THACHER.

To the Grand Master, Wardens and Brethren of the Grand Lodge of Rhode Island and Providence Plantations:—

GENTLEMEN:—I have read with no little interest your official address to the citizens of your own state as prepared and published by a committee of your own appointment. . . . .

It is stated for what reason I consider myself called upon thus publicly and formally to address "the Grand Lodge of Rhode Island?" I answer, there are two principal reasons at hand which I deem sufficient. *First*. I was made a Mason in a lodge which was acknowledged to be under your jurisdiction; and *Secondly*, I am a "*Seceding* Mason;" and, of course, among the number whom you "boldly challenge to point out a different principle, recognized by any lodge whatever," from what you have averred to be the fair construction to be put upon the penalty annexed to Masonic oaths. Though there are many other reasons which operate in my own mind, yet these are my only apology for accepting your official "challenge," and presenting to you and your fellow citizens a statement of facts, in reply to your most solemn and unequivocal assertions.

Be assured, then, gentlemen, I was no less shocked than surprised, when I read in your first address, the following negation and appeal to the Omniscient God:

"We solemnly aver in the sight of heaven, and appeal to the Great Searcher of hearts to bear our sincerity; that we have never received, given or communicated any obligation requiring or sanctioning the sacrifice of life, as the penalty of disclosing Masonic secrets. We further declare that we know of no obligation or permission either in the laws or principles of Masonry, to inflict any penalty in any case, beyond that of expulsion from the lodge. Nor do we believe any Masonic obligation or principle to be so understood by Masons as to warrant and act not fully justified by the Constitution and laws of the land. In our capacity as a Grand Lodge, and by the authority Masonically vested in us, we hereby declare, that if any such obligation is or has been given in any lodge under our jurisdiction; or if any Mason or Masons under our jurisdiction may have received any such obligation, the same is unreasonable, null and void. And we pronounce every Mason, under our jurisdiction, bound to discard and reject all such obligations, the performance of which would in any manner violate or contravene the laws of the land. And we hereby also declare it perfectly within the true intent and meaning of Masonry, that every Mason shall be at perfect liberty to make a full and free disclosure of all principles, acts, and doings in opposition to the civil authority, the laws of the land or of public or private justice."

Now, gentlemen, I must consider this either as a full and explicit renunciation of "ancient Freemasonry;" or else as an asseveration that what Morgan and other seceders have disclosed, especially as far as the obligations are concerned, is wholly spurious. If this is a renunciation of "ancient Freemasonry" then you and I stand upon a level in regard to the institution, and I most cordially hail you as *seceders*. If it is a mere denial that the revelation of Morgan and others is genuine Masonry, then I see not why Freemasons should have so generally reviled me and others as "vile wretches" and "perjured villains," when we only announced that which was spurious, and cast off such obligations only as you declare to be "unreasonable, null and void," and by me are under obligation in no manner. Indeed, I see not why I should have had imposed upon me, in a regular lodge under your jurisdiction, apurious for genuine Freemasonry; or why I should have been expelled, as I was, from the same lodge by renouncing what you now declare to be "unreasonable, null and void."

In your second address to the citizens of Rhode Island, however, I understand you to admit, that the revelation of Morgan and seceders is substantially correct, and may be received as genuine Freemasonry, except a slight formal variation in the penalty annexed to the obligation. . . . You say, "But in all Masonic obligations the true form is, 'binding myself under no less a penalty than to have my throat cut, *to cover or before I will*;' or in some lodges, *rather than*,' and in others *sooner than I would violate*,' etc." According to this statement, gentlemen, I think it cannot be much to the credit of members of the Grand Lodge as *Masons*, to suffer so much variation in the "work" of different lodges under their jurisdiction, and especially in the most important part of all the work, that of administering Masonic oaths! But passing over the absurdity of these forms of expression, which has been fully and fairly exposed by Mr. Patten, who has proved that on the ground of this construction, none but those who keep Masonic law could possibly suffer the penalty, I am ready to admit with you that "the change is very material;" and whether this change was made earlier or later, it is entirely different from what I received as "ancient Freemasonry."

The Christian Cynosure.

Chicago, Tuesday, March 3, 1874.

THE CHRISTIAN CYNOSURE is devoted to opposing Secret Societies, but no great question of reform will be ignored in our columns. Articles for publication and items of interest will be thankfully received, and should be addressed to the Office editor at 15 Wabash Avenue, Chicago. Communications intended for the Editor or Associate Editor should be so to Wheaton, Ill.

The Executive Committee of the Indiana Christian Anti-secret Association will please meet at 2 o'clock P. M., on Tuesday, March 17th, 1874, in the lecture room of the United Presbyterian church, corner of Massachusetts avenue and East street, Indianapolis, Ind.

All the officers of the Association are embraced in this committee and a full attendance is very much desired. For the Committee. A. BUTLER, *Pres't.*

Note to the Anti-secret Men of Pennsylvania.

At the last quarterly meeting of the North-east Pennsylvania Christian Association, opposed to Secret Societies, we resolved upon the organization of the Key-stone state against the "Masonic Conspiracy." This vote is to the *representative* men of the anti-secret cause in the State of Pennsylvania, entreating them without delay to respond to the corresponding secretary [undersigned] of this Association at GREEN GROVE, Luzerne Co., Pa.

Wherever there is a probability of getting one or more delegates from any locality in the state, from a church, any religious body, or any other anti secret organization, to attend a convention at some center in the state, (time and place yet to be fixed) let the friends of freedom, truth and humanity respond at once. Our sister state, New York, has set us the example and is in good working trim. Why should Pennsylvania be tardy in this highly important work? The secret foe is at work at every point. Masonry, gone to seed, in the clan called "Molly McGuire," is doing its diabolical work in the Valley. Shooting and mutilating men is their legitimate (?) and handy work. Almost every week some new outrage is perpetrated on inoffensive citizens.

Let the people be aroused to their peril! What a state of things we are compelled to see, or keep our eyes closed. Our neighbors, often our nearest kindred and best friends, organized into an oath bound conspiracy with the Prince of darkness! Sapping the foundations of mutual confidence, so that we are compelled to feel that our most dangerous foes are they of our own household." Could angels weep, this would make them weep.

NATHAN CALLENDER.

OUR PAPER.

Since Jan. 1st THE CYNOSURE has been out of debt and accumulating a small surplus for the dry season next summer, when the funds of papers most languish.

But the publishers inform us that they contemplate a speedy enlargement of the paper so as to keep pace with the growth of the cause; and to put more and more labor upon it. They will soon explain their plans for improvement to our readers. Chicago was the first city in the United States to vote against the slave-power. Its mayor and council voted that the Chicago constabulary should never be used to enforce the infamous Fugitive Slave law. And here in Chicago the President was nominated by whose proclamation slavery fell, and put the United States in the fore front of the nations. This human race is now setting toward this country in consequence of the fall of the slave power. Do, friends, let us have a National Publishing house here, and a paper which, like a vast concave mirror, shall collect and send back rays of light on every village and hamlet and hill and plain of this great country.

THE ANNIVERSARY AGAIN.

Our General, State and local agents and lecturers will do well to urge incessantly the importance of our National meeting at Syracuse, June 2d, next. Some things which give it special importance are:

It may be our last National gathering before the next presidential election; and, if a thousand delegates can be registered before the meeting, we shall probably admit to seats of tried friends present enough to enlarge the roll to 1,500 or 2,000. The other parties will be so nearly equally balanced that such a convention of tried and true men will nearly hold the balance of power and determine the election. The Freesoilers were bitterly cursed by the old Whigs for turning the election against Mr. Clay, by withdrawing enough votes from him to give the presidency to his democratic opponent. But the result was the Republican party and the abolition of slavery.

Again; no question but that of finance, will divide the effete political parties. And this will make all conscientious and God-fearing men gravitate toward our Convention. Then by next June, the "grange" will be in a fit of ague. The Boston Grange is excluded from the order, with the endorsement of the Massachusetts State Grange pinned to its back. A local grange in Iowa has fallen off from its State Grange. And the rail roads have already secured agents enough in the granges to ensure the triumph of rail road policy in that order. Of this we are assured by prominent rail road officials. The farmers, who are natural Anti-masons, will begin to get their eyes opened to the wicked nature of the grange humbug by next June; and if the Syracuse Convention is what it may and ought to be, it will not only open the eyes of the farmers, but keep them open. Let every agent and lecturer then:—

1. See that delegates to Syracuse are appointed at every meeting, be it little or large. If expenses can be raised to send them, do it, by all means; but see that the delegates are chosen. The ravens of the air and the fish of the sea have, before now, furnished money for the cause of God. Choose, choose your delegates.

2. Inaugurate monthly prayer-meetings if possible, and press at all meetings, the importance of prayer. There never yet, in human history, was a reform carried against "the god of this world," but by prayer to Christ and the Father through him.

3. Push, incessantly, forsteps agents, and the means to sustain them. Our state agents are doing bravely. Other states languish for want of them.

4. Put means into the National treasury and you shall have state agents. We rejoice in all local and state efforts to raise and expend funds. But no cause ever yet succeeded without a rallying point. Remember the fable of the "belly and the limbs." If the central treasury is starved, the local and state societies will languish. Mr. Carpenter's subscription will more than sustain our general agent; and for every $500 contributed beyond that we will put a good state agent into the field.

5. Provide regular annual contributions. Every church which puts this cause on its list for a regular annual contribution, sends paleness and dismay through lodgedom. The lodge despises and smiles at titling efforts; for it knows toward the public mind as steadily and still as a snake to its victim, and pulls at the government and offices of every city, town and village, as steadily as the weights of a clock.

Organize, *organize!* ORGANIZE!! and appoint delegates to Syracuse.

SIGNS OF PROGRESS.

As we expected the Masonic equality of the *Northern Christian Advocate* in proposing to quit even with the Masons and Anti-masons, by admitting one article on each side and then doing just what the Masons want and just what the Anti-masons don't want, viz: exclude further discussion, is not likely to result in the peace and silence which the editor seemed to expect. On the contrary it has called out a very telling response from Elder Wheeler, which is spread upon the pages of *American Wesleyan.* It assures the *Northern Advocate* brother that if the Masons have feelings, and speaking the truth on Masonry will embarrass his paper's circulation, Anti-masons have feelings also, and consequently are suffering the truth will be quite as likely to embarrass his circulation as will declaring the whole counsel of God. The fire which the *Advocate* seeks to put out, by his smothering process, is sure to gain strength and intensity by this momentary check, and burn all the brighter as it breaks out afresh.

The last *Wesleyan* contains a notice of a new secret society whose name is The Knights of Justice of the United States of America, whose seal is a skull and cross-bones, and whose generalissimo is John H. Tolman. This generalissimo certifies over his hand and official seal to THE EXISTENCE of the new order, and the fact that "it is the cause of all honest men, and will hurl back all enemies of the people and all who dare oppose its cause." The *Standard,* of Syracuse, from which the account is taken, remarks upon it thus:

"The seal with skull and cross-bones is what fixes us! But the society above named being secret we have to take the word of Mr. Tolman, of whom we know nothing, that its cause is the cause of all honest men. We think no one has the right in this country, to seek to effect public objects by secret means. It is too much like conspiracy. As a rule honest men do not fear the light but those whose deeds are evil choose darkness."

Upon which the editor of the *Wesleyan* says, "The *Standard's* head is, evel;" and to that we say, amen. Further, the *Wesleyan* adds:

"The Utica *Morning Herald,* the *Phrenological Journal,* the *American Missionary, Harper's Monthly,* the *Scientific American,* the Buffalo *Daily Express,* the Elmira *Daily Advertiser,* the Weekly *Tribune,* and the *Central Christian Advocate,* we notice, have recently spoken on the same side of this question with the *Standard* above. And the *Syracuse Daily* within three months has had two good editorials against the principle of secrecy in a free government like ours."

These facts show that the resistless leaven of the truth is working; and verily it will work and triumph before it stops. The progress of organization under the black flag of secrecy has a rapidity that is truly appalling. But the effect of this movement is not all on the side of darkness. The marshalling of the secret hosts is beginning to awaken the friends of tru h. And the result will be ths "thoughts of many hearts shall be revealed." God's people at length will reach the position where they will "discern between him that serveth God and him that serveth him not." Then shall one chase a thousand and two put ten thousand to flight." Though the friends of light should seem but as a small flock of kids, and they of the dark orders to fill the land, yet final results will show that "they which be for us are more than they which are against us.

A NEW USE OF AN OLD ART.—Speculative Freemasonry was no doubt intended by its inventors for many *practical* applications. It is the art of reeling but concealing the hand; advancing your own interest by taking advantage of your neighbor secretly; giving him no reason to suspect your craft, until it is too late for him to help himself; nor even then if craft can extend the perfection of secrecy to such a length. In this inventive age this art has more practical applications than its authors ever intended or even dreamed of. The latest we have noticed is the following, which we find in the *Christian Union.* "Horse thieves in Indiana have a new dodge for ganging hacked by a pretended clergyman who gets up protracted meetings, and while the people are at the house of worship the rank and file of the gang go for the stables."

EARLHAM COLLEGE, from whose President and faculty an opinion on secret societies, appears on our first page, is an institution in charge of the Friends situated near Richmond, Ind., and was founded in 1859. It has classical and scientific courses, with a preparatory department, to all of which both sexes are admitted to the same privileges and honors. There are six professorships in the collegiate department and from three to four teachers in the preparatory school. The grounds of the institution are ample and attractive, and connected with them a large farm adds its products to the general revenue. Libraries, a large and well furnished reading room, class lectures and general lectures on various subjects furnish opportunities aside from the regular class-room work. While there is no theological department special attention is given to the study of the Holy Scriptures in all the departments.

NOTES.

—The secretists of Ithaca are redeeming their falling cause by putting forward a Rev. Dr. Bristol, who will lecture on the magnificent theme, "The Utility and Grandeur of Secrecy." Let the lecturer tell the whole truth and he will be take for a companion of of law-breakers, who make the most use of secrecy. As this seems not to be the policy, we infer from the plain that the lodges of the city had some interest in Mr. Blanchard's lectures recently, although carefully concealing themselves behind the boys from the University.

—Deputy Abbott of Boston Grange notoriety, has become disgusted with the agricultural order and has turned to money-getting in another, the Sovereigns of Industry, of whom he and two others from a "National Council"

—We recently published an account of a new order, "The Patrons of Husbandry," so-called, which had a national council or lodge and a secretary signing himself "J. H. Brown." Whether Mr. Brown was a mythical personage or not, his order is a swindle and he being sole member of it his balloon was too lightly ballasted and the whole thing has vanished into thin air. But the devil has children enough left to set up profits in organizing secret order among the workingmen, like the grange among the farmers, and now we have the "Sovereigns of Industry" with headquarters at Worcester, Mass., and headed by a "National Council" composed of three persons: Wm. H. Earle, master; J. G. Hall, deputy for Missouri; and J. C. Abbott, secretary aforesaid. Earle came West for a "prophet is not without honor," etc., attended the National Grange at St. Louis and claims to have its sympathy. He is now in this city and has within a week found persons enough whom he has duped, or persuaded by hopes of gain to form three lodges.

—It is a very unusual case where the Masonic fraternity can be made to peccesbly forego their parade over the dead body of a brother. But one such happened lately in this city. A well known billiardist, a satellite of Alderman Tom Foley and hanger on at his liquor establishment, died at Foley's house and desired to be buried in his lot in Calvary Cemetery. He belonged to the Freemasons and Knights of Pythias, and the rights of the elder order would have been performed over his grave. But a little difficulty appeared; Alderman Foley beside being a liquor seller is a Roman Catholic, and out of regard to his tender feelings the demonstrations of the "order" were laid aside and no one heard a lisp about any bigotry which interfered with the ceremony. Had Foley been a Protestant and in honorable business he would have been paraded in the papers.

—We have had occasion to notice the supplimental societies which Masons and Odd-fellows require to carry out their secret-society benevolence. It sounds queerly to read the beastings of these orders and then the circulars of the "Illinois Mason's Benevolent Society," of the Masonic Mutual Benefit Association of Indiana, or of the benevolent society among the Odd-fellows of Bloomington, Ill.. all of which claim to take care of a portion of the lodge's charity, viz: payments to the families of deceased members. But the lodges can endure this standing contradiction of their pretenses, since it gives them a hold on many who would virtually secede. We learned lately of an old and respected minister who had for years quit the lodge and would have nothing more to do with it; but he had taken a benefit in the Masonic insurance company and to get anything from it he must keep up a nominal connection and pays his dues. So these branches of the lodge serve a double purpose: they retain those who would otherwise leave it, and they offer an excuse to week-kneed men whose convictions drive them from the lodge-room.

SPEAK TO HIM—your neighbor who may he rejoiced to know that there is an organized movement against the lodge. Enlist his prayers and sympathies, and have him by subscribing for the paper learn what is being done in the reform.

Queries.

The Toledo *Blade* gives a chapter in the political history of Ohio showing the chain of events which brought Mr. Waite to the seat of Chief Justice. At the time Mr. Chase was governor of that state, his ambition to become President, says the *Blade,* caused him to give great offence to some of the Republican leaders, especially Mr. Delano, present Secretary of the Interior. The latter used his opportunities to cripple Mr. Chase even in the convention that nominated Mr. Lincoln for the presidency in 1860. In the early conflict Waite and Delano were mutually engaged against Chase, and when Pres. Grant was looking about for counsellors in the Geneva arbitration, Delano secured a place for Waite; when, too, the President had twice failed in selecting a Chief Justice. Delano again proved true to his ally of former years, and the victory had a zest because he had gained the place just wrested by the death of Chase. The circumstances lead to the inquiry if the hood of the Masonic oath is between the Secretary and the Chief Justice. Delano is a Mason. Can any of our Ohio friends tell whether Mr. Waite is also?

Says the New York *Observer:*

"For a year past a work has been going on to break up the sale and circulation of books and pictures and other things employed by vile and wicked men to destroy the body and soul of young men and women. The extent of this horrid traffic was found to be prodigious, and the work of corruption and destruction most fearful. The conviction of some of the worst of these vampires has been secured under the U. S. laws, and they were consigned to State's Prison. But they had scarcely reached their place of deserved punishment before they were pardoned out by the President of the United States, who acted on the petition of a few good eminent ministers of the Gospel, evangelical Christian pastors, who thus thwarted the ends of justice and turned loose upon the community the most infamous creatures who now live."

What reason can he presented for the action of these clergymen? Were they ignorant of the characters of the condemned? Could they have been innocently ignorant? Was it the Masonic oath, that stronger tie with the malicious and weak than honor or Christian charity? *Who can tell?*

Where Shall our Annual Meeting be Held Next Year?

The constitution under which our Association holds its annual meetings contains the following: "The place of meeting (is) to be determined by the Association at the previous annual meeting, subject to change, for good cause, by the executive committee."

Hence we are reminded that at Syracuse, the place for the annual meeting of 1875 must be selected. Where shall it be? "Every purpose is established by counsel; and with good advice make war." At our convention there will be little or no opportunity for counsel on this subject. But at home, quietly, with a map of the United States before you, the situation can be studied and you may be able to give the Association the "good advice" which they need.

The first Convention of our association (after the Aurora meeting) was held at Pittsburgh; the second at Chicago; the third at Cincinnati; the fourth at Worcester, Mass.; the fifth at Oberlin, O.; the sixth at Monmouth, Ill.; the seventh is to be held at Syracuse, N. Y., and where will it promote the glory of God and the good of mankind to hold the meeting next year? We hope that all who pray will ask that the best place may be selected, and that all who have an opinion on this subject will send their views to Pres. J. Blanchard, Chairman of the Executive Committee at Wheaton, Illinois, as soon as convenient.

News of our Work.

From the Wisconsin Agent.

BRADFORD, Wis., Feb. 17, 1874.

DEAR BRO. K:—I have been engaged for the last two weeks in canvassing Rock county. I have spoken twelve times, besides listening to one address from Bro. Stoddard. I have found more sympathy for our work in this, than in any other county in the state.

I recently attended by invitation the Free Will Baptist quarterly meeting, held at North Johnstown. The attendance was large and the meeting interesting. By invitation I preached on Sabbath evening from John ii. 10, in which I endeavored to show that Freemasonry is "A deceiver and an anti-Christ." Fixed attention was paid, and I trust that much good was accomplished. A minister from whose stated chain depended an elegant keystone lost his jewel—not the keystone, but "silence"—and with it, it is feared he lost somewhat of the respect of his brethren. It is remarkable what a profound reverence some people have for the Sabbath, and how deeply they are grieved if some popular form of iniquity is exposed on that day. Like the Pharisees they can see no henuty nor excellence in breaking the bands of Satan, even though the church of Christ, like the poor woman, shall groan in anquish; but they do see an immense amount of evil in the exposure of iniquity, whether on the Sabbath or any other day.

On Monday evening I lectured to a good congregation and was glad that I had the sympathy of nearly all of my audience.

I have not finished my work in this county but must go hence for the present, as the sleighing is disappearing.

Yours in Christ,

H. H. HISMAN.

From the Ohio Agent.

CAREY, O., Feb. 16, 1874.

I have just returned from a tour in Crawford, Morrow, Ashland, Richland, and Wayne counties, this state. I find the friends of our cause in good cheer, full of enthusiasm, and hope for our future success. I think we shall succeed without fail in organizing the state before our National Anniversary at Syracuse, and hope to be properly represented in that body. I did not succeed in delivering as many lectures as I desired in my visit, owing to the numerous protracted meetings going on at the various points it visited.

I give a series of lectures at Iberia, in Morrow county, in the College building, since writing you last. Here I had quite a sprinkling of Masons in my auditory, but they behaved with much decorum; and so far as I could judge from the attention of the audience, and what I learned incidentally, I think the meeting was a decided success. One young Mason (a son of Dr. Reed, who also is a Mason) said after hearing the second lecture, "Well, there is no use denying the fact, that man understands Masonry and gave it just as I received it;" and the friend who told me this said the young man displayed quite a degree of dissatisfaction with the order. His father attended the first night, when I called on some Mason to assist me in giving the Master's word on the five points of fellowship. This caused the doctor to change color, and he afterward was among the missing; yet I understood by a number that he had nothing to say about the lecture whatever, which was regarded as rather remarkable, inasmuch as he is regarded as the leading Masonic light of the place.

We have been invited to hold our meeting for organizing the state at this place. Everything that I could gather from the effect of this meeting is of an encouraging nature. As I intimated the protracted meetings operated against us somewhat as to lectures, yet we improved the time in visiting and talking up our interests; also I preached four times and gave three lectures in less than two weeks.

I have just received and accepted a challenge from one Wells, a R. A. Mason, to discuss Masonry. The debate is to be held in Van Buren, Hancock county, Ohio, to commence on the 2d of March, next. You may expect to hear more about the debate when it comes off. I remain as ever,

Your Bro. in Christ,

D. S. CALDWELL.

Lectures at Dayton, Ohio.

From an excellent and highly complimentary editorial in the *Telescope* we make the following extracts:

Professor Charles A. Blanchard, of Wheaton College, in accordance with previous announcement delivered, in Summit-street Church, in this city, last Friday, Saturday and Sunday evenings, a series of lectures on the subject of secret societies. He not only met the expectations of the members of the Philothean Literary Society, under whose auspices he lectured, and the true friends of the anti-secrecy cause generally, but exceeded all they had anticipated. . . .

The first lecture was against secret societies in general. This lecture had never been written out by the speaker, and hence gave full play to the vivacity as well as the strength of his mind, and to that flexibility of language of which he is one of the best masters we ever heard. It also involved a charm in the delivery perhaps excelling any of his other lectures. He showed that secret societies existed from very ancient times; mentioned the fact that they are very numerous in this country—that this age can almost be styled the age of secret societies; remarked that this subject is a very important one; and that it behooves Christians to examine the subject well, and to approve and support secret societies if they are good, but to condemn and oppose them if they are bad. He showed that all of them were alike in their general features, and that to belong to or favor one was calculated to countenance and support the others. In the course of his remarks he made many telling hits on the prevailing secret orders, major and minor.

He showed by strong argument that secret societies tend and tempt to deception and falsehood, and in proportion as their principles are imbibed and carried out will men become crafty, double-dealing and dishonest. He showed also most clearly the selfish natures of their benevolence and otherwise exposed their evil tendencies. We have not room to extend mention of the points in this lecture which was well-arranged, well-timed, and well delivered.

The second lecture was on the initiation of a Mason. It gave a brief but intelligible and striking account of the initiatory ceremonies of several degrees of Freemasonry, quoted from the oaths of the Entered Apprentice, Fellow Craft, and Master Mason, and exposed the outlawry and degradation nature of the oaths and ceremonies of the order. Thes lecture was of especial interest to most of the audience.

The third was truly a lecture, yet as truly a religious discourse, and it was pronounced by the people of the Summit Street charge, generally, to be altogether fit for a Sabbath evening meeting. He showed that Freemasonry is a religion, that it has a system of worship and claims that to observe its teachings will save men. He proved this by quoting largely from their highest authorities, as well as by other proofs with which his audience were more familiar. He contrasted the religion taught by the lodge and that of Christianity, and showed their dissimilarity and antagonism in a strong light. He showed that while they carried the Bible as an advertisement in their parades, they not only exclude Christ's name from their prayers, but their published ritual carefully selects from the Bible such passages as have not the name of Christ, or where it does occur in the ninth degree in a somewhat full quotation from one of the epistles to the Thessalonians, they expunge it, striking it out twice in one quotation! After referring in pathetic terms to what Christ has done for us, he uttered his strong conviction that the church ought not to receive men belonging to such a "church" to the Christian church. What would be the thought of missionaries in heathen lands who would receive into the Christian church the adherents of false worships—of heathen churches? What shall we say of that church in this enlightened country that will take in men still adhering to these heathenish churches, the lodges? He said that one church was enough for any person to belong to, that no Christian church should allow its members to belong to other "churches" with diverse worships and religions. The lecturer closed with a very searching appeal to the audience on the necessity of a deep spirituality, and left a very fine impression, religiously, on the minds of all that portion of his audience not decidedly antagonistic to his anti-secrecy views.

Debate on Secrecy at Winchester, Kansas.

MR. EDITOR:—The agitation of the subject of secret organizations in this locality has been productive of some results. The friends of secrecy have, at length, found themselves obliged to make some defense of their cause, consequently we had a debate in this village, on the 28th and 29th of January on the following proposition:

Resolved, "That the oaths, obligations, practiced operations and secrecy of the society of Freemasonry, Patrons of Husbandry, and secret oath-bound organizations generally, are anti-Christian, anti-republican and anti-social, and are, therefore, opposed to our civil, religious and social rights."

There were two speakers on each side. The Freemasons brought forward two of their ablest champions; and of the speakers on the affirmative it does not become me to write or speak particularly. Some important points were clearly established by the affirmative.

1st. That there is no warrant in the Scriptures of truth for secret oath-bound organizations; that perpetual oath-bound secrecy, as a principle upon which Freemasonry is based, is clearly anti-Christian, unspiritual and wrong.

2d. A second point established was that Freemasonry is a religion, and professes to be a saving religion; that it is a Christless religion; that it not only negatively fails to recognize the merits and mediation of Him who said "I am the way, the truth, and the life; no man cometh to the Father but by me," but it positively casts Him out. These speculative builders reject the "Stone that is made the Head of the Corner."

These facts, the speakers on the negative, not only did not deny, but even admitted. But they insisted that this was a matter of no importance, that the argument did not amount to anything; and one of them denounced it as "nonsense." And both of these gentlemen are preachers of the Gospel in the "Christian Church," *alias* Campbellite! But, certainly the fact of the rejection of Christ, the only medium of access to the Father, will not be so lightly treated by professing Christians generally. The anti-Christian character of the lodge is hereby distinctly indicated.

3d. It was also made to appear by the affirmative and admitted by the negative, that the government of the lodge is monarchical in its form and despotic in its administration. Therefore unrepublican.

4th. But it was when we came to examine the oaths and obligations of Freemasons, that we arrived at "the tug of war." Then the contest became quite interesting and animated. The oath of the Entered Apprentice was read by the affirmative and commented upon; and also portions of the oath of Master Mason, Royal Arch, Knight Templare, etc. From the oaths, obligations and ceremonies of these degrees, several important points were made, such as the following: The shameful, half-demanded manner in which the Entered Apprentice is introduced to the lodge, and the idolatrous manner in which he swears by the Bible, square and compasses,—the same mode of swearing being observed in many of the higher degrees; the candidate for any degree must pledge himself by the most solemn oaths or promises to keep all the secrets confided to him, to perform all the duties required of him, and to conform to all the rites and ceremonies of the order, or degree, before he has any knowledge of what these are, thus surrendering his manhood, judgment and conscience, and placing

himself in circumstances in which no one can swear in "truth, judgment or righteousness. (Jer. iv. 2); and the death penalty in these oaths is unchristian, inhuman, barbarous and abominable—a violation of the laws of both God and man; Master Masons and those of higher degrees are bound to answer the "grand hailing sign of distress," when or wheresoever given; bound to apprise a brother Mason of danger; bound to keep a brother Mason's secrets "murder and treason excepted," and in the Royal Arch degree, "murder and treason not excepted;" bound to espouse the cause of a brother Mason so far as to "extract him from any difficulty *whether* he be right or wrong;" bound to employ or vote for a brother Mason in preference to any other person of equal qualifications, and the impious and profane use of Scripture, and of Divine names, in the Royal Arch, Knight Templars, Knights of the East and West, and some other degrees, was enlarged upon.

Very few of the facts presented in these points was denied by the negative; yet they did denounce in general terms the revelations made by seceding Masons, saying, that if these things were true these men were perjured villians and not to be believed. But when an argument was presented showing the reliability of these books that reveal Masonry, they made no attempt to answer it. One of the speakers,referring to the oath of the Entered Apprentice, said, "that was not the oath I took," which was easily explained. These oaths are a part of the unwritten laws of Masonry, and different Masters, reciting the oath from memory, may, and often do, make slight verbal variations, so that the verbiage of the oath as given by Richardson may not have been precisely the same as that taken by the speaker, but the obligations are always the same. This speaker made one attempt to deny a specific fact as follows: Richardson in his Monitor, in a portion which was read by the affirmative, says that the novitiate is dressed in "red flannel drawers." The speaker gravely stated that when *he* was initiated he "had not on *red drawers*." But, when asked what he color of his drawers were, refused to answer.

The debate excited a deep interest in the community. The large church that was occupied was densely packed during the entire discussion. The best of order was observed. No excitement, or ill-feeling was manifested. The closest attention was given to every speaker.

Some important results have been reached. A spirit of inquiry has been aroused. Many are desiring "more light." Additional demands are made for Anti-masonic books and periodicals. Many are heard remarking that they never liked secret orders, but they think less of them now than heretofore. And some who have been in sympathy with them have said that they did not think the lodge a place where a Christian ought to be. The feeling that secret orders are too sacred to be meddled with, has in a great measure been removed, and it is generally conceded that such organizations may be discussed. Yours for light and truth.

J. Donna.

The Question of Fellowship.

An active laborer for the reform, especially among the members of his church, the Methodist Episcopal, and a supporter of the *Free Press*, sends a few thoughts which have a considerable bearing on this point:—

BOLIVAR, Ohio.

O that we could get the eyes of the ministry and members of that church open to see the awful amount of evil attending their dark, damning, secret lodges, then we would not have quite so many Jacks to contend with! Well, thank God, a good many are beginning to get their eyes open, and thousands more are beginning to see the inconsistency of supporting a great evil while at the same time they know it to be damning and ruining to thousands of their fellow men, and directly contrary to the Word of God, and are beginning to draw the purse strings on preachers adhering to the lodge, saying to them: Gentlemen, we cannot conscientiously support you, with your hood-wink, cable-tow, and abominable oaths, to always conceal and never reveal. Neither can we receive the sacrament of our blessed Lord and Saviour Jesus Christ at your hands, whose most precious name Masonry discards in your pretended worship and prayers in your ungodly lodge. Our God is a consistent God and commands his children to be the same. So look out for your "bread and butter" somewhere else; we want to keep our skirts clear of your blood. Oh, my dear brethren, I am so glad that this step is being taken by so many; it is one of the most powerful weapons we can wield against the lodge. Let all Anti-masons take hold of it.

JOSEPH KEEL.

Two Revivals.

LYNDON, O., Feb. 14, 1874.

Editor Cynosure:

DEAR SIR.—Not seeing anything in the *Cynosure* about the revivals we are having in southern Ohio, I thought I would write you a few thoughts about them.

The first of the two revivals commenced some three or four months since in the shape of granges. They are spreading very fast; nearly every township has a band of secretists of this order, and they are unconsciously dividing the people into two classes, viz: the secret party, for Republicans and Democrats cannot meet together in harmony; therefore the granges are obliterating both parties and are forming unintentionally public opinion either for or against secretism. Those that oppose granges are obliged to become, whether they wish or not, allies to the anti-secret party that is gaining a foothold in our country; as the Know-Nothing movement resulted unintentionally in closing out the Whig party, and forcing them to give their adherence to Democracy or the anti-slavery party; so will the grange likely close out the Democrat party and oblige them to form new affiliations.

Farmers, as a class, have not as a general thing been given to secretism, from the fact that Freemasons and Odd-fellows have not generally flourished in the country; they have confined their efforts to cities and towns. This movement of the granges will gather a harvest for secretism that otherwise would hardly have been secured. While Satan has apparently trimmphed in the spread of the grange movement, we are encouraged with the promise that God overrules for his own glory the wrath of man. The honest men of our country will be brought to see by the overt actions of the secret class of the present day, from Ku-Klux down to granges, who are the true friends of the Union, who are the true friends of the cause of Christ.

SECOND REVIVAL.

The temperance movement of southern Ohio has not much assistance from the Sons of Temperance or Good Templars. They would not eat meat, nay not let the open temperance men eat it; and although they will not let the open temperance men form societies, even now they cannot control the tidal wave that is sweeping over the country, and consequently are endeavoring to capture it by sending words of encouragement to the women; but these reformers are posted on the results of secretism in the matter of temperance, especially those who live in our cities, towns and villages.

The ladies are doing the work, and *hard work it is;* these "lords of creation," who set supreme in their *grand* estate (the lodge) controlling the church and the government, had better not interfere lest the weaker sex, when they have cleaned our country of whiskey-making and liquor selling, give secretism a deadly thrust by their prayers. They have discarded the ladies by not admitting them to their midnight gatherings, though they have given them the sop of the order of Rebekah.

This movement organized by Dr. Dio Lewis has started the temperance men to searching thought whether there is not some means by which liquor-selling cannot be put in the same category of crimes as making and passing counterfeit money. Society has a right to protect itself, and will protect itself when any evil becomes domineering and overbearing; but between liquor and secretism our country is crushed, the people are in bondage, are slaves; when will they become freemen? It is not safe for me to tell the truth through your columns personally of the results of secretism and liquor that I know and can prove. There is not a religious or secular paper in southern Ohio, but the *Telescope*, that would dare to print a very mild statement of facts that cannot be controverted. It is no great wonder that the women of our country are pleading with God to fulfil his promise to his people—to save us from such an untoward generation. More anon.

Yours for the cause of truth,

TEMPERANCE.

Experience Meeting.

A correspondent in Perrysburg, N. Y., sends a renewal and gives interesting particulars of woman's work in the reform:—

Mrs. Rugg is a life-long Anti mason; lived near Batavia at the time of the murder of Capt. Wm. Morgan, and remembers many incidents in connection therewith. She was the first subscriber for the *Cynosure* in this region. She circulates the paper extensively, introducing it first in a place where a number of copies are now taken.

The tracts which you sent to Mrs. B. Keyes for distribution were divided into packages, four of which were given to the M. E. minister to be circulated at his four appointments on his charge. He excused himself from so doing on account of his ignorance of the matter—"Did not know Masonry to be bad," etc.; was willing Mrs Keyes should circulate them. After keeping them for some time Mrs. K. sent for them, telling him she regarded them as his "one talent" in regard to secretism which he had rolled in a napkin and hid away; she thought they belonged to the treasury of the Lord and should be in circulation. The above named ladies regarding the anti-secret reform of vast importance, consulted together, and agreed that inasmuch as he was silent upon the subject, they would reserve a little of his pay and send for tracts and books to help him preach and told him their intention, and also that such ignorance of the people as is a teacher of the people at a time when bonds are pouring in like a flood on either hand.

C. COGGSWELL, West Unity, Ohio.—I was teaching school near Canandaigua when the Masons murdered Morgan. I joined the order the year after. I found every word of Morgan's book true to the dishonorable degree of Master Mason. I considered the whole of Masonry as far as I went the works of the devil, and told the Masons they had lied to me, and I should leave them, and tell all with whom I conversed on the subject, that Morgan's book was true, and they had murdered him for writing it. I then left them, and have not been to a lodge since. I will fight them, and the devil, as long as I live.

Robin Hood.

YORK, Pa., Jan. 10, 1874.

Editor Cynosure:

"In England many years ago,
Where Sherwood's forest stood,
A celebrated robber dwelt,
The famous Robin Hood."

I have never heard the Masonic claim Robin as a member, but if his biography speaks truly, this robber hero would have made a model knight of the mystic order. We are told that this wonderful man was both bold and benevolent, and that his only failing was a disposition to take little advantages of the rich. And we are told that the poor "even heaped blessings on his name."

Our York Masonic banditti have been reading about Robin's great benevolence. Not long ago they gave a public entertainment to raise money for our poor. And I am waiting very patiently to hear blessings heaped upon these men who "only rob the rich" by selling moonshine and tomfoolery at so much a degree.

It does not appear that Robin made any pretension to respectability; but it must be remembered that these modern law-defiers claim to be "our most respectable citizens."

Considering that Mr. Hood really did befriend the poor with his booty, while Masons take advantages of them, which is most disgraced?

FOX HUNTER.

Have you done your duty in the tract work? Have you read the tracts yourself? Have you contributed all you ought to contribute to the fund for the free distribution of tracts? Have you availed yourself of every suitable opportunity for distributing tracts?

A fine looking clergyman who would consider you insane if you intimated that he was not well educated, said he felt the need of information on the subject of secret societies. Is there a conference, council or synod to meet in your town or any other meeting which thinking people attend? Send for a supply of tracts to distribute at the door. The month of May is generally full of such meetings; please remember this and send for supplies of tracts early. We wish at least one million tracts might be distributed before the second day of next June, the time for our Annual Meeting at Syracuse. The following from an old friend, will be read with pleasure:

"I hope to see lots of bold soldiers, yourself included, at Syracuse in June. I have scores of lovely letters calling for tracts,—some of them from one thousand miles away. Since you saw me [about three years ago] I have paid for printing 154,000 tracts; and the end is not yet.

ENOCH HONEYWELL."

New subscribers are frequently calling for back numbers to January 1st. We are sorry they cannot be furnished, two of the January numbers being exhausted.

A friend in Connecticut believes in the power of the press; he sends at his own expense nearly fifty copies of the *Cynosure* to as many individuals until mid-summer,so that they may become interested in the reform by the Annual Convention and continue to sustain it. This is a comparatively inexpensive and useful way of spreading light. Let others try it.

News Summary.

CONGRESS.—The Senate has been chiefly engaged in discussing the currency question. Schurz, of Missouri made a brilliant and able speech in favor of specie resumption on Tuesday. The body seems about equally divided. —In the House, Dawes, of Mass. is leading for retrenchment, and discussed the question ably last week. The franking abuse will not die. It comes up regularly in the House. On Tuesday a long debate was heard, many of the Republican states expressing themselves in favor of a full restoration of the privilege.

CITY.—The last and one of the largest of our great hotels, the Tremont, was opened last week. The house was the favorite of government officials and politicians before the fire.—Beer sellers are organizing against another excise license temperance agitation. The brewers of Illinois and Wisconsin have raised the price of their product from $10 to $12 a barrel and are obstinate. With outside pressure and internal feuds the traffic may be almost stopped.

COUNTRY.—The temperance movement continues in Ohio with general success. At Xenia fifteen saloons have been closed; at Springfield none have yet yielded, but the women are persevering. The work is spreading daily and correspondents report a far deeper feeling than the outside world imagines. On Tuesday a State convention was organized at Columbus; 1,500 were present, three-fourths of them were ladies. Mrs. McCabe, of Delaware, O., was chosen president, speeches by veterans were made, and a plan for thorough organization proposed.—In other states the movement is gaining ground. Philadelphia and Pittsburgh, Pa.; Indianapolis, Cambridge City, Valparaiso, Ind.; Fondulac, Wis., Iowa City and Fort Madison, Iowa; Rock Island, Bloomington, Sterling, Danville, Joliet, Ill., and hosts of smaller places are catching the enthusiasm and temper more than ever before. While the leaders do not lose their heads, it is little danger.—A grand jury of St. Louis lately reported against the hospital for licensed prostitues.

FOREIGN.—Letters from India state that the efforts of the government to relieve the distress, and prevent the imminent removed immediate prospect of famine. The most destitute part of the country is difficult of access lying near the Himilay Mts.—News from Japan states that the insurrection which has lately arisen is spreading and the situation is becoming critical.—Severe fighting is reported from Cuba last week at Bayamo. In other localities the Carlists have gained small victories.

Remember that every bright day hastens the spring; and plowing and sowing leave little time for reform efforts. Many, even Christians, at this season it is feared spend more time uselessly at stores and like places of resort than in direct efforts to save souls and Satan's dreadful bondage. Let not left no room for indolence in the creation, and for every "idle word" we shall be judged.

Clubbing List.

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What Smith Said.

BY. T. NEILD.

Well, Mary, I've been thinking of a thing
or two to-day.
It's certain that we working-men can't
get along this way.
The times are mighty pinchy and things
are pinching close;
And how we're all to winter through I
reckon no one knows.
Just take ourselves. The rent is due;
We're out of coals as well.
And where the next is coming from is
more than I can tell.
There's Willie wants a pair of shoes: and
so I've been told
Sue's dress
And we could stand another quilt upon
our bed, I guess.
See how they've lasted last Sunday 'cause
they couldn't go to school
But then it's no use talking. While the
weather keeps so cool
They must stay home. And as to that, I
may be just up too,
For scores of men are on the street with
not a stroke to do.
And talking chances with the crowd, the
way that things have been,
Will make the pot stop boiling and the
soup be pretty thin.
I spoke with all the fellows that are
loafing on the street,
Their wits are fairly baffled as they
try to make ends meet

I met Bill Jones this afternoon. I swon,
he looks as mad!
And it 'aint to be wondered at that he
is feeling bad.
Their baby died a week ago and that left
'em a one in debt,
And when it died his boy was sick and
is but weakly yet.
Then he's been out of work a month, save
a chore while a day or so,
And then it's sometimes happened that
he didn't get his pay.
Well, Bill he grew excited as he talked and
swore, "By George!
This poor must fall upon the rich and
make them all disgorge."
And so he talked until he swore and swore
till all was blue,
And quietly I listened 'till he'd got completely through

"Now, Bill," said I, "Suppose six rats
were shut up in a cage.
Suppose that four should eat up two to
satisfy their rage;
And then suppose that two upon the other
two should fall,
And crunch their bones and eat their
hair and swallow claws and all.
Suppose that one remaining made a thunder of his chim—
Say, how much greater freedom do you
think, would he have come:
Not what we want, Bill, isn't eating one another up;
Should we begin that game 'twere hard
to say where it would stop.
At all events, when we began we'd have
to pity it through;
And then we'd have to take the stakes,
though little wanting to.
The poor would gobble up the rich and
then the rich the poor;
And just how that would help us, Bill, I
really can't be sure.
It might be some exciting while the eating
up went on;
But when the very bones were chewed
we'd be some woe-begone.
The hatest would be first to grab when
the anarchy should begin,
And doesn't mean, it seems to me, would
come out awful thin.
Now, Bill, supposed that you and I had had
a lucky year,
And laid some fifty dollars by. We'd
hardly like to hear
Of going halves with every one who
chanced to come along;
We'd keep our hand upon the whole and
thank it nothing wrong.
Well, what is right in you or I is right
in any man;
And every honest man's a right to make
the most he can;
And I, for one, won't help to rob a fellow of his own."
And play the dog because another has the
biggest bone."

Said I, "when men begin to tread upon
each other's toes,
That's sonnet sing of a hint that they are
getting rather close."
And it is clear as sunshine what they want
in such a case,
It isn't harder crowding but a little larger space.
That's nearly how we are, Bill, and how
we've been for years,
And matters won't be helped to take
each other by the ears.
Two men or ready for a job that one
might do alone,
Two mouths are eating at the loaf that
ain't enough for one.
So you and I are out of work and starving
half the year,
While work and bread are plenty, if
we'd just get out of here.
We're too much like a lobby that would
stick to mother's hand.
We cling to other lovers we might in
independence stand:
We feel too much like beaten dogs when
we dare foul the land.
If we would scatter more instead of
huddling in a pen."

So, Mary, I've been thinking of a thing or
two to day,
And soon as I can get a chance I mean
to move away
Our Uncle Sam is offering us a little garden patch,
And I intend to take him up as soon as
I can snatch.
So if we can somehow stand it until the
spring comes round,
We'll wiggle our silly anchor and be with
the westward bound
And when our journey's over and we've
all got safely through,
We'll grow our own potatoes and we'll
help to eat 'em too.
And we'll have enough of work to do and
have a heart to work;
We'll get a bit of bread to eat and have
no stint of pork.
Then Willie won't be snubbed because he
hasn't decent clothes,
And Lucy won't meet other girls marrying
up their noses.
Then I will be a man with men and dare
to hold my head
As high as any gentleman who has a state
by tread;
And you, old girl, shall have a better time
than ever yet,
And take enough of comfort for a little
queen, I bet.
So, Mary, let's have patience, and hold
on a little while,
I know we have our troubles and they
shut a little pile.
But time won't wait for anything, as
granny used to say,
And there never was a night so dark it
didn't end in day.

—Freed control is necessary in the long run, for God rules in the moral world equally as in the physical creation, and it is not consonant with justice to allow permanent success resulting from the infraction of his commands to become a law.

Themes for Revival Times.

BY REV. THEODORE L. CUYLER.

From all quarters come tidings of special meetings and revival services following the week of prayer. How to make the preaching, the praying and personal labors for souls *effective*, is the practical question. We can get some valuable lessons by looking at the methods pursued by the most powerful preachers of the Word, from the days of Edwards on to the days of Nelson, Lyman Beecher and Thomas H. Skinner. Under the preaching of these men the convictions of sin were deep and pungent; the conversions were clear and decided, like the cut of a die on the face of a gold coin. And one mighty element of power in the best preaching of those days was the method of presenting the moral government of God, and the terrible sinfulness of sin in the eyes of such a God. Sin was presented in the way that the Bible presents it—not as a misfortune, a blunder, or a physical infirmity—but as the wilful and guilty violation of God's law, deserving righteous retribution.

Under such faithful preaching sinners were intelligently convicted, and brought to repentance. They were made to see what sin is, and, therefore, why Christ's atonement is needed, and why they should flee to a Saviour. Such preaching made thorough work. It broke down human pride, and routed men out from their "refuge of lies." Many of the leading Christian laymen of the last forty years owe their spiritual power and vast usefulness to the thorough dealing they received at the time of their "new birth." The surface of their character was not merely scratched over with emotional and pacified preaching, such as is too current in our day; but there was deep digging down into the lower strata, and their eternal hopes were built on the base rock. The sharp drill was used; the fuse of divine truth was laid and lighted; and during the revivals conducted by Skinner, Finney and Wisner, there were blastings that shook men's souls and the community around like an earthquake.

Whether the scenes of those days can be repeated in our time, is not the question. But it is undeniable that the mighty truths which they preached with such awakening power needed to be presented again, and with their bold fidelity. And why will not the same truths produce the same effects?

Let me bluntly suggest whether this is not just the very time for more thorough preaching of the nature of God, and the nature of sin? A great deal is said about coming to Christ: but sinners are not taught why they should come to a Redeemer, or he made to feel that they deserve to die if they rejected him. So much is said about the "love of God," that sinners forget that our holy God can hate—and does hate all iniquity with an infinite indignation! Loose views and low views of God's holiness, God's justice, and the hell-deserving guiltiness of sin produce shallow convictions, and superficial conversing.

In a letter which I received lately from that glorious veteran, President Finney, of Oberlin, he writes: Much is said about the *love* of God, but without discrimination. It is not an emotion of fondness, or mere good nature, but infinitely discriminating, sin-hating, searching and holy—burning fire. It is a fearful thing to fall into the hands of a God of *such* love."

Yet no man has preached more tenderly the freeness of redemption, the loving invitation of Jesus, and the exquisitejoys of union to Christ, than this same stern old patriarch of Oberlin. Nothing either is so calculated to make any minister of "good news" to sinners fervent and beseeching in his appeals, as the constant study of God's infinite holiness and sin's infinite enormity. When we ministers look towards God's white throne of holiness, justice and love, and then look over into the pit which sin kindles with endless flame, we *must* feel like hastening to pull immortal men out of the burnings. Then, with what fervid urgency shall we point sinners to the loving Lamb, who taketh away the sins of the world. Here are themes for the hour—and for eternity. —*Evangelist.*

READING THE BIBLE.—Read your Bible slowly. Take time, even if you have but little time. A great mathematician once said, if his life depended upon solving a problem in two minutes, he would spend one of the two in deciding how to do it. So in reading the Scriptures; if you are pressed for time (and this ought to be a rare case), then spend the precious moments on a portion of a chapter. When you feel that the mind and heart begin to drink in the sentiment, even of a single verse, then stop and drain the heavenly chalice, because the divine spirit is filling the cup. It is a true, solemn, and interesting thought, that we are to wait, to linger, to tarry, for the blessing to come from the world before us.

To search the Scriptures, with the clear, unmoted eye of meditation secures treasures of knowledge known only to him who thus coolly, piously, and philosophically, studies the Word of God.

Let any man give us the reason why, when the Scriptures are read so much, memory retains so little, the questions are so blundering and incorrect, if the reason is not found in the fact of hasty reading of the Word of God. There, as elsewhere, man must reap as he sows.

Our Food.

BY DR. J. H. HANAFORD.

While it is so generally admitted that the milk of cows may be affected by the vegetables used as food, and also, that the lamb may be made to resemble the lion by the free or exclusive use of animal food, it would seem reasonable to infer that human beings are similarly influenced by food: made stronger and healthier by the use of good and proper food, and unfavorably affected by the opposite course.

To the careful observer it must be apparent that we are departing or have departed from the simplicity of the fathers who were not only frugal, but industrious and comparatively simple and natural, though not faultless. In New England, at least, there has been a decided tendency toward the excessive use of highly concentrated and stimulating food, pastry, etc., all calculated to derange the organs of digestion, not only by overtaxing them, but by furnishing in excess certain elements of nourishment not needed; and also, by withholding other elements absolutely needed. We use too much fine food, especially since some of this is produced by the nonatural process of the separation of the elements needed for the proper development of the physical frame, and not originally intended of by the Creator to be used as they were combined in the grains. Instead of this natural use, the miller often, if not generally, separates the muscle-making from the heat-producing, fat-toning portions; while, following these indications, we give to our domestic animals what our children need to sustain the muscles and give firmness and vigor to the whole frame, while we feed our children on carbon, the starch, the white, central substance, which gives mainly heat and power especially to fatten and sustain the animal heat—"respiratory food." We seem to forget that this central mass of starch can alone sustain human life but for a short time, and that the nitrogenous elements, those by which the muscles, brain and nerves are sustained, are principally found in the outer crusts of the grain.

Indeed, it is generally true, as an eminent chemist has said, that nature places her most valuable products within the outer skin or sunlight, just beneath the hull or husk. While the center of the grain contains but little save carbon, or the fattening element, the hull, even, is rich in iron and silex, while the real crust contains most of the elements of nourishment, that which affords health and strength, the power of endurance, the most important parts of the grain. Here is the hooe material in the form of the phosphates of lime and soda; here is the muscle food, the "nitrates," and here, too, while the muscles waste away, become flaccid, nerveless, soft and nearly worthless.

To appreciate the difference between muscles properly nourished both by nutrogenous food and by exercise, and those starved, as is too often the case, examine those of the arm, for example, of the young lady who helps her mother on the farm and the miss in the boarding-school. The first is hard, firm, plump and round, is alive; while the other is soft, yielding, lacks substance. Here, also, are the "phosphates" by which the brain and whole nervous system are nourished, and without which furnished by some form of food differing essentially from the carbonaceous, these must famish. Of course the carbon is needed as respiratory food, but not that alone. The small amount of other elements in the germ, in this mass of starch, is not sufficient to sustain life for any considerable period.

On this point, a learned author of our text books, the chemistry used in many of the higher institutions of learning, says:

"The bran or husk of wheat which is separated from the fine flour in the mill, and is often condemned to humble uses is somewhat more nutritious than either the grain as a whole, or the whiter part of flour. The nutritive quality of any variety of grain depends very much upon the proportion of gluten it contains. The whole meal obtained by simply grinding (or crushing) the grain, is equally nutritious with the grain itself. By sifting out the bran we render the meal less nutritious, weight for weight, and when we consider that the bran is rarely less and is sometimes considerably more than one-fourth of the whole weight of the grain, we must see that the total separation of the covering of the grain causes much waste of wholesome human food. Bread or food made from the whole wheat or meal is therefore more nutritious, and as many persons find it also a more salutory food than white bread, ought to be generally preferred and used."—*Johnston.*

The testimonies of Liebig, the world's chemist, and that of Youmans, an author of note, correspond with the above, as we might reasonably suppose, since on this point we can scarcely expect much disagreement

If these principles are correct, the use of so much fine flour, etc., cannot but prove unfavorable to the health of the rising generation. It is not strange that so many of the children, the victims of such false habits, have such defective teeth, and that so many young ladies still in their minority, have false teeth and almost false muscles and nerves. It is not strange that such substitutes for bones should yield so readily to the power of the corset cords; so fearfully deforming the chest that only a half of a natural inspiration is possible. It is not strange that such famished nerves should invite the neuralgia, or that such brains should be satisfied with the insipid twaddle of the gay party, or the unnatural and overwrought sketches of the yellow covered literature.

The remedy is in a return to more simple habits, the use of coarser food, food containing all of the elements which a kind Father has furnished for his children. Such are found in the "dyspepsia meal," introduced in 1825 by the great and lamented Dr. J. C. Warren, of Boston; in the good Scotch oat meal, which has done so much for the Scotch and indeed in the meal of all of the grains, though wheat on the whole may have the preference. The use of fish, also will do much to improve the state of the nerves and brain, while the grains will afford in their normal state improved bones and muscles.

It is but just to say after much experience and investigation, that on the whole wheat has special claims and that no preparation of it, especially for weak digestion, can equal that of "crushed white wheat," recently introduced, made at the Atlantic Mills, of Brooklyn, N. Y. The use of this, not only of the sick but by all classes, would tend materially to diminish the constipation now so alarmingly prevalent in New England, and consequently that princely disease, known as dyspepsia. It is simple, nourishing, easy of digestion, economical in a "panic," may be made very palatable by various combinations, and as a whole, a valuable article to such as "eat to live." It is particularly appropriate for the laymeal, if one would secure dreamless sleep and sweet repose.

Stop! Is that my End?

BY DAVID TATUM.

Could a young man see the end of his life, and know of a certainty that the evil habit, indulged in to excess, would most certainly produce his mental, physical and eternal ruin, I dare say thousands of our talented young men, just beginning the habits that will of a certainty slay them, would stop and say "that shall not be my end." But not having the gift of foreknowledge, we have to profit by other's mistakes, and seeing the rocks on which they have foundered, so direct our frail barks as to reach the desired haven of rest and peace.

Not long since, as I was holding a temperance meeting in one of the small towns of this county, there came into the house while I was speaking, a person who was so intoxicated that twice he had to be put out of the meeting. Again he came in and took from his pocket a bottle of liquor from which he drank, and walking up to the pulpit desired to speak. I complied him as best I could, with the assurance that he should address the meeting when I had finished. He then took a seat beside me and waited for his turn. As I spoke of the power of appetite binding with chains of adament the helpless victim to his destroying cup, and alluded to the prayers and tears of the heart-broken wife and disgraced children, as they plead with him to do better and leave his old companions, he wept like a child. After I got through speaking, he arose, although so drunk that he came well nigh falling over, and exhorted the young people to take warning by him and avoid the bottle, for it would most assuredly be their ruin.

He then compared his own condition with that of his brother, a prominent merchant, the one had risen to usefulness, respectability and wealth, while the other was now a wreck, with reason dethroned, lost to society, his country end to heaven, and he asked the audience what made the great difference? At the same time putting his hand on his bottle he said, "*There it is! there it is!*" The bottle has been my downfall and my curse."

Young men beware—that bottle has slain more than all other agencies of evil combined. You may not expect to fall, but ere you are aware you will wake up to a consciousness that is too fatal too late! I'm lost! lost! "Can a man take fire into his bosom and not be burned.—*Cross and Crown.*

Children's Corner.

Go Home.

"His father don't allow him to be in the streets at night," said Will Carson in a mocking tone, "better tie the baby to the bedpost with his mother's apron string."

John Mellen's face flushed at these taunts. No boy likes to be ridiculed, especially when a crowd of his playfellows are standing by to join in the laugh against him.

"Be a man and come along with us," said Harry Jones. "You are old enough now to think and act for yourself."

"Come John, come with us," said another. "We shall have a grand time. It won't hurt you just for once to have a little fun."

"No," said John, "I shall mind my father. The Bible says, 'Honor thy father and mother,' and I shall do it."

"Come on, boys," said Will, starting off; "don't stand listening to his preaching." On he went, and the boys quickly followed.

John went home, and in preparing his lesson for the next day and joining in the home pleasures he had forgotten all about the boys.

The next morning on his way to school, he heard that the boys had been arrested and sent to jail for being drunk and disorderly. Think how anxiously their parents must have been waiting all night for their boys to come home. And then to be told that they were in jail—how it must have surprised and pained them!

Don't be wandering in the streets at night, boys. It is a bad habit, and nothing but harm can come of it. I fear there have had mischief in their rents and stayed at home, they would have been different men. Not one of them turned out well.

Hundreds of boys are ruined every night by being in the streets.

John Mellen made a happy and prosperous man. And so will every boy who will stand up for the right, and honor his father and mother.—*Little Crumbs.*

"IT IS TOO LATE NOW.—During a series of religious meetings held in the schoolhouse of a small village, a very little girl became much interested for the salvation of her soul. Her father, a hater of holiness, who lived next door to the place of meeting, and who had at one time solicited the prayers of Christians for himself, strictly forbade her again entering the house of prayer. The poor little girl was much oppressed, and knew not what to do, but obeyed her father, until the next meeting was nearly half through, then slipping out without his knowledge, and getting through a hole in the back yard fence, she hastily ran to the meeting. It was some time before her father missed her, but when he found her gone, he went immediately to the meeting, where she was on her knees with others for whom the people of God were praying. So enraged was he, that he went directly forward, and took her in his arms, to carry her from the place. As he raised her from her knees she looked up with a heavenly smile, and said, 'It is too late, now, pa; I have given my heart to the Saviour." This was too much for the hardened sinner; he, too, sank on his knees while God's children united in prayer; and very soon he found the Saviour for himself, though he had so earnestly attempted to shut him out from his daughter's heart.—*Sel.*

LETTER LIST.—Feb. 13—25, 1874.

J T Atkinson, Mrs E W Andrews, A Ashabannar, T C Appleton, Evan Bowlby, W M Beden, J N Bear, J B Blair, Alex Baird, A H Briggs, M W Beckwell, Alfd Beecher, H F Butler, S Bayles, S F Bailey, C Bowber, O C M Bates, E Brookhart, J M Bush, J H Brookman, J S Bell, J G Beebe, D S Caldwell, Jos Chamberlain, D R Crawford, T G Catlett, J Cain, J A Council, Rev J Corley, T F Curry, R Dow, D B Douglas, T Drew, D S Damon, Geo Detrich, A F Dempsey, O Emerson, R H Fait, C G Fait, M E Fisk, M Frink J A Gordon, D Gould, N Green, Thos Gibbs, M C Gerard, P G Horn, S P Hoy, J S Hickman, Wm Hallowell, Thos Henderson, A Holmes, H H Hyman, H Jennens, W H Johnston, M Kelley, R B Lusk, A Lull, S L Morse, Alex Mackie, Rev J T Morton, Davi Mosher, L McVecker, G W Merritt, D S McHenry, S Y Orr, (4) Rev O Olsson, J J Olds, Rev J Pixley, W H Parker, W H Peabody, Jos Palmiter, Harvey Pease, D Pretty, Jas Ruby, Saml Reed, L Reynolds, Joel Seger, J H Shaw, Wm Scott, F Scriner, A Sprott, Miss S J Swahlin, W C Stevens, Jno Summerlard, Mrs L B Smith, J P Stoddard, C Schryver, H A Tanier, W W Tompkins, E B Thompson, Mrs E Talcott, B Thomas J H Wilcox, D J Wilson, R J Wood, S mil Witmer, S Ward.

REV. W. P. M. NARY'S SERMON ON MASONRY.—The first edition of this sermon printed at Bloomington, Ind., is all sold, but a new edition will be printed at the *Cynosure* office by April 15th. Price, 5 cents each. 50 cents per dozen.

Good Cheer for the Paper.

[The Rev. Mr. Kelgwin inquired for by the above who delivered an address at the dedication of the Philadelphia Masonic temple, is a Presbyterian minister of that city, formerly connected with south church and is now, we believe at Davenport or Keokuk.]

MRS. L. C. Andrews, Waupun, Wis., writing for a subscriber says—He had concluded, in the times being so hard to stop taking the paper, but I presume think he would miss it too much and so sends again.

REV. N. CALLENDER, Green Grove, Pa.

DEAR CYNOSURE—"The signs of these times" are in the favor. The critical hour in the history is gone by, and I am sure the day of triumph is fixed and not far in the future. Like the "Liberator" of anti-slavery fame, the *Cynosure* is rising in the estimation of the people in which all reform papers are recognized in the early stage of their sublime work. First, the sober minded, independent journalist, seeing God in the enterprise treats the paper with respect and adulation, while the larger class, as yet, comprising the timeserving along with the more vitiating host, join in the cry of "fanaticism," while the paper, the country's "Liberator" and the alarm bell of the church of Christ. And what is more real reformers has ever escaped being ridiculed by the time-serving throng? Many in this region are deceived with regard to the *Cynosure*, supposing it to be edited by incompetent, uneducated men, mere shallowpates, till they see and read it for themselves, long enough to dispel the fog of prejudice and allow this star of truth to shine through the darkness.

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VOL. VI., NO 16. CHICAGO, TUESDAY, MARCH 17, 1874. WHOLE NO. 146.

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A MONTHLY LIST of Subscriptions to the paper, to "The United Presbyterian," and to deserving tracts and to Ezra A. Cook & Co.'s donations to the Light of the National Christian Association to the treasurer of the Executive Committee, H. L. RHEES, CHRISTIAN CYNOSURE OFFICE, CHICAGO, ILL.

Discontinuance of the Fortnightly Cynosure.

It is nearly [illegible] since the first number of the fortnightly *Cynosure* was issued. For three years it was alone in its work, then the weekly edition was started, and now the list of weekly subscribers is nearly double the fortnightly list.

It involves so much time and trouble to keep up the fortnightly edition and the list of readers is so small, being less than fifteen hundred, we have reluctantly decided to discontinue this edition of the paper.

We will change the names of all on the fortnightly list to the weekly WITHOUT CHANGING THE DATES. We cannot afford to give the enlarged WEEKLY *Cynosure* for the money that was paid for the fortnightly edition. But we want you all to make up the difference by canvassing for the weekly. We hope that every subscriber will send in at lest t one new one before the first of June, and others during the year.

Those who have the *Cynosure* continued at their request, who are in arrears will be expected to pay for the weekly from April 1st, 1874, when they forward the money, and ALL on this list will be expected to RENEW for the weekly *Cynosure* as this is the last copy of the fortnightly edition which will be issued.

OUR COLLEGES ON SECRET SOCIETIES.

GITTERBIEN UNIVERSITY,
Westville, G., Oct. 13, 1873.

GENTLEMEN: Your letter requesting the views of the Faculty of Gitterbein University respecting "the influence of Freemasonry on the social, civil and moral character of the citizens of America," came to us. In compliance with your request, the members of the Faculty have agreed upon the following reply:

From what we have learned of Freemasonry through the testimony of witnesses, so great in number and so high in character, that their testimony cannot reasonably be doubted, it is our deliberate and firm conviction that the influence of the institution is bad alike upon the social, civil and moral character of the American citizen. Bad upon its social character because of its restrictive and partial principles, securing its advantages, as it often does, at the cost of those who *will not* join, or *are not permitted* to join the order. Bad upon his civil character because it requires him as a Mason, at least in some instances, to screen and defend those whom his duties as a citizen require him to expose and bring to punishment. Thus it disqualifies him, if Masonic obligation be honored, to be either a faithful citizen or a just and impartial officer of the law. Bad upon his moral character because it mingles the sacred with the profane, the true with the false, in its ceremonies; and because it administers extra-judicial oaths with barbarous penalties attached thus rendering it essentially anti-Christian in character.

We might assign many other reasons, established by overwhelming and unimpeachable testimony, in support of our views, but we think the above sufficient, if there were no others, to justify us as patriots and Christians in our opposition to Freemasonry, and to prompt us as instructors to use suitable effort to secure the youth under our care against its toils.

As to other secret orders, while we do not believe that they are all open to the same, or as grave objections as Freemasonry, we yet consider them all, from the very fact of their secrecy, peculiarly susceptible of abuse to evil ends, and therefore objectionable; and as the good they profess to seek may be secured by open methods not so susceptible of abuse, it is our conviction that he who would best subserve the interests of society, the interests of the state, and the interests of the church, should stand aloof from them all.

H. A. THOMPSON, J. E. GUTNER,
MIRIAM M. COLE, F. MCFADDEN,
LIZZIE K. MILLER, HENRY GARVY,
JOHN HAYWOOD,
Faculty.

The Question of Fellowship.

BY N. CALLENDER.

Is immediate separation from Masonic churches, all things considered, wise? Arguments pro and con.

I. In favor of immediate separation.

1st. When the fact is fully established that a given church is ruled by secretists, of any Masonic type, and there is no probable remedy to this evil, then is it not bad policy for an Anti-mason to continue to help such a religious body, called a church, by his name, influence, labors and pecuniary support? Why should he do this after his hope ceases of purging said body of the satanic element? Every day he continues to do this he aids and abets an evil of gigantic proportions, while he ought to be engaged in reducing that citadel of the "unfruitful works of darkness."

2d. God has, in the most explicit way possible, forbidden us to fellowship such works. While, then, we may grant that it may be right, for a season, to remain in church connection with a known anti-Christian heresy, holding it under solemn protest, with the hope of applying a remedy, we cannot defend staying in fellowship with a corrupt church after our hope of its reform is wholly extinguished. We must then obey the mandate, "Come out of her, my people," with the same expedition that Lot went out of Sodom. The divine order not to last or covet is not more explicit and peremptory than this. We may not *fellowship* nor do evil "that good may come."

3d. When we see distinctly that a great evil like slavery or Masonry is in the church, and so fortified that no hope is left of removing it therefrom; then we can afford to *lose no time in organizing antagonizers* in and about that church to oppose the accursed thing in community. Besides the *opportunity* to interpose effective measures may escape us while we are tolerating, indulging, or perhaps *nursing* the deadly viper right in the bosom of our own church. Making all reasonable allowance for the *transition state*, from evils to the remedy, both with regard to individuals and churches, we should cease to it that we do not refuse to abandon the ship when we see it must go down, and make the catastrophy more sure and fatal by clinging to the wreck after all hope is gone.

4th. Besides the three reasons already given for immediate separation from Masonic churches, there is the *danger*, imminent to the outspoken Anti-mason, arising from the diabolical iniquity of these secret workers in the church, who will leave no means untried to ruin the person, estate and moral standing of all such as openly oppose this "Masonic conspiracy." See the records of such efforts, too successful, in such cases as that of Rev. John Levington. Can a man of character and standing afford to run the risk of every vital interest with the hope of reforming a Masonic church? Then there is the chance of *contamination* by remaining in voluntary contact with this moral contagion. No man is strong enough to defy a deadly contagion, physical or moral. Does not the man, who, in the most delicate and sacred of all human ties, the church of Christ, remains in hourly intercourse with the queen of spiritual harlotry, Freemasonry, abide in continual peril? Might he not as well, almost, lodge in a house or bed full of the putrid elements of the debauchee?

II. But how let us see what reasons may be found for holding our membership in any religious body controlled by secretists.

1st. In all such bodies there may be persons who are open to conviction, and, we suppose, may be redeemed from the dominion of secretism, by the healthy outspoken Anti-mason; and surely there is no class more to be sought out than such honest souls who are ready to receive the light whenever they can get it.

To this view of the matter it may be replied, that the influence of the Anti-mason *outside* the church, backed up by *consistency*, would accomplish more good to the sincere inquirer after truth, *inside*, than he could do by seeming to contradict his sentiment by his practice; that is, by openly condemning secretism and at the same time giving it church fellowship by staying in with the wrong.

2d. By remaining in a church controlled by Masonry we are able to carry the war into the camp of the enemy, which we cannot as well do after we come out from among them. The object of doing this would be either to demolish the citadel of the enemy or to bring the friends of it out, or perhaps both. All history is against the notion of the *few* reforming the *many* in any religious body by staying in it. All the reformers from Elijah to those of the 16 sixteenth century tried this and failed; and we know of no case of success from the first ecclesiastical conflict till now. Our American churches were *revolutionized* and so purged from the curse of slavery by the *civil arm* not by the conscientious opposer of that vile thing by staying in with it. Why did not John the Baptist and Jesus walk with the Jews and scribes and Pharisees in order to reform them? Hear the stern old prophet exclaim, "And now also the ax is laid at the root of the tree." "He will thoroughly purge his floor."

When once a religious body becomes thoroughly corrupted by some *modern* Baal, there is no hope of its radical reformation. "It has lost its savor and is henceforth good for nothing but to be cast out and trodden under foot of men." So it is with nations and kingdoms, and so with churches and all ecclesiastical bodies. We can think of no exceptions.

Do Odd-fellows Execute Refractory Members?

Editors Cynosure:

Do Odd-fellows execute the death penalty on members for violation of their rules? While reading the account of near a score of Masonic murders to-night, my mind was deeply stirred by the thought that many terrible murders and accidental (?) deaths were afterwards certified to as "Masonic executions," according to their custom in such cases;" and memory brings a case which prompts my question.

An uncle of ours by the name of Benjamin Hutchings, a member of the first Odd fellows lodge formed in Cleveland, Ohio, and a man of some note there, was found one morning in the year 1857. I think, laying on his face in the street, with his hands crossed behind his back. On being examined, a strange black spot was discovered on the back of his neck, as though a hand had violently clutched it. A sea captain, who was spending the winter there, stepped up to the silicted widow and said he had seen just such a spot come on a man who died in a fit. The coroner's jury decided, "died in a fit," (of which no predisposition was ever known in him or the family.) But the lodge very graciously and earnestly *assumed* the duty of burying him, and settling his business. He was supposed to be worth from ten to fifteen thousand dollars. A friend, who was a member of the same lodge, said that the lodge was under the control of bad men, and an effort was made to get the business out of their hands, but failed.

All that was saved to the widow and five children was $500, and this from an accident, one of the children being absent and a lawyer discovered that one could put in a claim, which she did, and saved the five hundred.

R. FARROT.

The Cry for Peace.

BY G. ROBSON.

Looking over the columns of the *Northern Christian Advocate* this morning I saw an article written both for the editor and for Anti-masons. It was a cry for peace when there is no peace; it was error surrounded in open battle and crying "Hold!" that she might have opportunity to lay her snares in secret and fight on her own vantage ground.

The writer assails those opposed to Masonry and other secret organizations for changing our peace and harmony into war and discord, and for bringing strife and divisions into the church of Christ. He deduces his argument from the premises that Masons are respectable, graceful and law-abiding citizens, and while thus peaceful and quiet they are to be let alone; but if disturbed and angered in their peacefulness, the blame for the strife provoked is to be laid at the doors of the fanatics and busybodies who meddle with other people's affairs.

Then the editor is taken in hand for admitting Anti-masonic articles into his "valuable" and "highly-esteemed" paper, and threatened with a loss of subscribers if they continue to appear. The editor gracefully yields the point and says there shall be no more such articles published in his paper. So much gained; now the question is, will the Anti-masonic lecturers and agitators be quiet and leave our Masonic "peaceful" and "law abiding" citizens alone, and "let them have peace?"

I think it will require something more to silence the earnest self-sacrificing men who are engaged in this work than a simple threat which silenced the too willing editor of the *Northern*.

The cry for peace and the editor's remarks have brought a host of questions to my mind, and knowing that the *Cynosure* is ever open to such contributions, I send them, hoping they may be of value.

Is Masonry able to meet the charges preferred against it? Are the charges made against it false? If false, why should the lodge tremble in view of the impending strife, for she can triumph over her enemies and come out of the fight stronger than before? The right never fears an honest investigation, and everything which folds itself upon public notice must expect such an investigation. If the lodge is pure as Masons would have us believe, and not opposed to the state and the Christian religion, why should Masonry shrink from an honest and fearless discussion of its merits through the newspaper press? If Masonry is right and can vindicate herself, why is every editor compelled to be silent upon that subject except to report the laying of cornerstones, the dedication of Masonic temples and such things as spread the *fame* of Masonry before the people? An other question: Are the journals of our country Masonic or pusillanimous? Are religious editors who fear to attack a known evil worthy to be considered as our teachers?

Were it not for the ignorance of the masses in regard to the true nature of Masonry, this cry for peace would seem so weak and puerile as to scarcely need attention; but it is calculated to prejudice the minds of the people and lead them to look with distrust upon all who assail the lodge.

So we are to be silent when the body politic is being corrupted to its very center, because the outside looks healthy, if such it does! We are to be silent when anti-Christ and heathenism are building their temples and strengthening their stakes in our very midst! If not, we destroy the harmony of the churches. We are to *be* silent when our social life is rotting and an invisible empire is spreading over the land, corrupting our youth, fostering and protecting crime, breeding a false religion, and striking at the very center of our civilization. Christ said, "I came not to bring peace, but the sword." Right and wrong do not harmonize. Christianity and Masonry bear no affinity. Evil loves darkness and secrecy, and when dragged from its cover will squirm away and seek another.

We are not to be at peace with all men but we are to do right and obey God.

Madison University, N. Y. Jan. 5, 1874.

"And John Wesley was a Mason."

BY REV. OEO. CLARK.

Under this heading the editor of the Wayne County *Journal*, of Palmyra, N. Y., publishes the following, clipped, as he says, "from the *Christian Age*, a readable and reliable paper published in New York:"

"The decease and funeral of Hugh Martin, of Downpatrick, are reported in the Downpatrick *Recorder*, which states that Mr. Martin was known and reported as 'the father of Mcconry' in the district, he having been connected with the craft for thirty-six years, and more particularly with lodge No. 307, Downpatrick, in which the Rev. John Wesley, the founder of Methodism, was initiated into the secrets of the order on October 30th, 1738."

This looks like a plain record with name, place, number of lodge, year, month and day of his initiation, and has a quasi endorsement by the *Journal*. Some will doubtless be greatly surprised at this revelation. A revelation indeed it is, not of "the founder of Methodism," but of the fraternity whose interest alone it was to make it. Rev. John Wesley was borne June 17th, 1703, and died March 2d, 1791. (New Amer. Enc.) That Masons claim that the godly and immortal John Wesley, who, punctured every "windbag," and was death on all shams, in some instances, to screen and defend his $31 year, only two and one-half years before his death, when age, for heaven, took to the rocking representative of the Appletree Tavern clique, whose midnight joy was in the "feast and the bowl, the song and the dance," that the dear old man bowing under the weight of more than fourscore years, broken with enormous labors and the care of numerous ministerial and lay helpers, conferences and churches, was "caught with a gudgeon" and toled into the midnight den of conspirators against Christ and society, directly in the face of his life-long teachings; that he consented to expose to their vulgar gaze his entire person, except what his short, loose shirt would cover; that he consented to wear the "lodge drawers" that had been on the sensual loins of the hatere of the "psalm-singing round-heads" such as he; to be "blindfolded," "right foot slippered," left foot bare," "left breast and left arm bare," and by a rope round his neck to be led about for the sport of the vulgar, and then made to kneel and swear with repeated oaths "to conceal and never reveal" any secret Masonically committed to him, whether it ought to be revealed or not: "binding myself under no less penalty than to have my throat cut across, my tongue torn out by the roots," etc, that he consented to the blasphemous use of the Holy Scriptures, and to confer the names and titles of the holy and infinite God on his roistering confreres, and join with them in ceremonies shockingly barbarous and profane or unseemly puerile, thus selling his manhood, his conscience and his will to the conspirators.

Did the silver-haired old saint, "the father of Methodism" from the "Island of Beulah," in sight of the "Celestial City," and adjusting his affairs to cross the "hidden stream," give hand and will to Apollyon to do these things which every man must do to gain the fellowship of the lodge?

We need to hold on to our indignation with double-bitted bridle, when with cool impudence that advertises a large discount on our penetration, men, who have sold out their manhood and their consciences, attempt to swindle our intelligence with such monstrous impostures, such enormous falsehoods, and such detestable frauds.

This slander on John Wesley is worse than forgery. That, utters a lie to get your property. *This* is more. John Milton would have called it murder and robbery together, because it murders character to appropriate all its treasures to its own base purposes. It implies that Wesley was a *hypocrite*, preaching one thing and *secretly* practicing another. Like the arch traitor who sold Christ. Poisoning a good man's coffee to kill his body is innocence compared with this oft-repeated attempt to destroy Wesley's character and rob Christ and his church of the rich and rare legacy he left them eighty-three years ago.

Oberlin, O.h.

Granges and Open Clubs.

Mr. Charles W. Green, secretary of the National Agricultural Congress was not long ago in St. Louis, and there gave a reporter his opinion of some features of the grange movements which are valuable and will be interesting to our readers.

"The grangers say, I believe that they do not politically, as a grange, but that they do so individually. Is not such a course practicable?" "By making such assertions they are simply making themselves ridiculous. You may have noticed that one of the resolutions adopted by the Illinois State Grange, at Bloomington, made the declaration you speak of, and yet they sent out a dozen purely political resolutions right in the face of it. The last *Rural World*, too, has an article by Master Allen, declaring positively that the granges do not, and cannot, discuss political questions; and on the same page is more than a half column of political resolutions, adopted at a recent county council of the granges. Such inconsistencies are only calculated to bring reproach upon the order. Either they are declaring what they know to be fal e, or it assumes an utter ignorance of the meaning of the term political."

"I understand that the National Grange meets here next month. Do you know what subject will come under discussion?"

"Oh, yes, know that in secret. I presume their union will only have reference to perfecting the business details of their organization. Another subject suggested by the *Indiana Farmer*, an intense grange paper, altogether within the charmed circle, will be as to the disposition of their surplus $50,000. As the *Rural World* suggests that the choice of permanent location for the national offices may also be determined here, the inference might be drawn that the surplus would be expended for buildings somewhere, perhaps in St. Louis."

"I have seen the Boston Merchant Grange, which was suspended by the Grand Master, had appealed to the decision of the grange. I presume that it will find a settlement here?"

"Yes, it probably will, and if Messrs. Thompson and Abbott are as determined in the matter as they represent themselves, it may be a subject of considerable importance. Mr. Abbott claims that the Master's ruling would exclude several members of the National Grange, and several subordinate granges, one of them at St. Louis."

"There is one advantage in secrecy which I had not before thought of. They can have their family quarrels to themselves, and no annoy their neighbors and the outside world with them."

"Yes, and that is about the only advantage I have ever discovered, except that they can disperse their charity so that the left hand may not know what the right is doing, in the Scriptural fashion. In view of the difficulty experienced in letting politics along the feature of secrecy is likely to cause them much embarrassment. It is certainly too late to entertain the idea of a secret political party, strictly so since, and the political influence of any secret organization must be seriously compromised by the fact of such secrecy."

Again, the feature of the grange, and the ritualistic ceremonies incident to it, occupies an immense amount of very valuable time, and the more substantial business men among the farmers, who count its value, soon tire. It is evident, from all the reports we have seen, that not one-half of the granges are paying their dues, a sure indication that the interest in them is flagging."

"You consider, then, that the movement is losing headway?"

"Not at all. The open associations are now gaining ground, and if there was any system of record such as the National Grange has adopted, the extent of the open organizations would surprise you. Gee great advantages for the open associations which the granges lose—and which they cannot afford to lose—in the assistance of the press in disseminating their work. Look, for instance, at the Illinois meetings last month. The four days' proceedings of the State Grange, with its 750 members, were all recorded in less than three columns of the daily papers, while the proceedings of the Decatur meeting for three days filled page after page of the *Tribune* and *Times*, multiplying the influence exerted by them many thousand fold. Its expenditures are still being discussed, and will be for months to come, because its ideas were set in motion.

Really, this secrecy breeds a foolishness entirely foreign to the agricultural character, and it surprises me to see the agricultural publishers so forgetful of their journalistic rights as to encourage a policy of discussion which deprives them of their most valuable subject matter. The seeking of many of them after the lowest and fishes, in the form of subscriptions, is certainly liable to subject them to the charge of being subsidized—it may be, justly."

The Drunkard as Public Clown.

I it not so? Is not the habit prevalent even with good people, of treating certain features of his excess as a laughable performance, and "taking him off?" Have we not the high authority of Mr. Gough himself for his manner of putting the drunkard upon the stage?

It is all a grievous mistake, good friends of the temperance work. We carry weight enough already without the addition of the clinking impediment.

Drunkenness, rightly viewed, is a vice wholly tragical and unmitigated. Many a fine young fellow in college seems to me, I doubt not—has become a hopeless drunkard from a nonous, carefully fostered, and popular up to this day in these enlightened institutions, that it is funny to get drunk. I know the cases, and could recite them, cruel cases of ruin.

We should always speak of the drunkard with soberest pity, of intemperance as an evil with no alleviating features.

Where we use the expressions, "tipsy," "right," "half seas over," on a border, I do not consider it a sense of others of similar import, we are guilty of an unpardonable frivolity which weakens still further a public sentiment, deadened already to insensibility, and at the same time relaxes in us the intensity of convictions already inadequate. When a temperance speaker, or any other person, staggers, and hiccoughs, and tumbles about in imitation of a man crazed with alcohol, he does a mischief which many earnest words and generous deeds may not repair. There is no joke about intemperance from the first cup to the grave. It is all dark and sad. The side which can have so cleverly set out, as comical by one who has the actor's trick, is funny, perhaps if we could but think of what we see as anything less terrible than the frenzied antics of a tenant locked into a burning house and struggling to get out. But surely a serious man, one who cares, ponders their mournful significance, will find nothing to amuse in a drunkard's speech or gesture in all the widening range of his madness, from the first mild idiocy to the agonies of delirium. A dog fight or a tournament with wild bulls would be to such a man a spectacle equally Lunaine.

Let us not, therefore, for the influence on our boys, and a careless multitude ready to lose all fear of it as a danger and a sin, and also upon ourselves as men whose depth of wise conviction is their measure of effective power, ever speak of drunkenness otherwise than with the anxious and end sobriety which it so terribly justifies.
—*Ch. at Work.*

Guilt is that which quells the courage of the bold, ties the tongue of the eloquent, and makes greatness itself sneak and lurk, and behave itself poorly.

The Christian Cynosure.

Chicago, Tuesday, March 17, 1874.

Readers of the Fortnightly, a proposition for you in the first column of this number.

Shall We Have 5,000 New Subscribers before Our Annual Meeting at Syracuse, June 24.

We ought to have and can have that number, at least, if all will take hold of the matter in earnest. Will you help?

OUR PLAN.

First, let every friend of the Cynosure see that his town, and if possible, his county, is thoroughly canvassed and he sure that the canvassers are well supplied with tracts and circulars. We will forward tracts and circulars promptly to those who apply for them.

Let all canvassers begin as soon as possible and take subscriptions for twelve, six or even for three months. The three months subscribers will get a full report of the National Convention at Syracuse, June 2d to 5th. This will undoubtedly be the most interesting and important Convention the Association has held. By all means take subscriptions for a full year where it is possible to do so; but many will pay fifty cents for a paper "on trial" who will not risk a year's subscription.

Second, be sure that every minister who will *read* the Cynosure has an opportunity to do so, for the next three months at least. Persuade some friend to make him a present of it if his funds are low.

Third, if you have five or ten dollars for promoting the kingdom of Christ, can you glorify him in any way more than by using it to send the Cynosure to from twelve to twenty-five persons who need light on secret societies, for three months. Five dollars received before the first of June will pay for *twelve* three months subscriptions, and ten dollars for twenty-five. Are there not at least one hundred readers of the Cynosure who can spare $10.00 for this purpose and double this number who will pay five dollars each? If you have the money but have not time or opportunity to select the persons, forward the money to us and we will select the persons and send you a list of their names.

Canvassers should not forget that they will ask subscriptions for a *handsome sixteen page paper*, at only $2.00 a year. This paper will be issued the first week in April.

Will you not make this matter a *personal affair* and respond promptly?

WHEELER, OLMSTEAD AND NORTHERN CHRISTIAN ADVOCATE.

MR. EDITOR:—A friend has sent me a number of "*The Christian Cynosure*," containing an article under the above heading, to which I respectfully ask to be allowed a brief reply.

1, After saying that he was "amused," "H" proposes to try to set the matter before the readers of the *Cynosure* so that they can be amused. So it seems that he is for amusement. Why did he not give the article entire, (a) so that the readers might extract their own amusement from the fountain head? Who knows but the amusement may have lost some of its freshness and exhilaration by passing through the greedily absorbing channel? Yes, soberly, I ask as a matter of justice that my entire article may be given to your readers, so that they may judge for themselves as to its amusing character.

2. Who is "H?" If the associate editor is known as writing over that initial I do not know it, and there is no way of ascertaining the fact but by the blunt question above. I will say, however, that since writing the "amusing" article in question, I have been in receipt of several anonymous communications, from Anti-masons, I suppose, One from western N. Y. The author signs himself "A Methodist Preacher," who says several things totally unsustained by truth. But as he gives neither name nor address, I cannot, if I would, enlighten his darkness. Now, I submit. Mr. Editor, whether it looks right for men denouncing secret societies to practice such secrecy as the withholding of their proper names. I know of few species of secrecy more reprehensible than this. An honorable combatant does not stab under the fifth rib, but meets you face to face. This skulking behind fictitious names is too cowardly for men that make it their business to fight secret societies (b). In the face of prudential reasons for withholding my own name, I have given it, like a signer of the Declaration of Independence, thus making myself a target for all the missiles anonymous or otherwise which secret organizations like the "N. C. A." and others are disposed to hurl at me (c).

3. Again, "H" is amused that I do not take up the arguments and statements of Father Wheeler and refute them. (1.) That was not the design of my article (d). I did not propose to discuss the principles of Freemasonry nor to review what has been said in the *N. C. Advocate* upon the subject, but to show the folly and wickedness of certain agitations of this vexed question. Had he published my article entire, this would have been clearly seen. (2.) Then I have to say that while I had read other articles that had appeared in the *N. C. Advocate* upon the subject, I had not noticed Father Wheeler's, and knew not of its existence until named by the editor. So all "H" says about that was fighting a man of straw (e). (13.) Why did not "H" address himself to the refutation or correction of the facts and arguments in my article? I am "amused" to see how he slips around them. Is it not suggestive? (f)

4. "H" declares that my article is "in favor of secret societies, and that it is infused with the spirit of the great high priest of Freemasonry." Now, why does he say that? What is there in it to prove its author a Mason, even? I claim that I might say all the article contains and not be a Mason. It is endorsed by thousands not Masons, who sincerely regard the utterances of that article demanded by the times (g). Take the following illustration as a specimen: Recently one of these fanatical agitators solicitated the use of a Methodist church in which to open his hot tirade against secret societies. A committee, not Masons, being called to consider the request, decided not to grant the favor. Wherefore? Lake sensible men they said: "We are now at peace and prosperous. Other societies once as prosperous have been torn in pieces by this kind of agitation. Who will be benefited by it? Nobody. Who will be injured? Many, perhaps." Can "H" blame the committee? Will he call them 'Masonic sympathizers?' They were not; but they were peace-makers and peace-preservers,—the very characters on whom was once pronounced a blessing. Had these men such an account of your doings as the number of the *Cynosure* that I have given, where ministers of Christ are maligned and societies actually torn in pieces, they would congratulate themselves upon their fortunate and narrow escape from like calamities. What warrant kinds of agitation might do, the kind that you are promoting, is evidently doing vast harm (h). I imagine that, could those men assailed speak for themselves, we should have a very different showing; and who shall say that they are less truthful than their accusers? (i)

5. I understand that "H" is denouncing the principle of secrecy, and yet I see from your paper that Anti masons have a central organization called "N. C. A." What do those letters stand for? Not for the *Northern Christian Advocate*, for this is denounced for its honest attempt at even handed justice; because it would not allow the Anti-masons to have all to say, but opened its columns to an equal amount on the other side. And this "N. C. A." society has its auxiliary societies, its constitution, officers. agents. I do not propose to show that it has no right thus to organize, but it looks to me like a secret society, and I honestly suspect it is to all intents and purposes, having signs, pass-words and grips, and the like (j). Now, if I hear of one in these parts. I shall try to get inside. Do you think I can be admitted to all their secret councils?

Now I ask that the "N. C. A." shall give its full name; publish its constitution, and let the world know its object and design, and all its internal workings. If it does not, I shall conclude that it is secret. Particularly I want to know if it is a religious society (k). What creed does it adopt? (l) Methodist, Baptist, Presbyterian or Episcopalian? It is said that some make Masonry a religion. This may be so. Are there not some who make Anti-masonry a religion? (m) Some men must have a hobby. But Christ is the only Saviour (n).

DEWITT C. OLMSTEAD.

NOTES ON THE ABOVE.

(a) It was not worth the space.

(b) The article signed "H" was on the editorial page. An article on this page thus signed bears no sort of resemblance to an anonymous communication; covers no secrecy whatever. Anonymous publications and letters we dislike as sincerely as does Mr. O.

(c) Write Mr. O. among the heroes of history.

(d) Neither was it our purpose to refute or to publish in full the statements or arguments of Mr. Olmstead, Mr. Wheeler, or the editor of the *Advocate*.

(e) The editor of the *Advocate* says he had published only Mr. Wheeler's article on the subject. Mr. O. must settle that with his own editor, not with us.

(f) Yes, suggestive of the fact that in our opinion the statement of his positions would be all the refutation they would require with our readers. If they require more we refer them to the answer of Elders Wheeler and Callender, in the *American Wesleyan*.

(g) The *Advocate* published Mr. O's article as a Masonic offset to Elder Wheeler's Anti-masonic article. Besides, Mr. O. could say he is not a Mason if that were the fact, three times while he is quibbling about it once in this Masonic inshroud. He also admits in another paragraph that he wrote "on the other side" from the Anti-masons. This reported fact is *anonymous*—an illustration or a supposed one, nothing more.

(h) Elder O. seems really to think that shutting up churches and newspapers against free discussion, is the way to secure peace. That is the way despots and popes secure it, as long as they can crush the spirit of liberty to silence by authority or force. But where freedom reigns, it is like confining powder. Give it open air and it flashes innocuous; but confine it, and it rends mountains, hurls to ruin whatever would forbid it its free course. It is not the free discussion we ask that endangers the peace of the churches. If Masonry were right, to forbid discussion of it would be the way to promote division. If Masonry is wrong, its advocates are RESPONSIBLE for all the evil that accompanies the attempt to rid the church of it. "The wisdom that is from above is *first* pure, then peaceable." Reverse this and you changes the truth of God to a lie. Of all precepts you have just the one to please the devil. Instead of peace with impurity, Christ sends a sword. Sin and holiness cannot dwell together in peace. When such abominations as Freemasonry find their way into the church it is vain to cry peace. There can be no peace until it or true godliness is cast out; and he is the peace maker who "contends earnestly for the faith," who fights best for the expulsion of the vile intruder.

(i) Could Masons "speak for themselves!" An implied confession that they cannot. Who hinders them? Is not this a free country? But can this free country Masonry has bereft them of liberty of speech on matters that deeply concern their reputation. If this tyrannical institution would only allow them to speak Mr. O. would have us infer that their testimony would be the opposite of that of the Anti-masons, and would be fully as credible. Hence we should already infer that the testimony of all the seceding Masons is already neutralized or overbalanced. How could it? The seceding Mason declares himself and proves himself to be absolved from all obligations to Masonry and from all its guileful, compulsory and wicked oaths. He has nothing therefore to bind or bias him to favor Masonry in his testimony. Nothing to bias him against it; nothing to gain, but much to lose by testifying against it; has the same means of knowledge what the adhering Mason has. There is nothing under heaven but a love of truth and a sense of duty to impel him to testify against Masonry. What is there to impeach or weaken the testimony of such a witness? Especially when his general character for truth and veracity is beyond reproach or suspicion, and there are thousands of them, and their testimony is a harmonious unity! Can the testimony of an adhering Mason weigh anything against such witnesses? He acknowledged that he is under a most sacred obligation, even an oath, forever to conceal all the secrets of Masonry and Masons, all the work and doings of the lodge from the outside world, i. e., to keep them in ignorance; which is the same as to lie to them if they pretend to give them any information as to these secrets. And it is a fact known to all who observe these things that these Masonic witnesses "agree not together." The way their witnesses contradict themselves and contradict each other, was not equalled by the conflict of testimony against our Lord on his trial. These witnesses as truthful on this subject as the seceding Masons! Their testimony on this subject, when they are sworn under death penalties not to tell the truth, and where they evade the truth by endless contradictions, of equal weight with that of those who are perfectly free, and who all testify to the same facts! Really, it seems utterly impossible that any honest man of common sense can fail to see that the testimony of the seceding Mason is unimpeachable and weighty, while that of the adhering Mason on this subject is lighter than vanity.

(j) Is this ignorance or is it craft, or a mixture of the two? One of these it must be. Our constitution and full name have all been published from the beginning. Mr. Olmstead can be a member of any of our organizations by simply renouncing the practice and advocacy of organized, enforced perpetual secrecy. He can attend ALL our meetings and be a Mason still, if he chooses. Secret counsels we have none.

(k) It is.

(l) Christianity.

(m) Very likely; for Anti-masonry is simply true Christianity against all other religions, and all counterfeits of the true.

If Christ is the only Saviour, should not Christians wholly discountenance every institution which ignores him? And can any hobby-riding compare in folly and sin with sustaining such a dangerous counterfeit of religion?

ENLARGEMENT OF THE PAPER.

To the Patrons and Friends of the Cynosure:—

It has been our hope, with the spread of the cause, to have an enlargement of its printing center. This hope begins to be realized. The Publishers of our paper inform us that about the first of April they will enlarge the *Cynosure* to the size of the Chicago *Advance* and other three dollar papers; and that they will do so without increasing its price. This is a present to its subscribers as a whole, not a premium to a few. They propose to give every one who has stood by the paper during its struggles for existence a three dollar paper for two dollars a year, until the American Bastile of souls shall fall; and they have already bought two tons of paper for the enlarged sheet. They thus redeem their promise that when the income of the paper exceeded its naked printing and mailing bills, they would expend the excess upon its columns till it would be an organ worthy of the country and the cause, and "speak with the enemy in the gates."

The present income will not sustain the expense of the enlarged size and pay for the necessary increase of labor on its columns. But the Publishers assure us that if, by our united efforts, the list shall be carried up to *ten thousand*, they will give us such a paper as the families now taking it need, and will be proud of; a paper excluding immoral and improper advertisements; opposing the lodge and its offspring; upholding Christian religion, with its Sabbaths, its social sanctities, its sacred oath, binding the business conscience of the nation to the one living and true God; sustaining, in short, all that was implied in that brave beginning of our National Platform, that "Ours is a Christian and not a heathen government, and this fact should be recognized in its organic law."

Meantime, as it ever hee done, the *Cynosure* will hail with delight, and sustain without envy, every paper which shall be published in the interest of national purification and progress, and seek to justify its name and title, by shining with a steady light, among it may be, larger and brighter stars and constellations, but among which the Christian patriot can nowhere find a surer, safer guide.

In redemption of the pledge of the National Association, given to the Publishers at Oberlin, our National Committee respectfully request in their behalf—

1. That every subscriber act as a volunteer agent of the paper, as many have nobly done, until the ten thousand or more shall be reached.

2. That every agent or lecturer, local or traveling, shall make a conscience of reporting to the paper, in a brief, condensed form, all facts of interest bearing on the cause.

3. That all who are willing thus to act as local correspondents of the paper, report themselves to the Publishers, that a sufficient number may be selected to represent, weekly, the whole face of the country.

4. And as Lincoln request-d his neighbors to pray for him when he left Springfield for Washington, we request for the Publishers a continuance of your prayers.

J. BLANCHARD, PHILO CARPENTER,
ARCH'D WAIT, C. R. HAGERTY,
O. F. LUMAT, J. G. TERRILL,
E. A. COOK, I. A. HART,
J. M. SNYDER, ISAAC PEERSON,
OLE, DEDERER, J. M. WALLACE,
H. L. KELLOGG,
National Executive Committee.

REV. W. P. MC NARY'S SERMON ON MASONRY.—The first edition of this sermon printed at Bloomington, Ind., is all sold, but a new edition will be printed at the *Cynosure* office by April 15th. Price 6 cents each. 50 cents per dozen.

OUR COLLEGES ON SECRET SOCIETIES.

The first of a series of articles was published under the above title last week. Perhaps our friends will be pleased to know something of the history of these articles.

In the summer of 1873 the Executive Committee of the National Christian Association Opposed to Secret Societies appointed Philo Carpenter, Prof. J. R. W. Sloane and Rev. L. N. Stratton a committee to solicit from the Faculties of all Evangelical colleges in the United States an opinion concerning the relation which "*Freemasonry and kindred orders sustain to the moral, social and political welfare of our country.*"

The Committee adopted a form of request which was sent to nearly two hundred and fifty American colleges.

Papers were received in response to this solicitation from eight states and one territory, from schools in the interest of seven different religious denominations. Most of the answers contained the sentiment that secret societies (especially Freemasonry) were enemies to political purity and social morality.

While some popular journals, that ought to know better, (though depreciating secret Greek fraternities), are saying that college secret societies are allowed in all literary institutions, an examination of the statistics of the U. S. Commissioner's Report on education in connection with information we have received directly from the institutions, show that more than ten per cent of the students therein reported, (aside from Catholic students), belong to institutions which have no secret college societies In many schools, where they are now tolerated there is a growing sentiment against them.

By giving our pecuniary and moral support, together with our patronage, to the fountains of learning which hold just and wise positions on the secret society question, and in all other proper and effective ways, let us seek to purify all the colleges, which are moulding the educated minds of our United States.

OTTERBEIN UNIVERSITY.—The faculty of this institution, the largest controlled by the United Brethren in Christ, present a statement of their views on secret societies in this number. This University, named from the founder of the denomination. was established in 1847, and has prospered and struggled as have most colleges at the West until the present time. The college has twice suffered by fire; the buildings and library was destroyed in 1870, and during February last the female boarding hall was burned, involving a loss of some $10,000, partially insured. But the importance of the institution is now so acknowledged that its friends will soon rally and make good its losses. The present buildings are large, new and convenient, and are filled with over 200 students. Westerville, O., where the institution is located, is twelve miles from the state capitol, and is described as a beautiful and quiet town, without a grog-shop, and in its moral character well adapted for the seat of a large and prosperous institution. The founders of this University believing that their *daughters* should have as good opportunity for mental culture as their *sons*, admitted both sexes to all the privileges of the University from the first.

During the years of its existence it has graduated about 125 young men and women who are now filling important stations in society. More than 4000 students have at various times received instruction within its walls.

NOTES

—*The American Freeman*, the outspoken, anti-lodge paper of Gentry county, Mo., is experiencing a series of petty annoyances in the post offices, similar to those met by the *Cynosure* the first year or two of its publication. Subscribers fail to get their papers or find them wrapped around grocery handles, etc. The publishers will gain the battle, however, if they fight it out and their friends stand by them.

—A seceding Mason of Brandon, Vt., says it is reported by the fraternity that his efforts against them have killed the lodge in that place. There are seceders enough in the country to utterly rout this "enemy of all righteousness" if they were united and went forth to battle in the name of the Lord. The man whose soul has tasted the bitter waters and has turned to pure fountains, has an experience which should be unceasingly for the truth. Think of this, friends.

—The reply to the Masonic claim upon John Wesley on our first page will be read with interest. The paper which Bro. Clerk quotes gives a different date from others which have come to our notice. The Syracuse *Journal* reports the initiation as taking place in 1733 instead of 1738. To make sure that the base allegations is thoroughly answered, whichever date may be claimed, we quote from the *Methodist Free Press* a refutation based on Wesley's journal and correspondence:

The above information says: 'Rev. John Wesley, the founder of Methodism, was initiated into the secrets of the order on Oct. 30th, 1738, in lodge 207, Downpatrick.' Now turn to said Wesley's *Journal* Oct., 1738, and you will find him traveling and preaching in England at the very time that the above fabrication represents him as being initiated into the secrets of Masonry, in Downpatrick, Ireland! On the 22d he preached at Bloomsbury; on the 25th at Basingshaw; on the 29th at St. Altholns; on the 30th at Islington and at London Wall; and on Nov. 3d at St. Altholns again. It strikes us that 'Jacks' themselves will believe that John Wesley was initiated in the lodge at Downpatrick at the same time that he was preaching the Gospel in England.'"—*Free Press*, July 29.

"On the 30th of October, the very day the article alleges he joined the Masons, John Wesley wrote from near Bristol, England, a long letter to his brother, Samuel, which shows that his thoughts and time were employed in better things than that of joining himself to a secret oath-bound club. Besides Downpatrick is in Ireland, and on the day it is stated he joined the lodge at Downpatrick, John Wesley was in England hundreds of miles away, and did not visit Ireland till years after that date."—*Free Press*, *March 5.*

News of our Work.

From the Lyceiser Banner.

Noble County Anti-secret Association.

MINUTES OF MEETING HELD AT ALBION, IND., FEBRUARY 20, 1874.

According to previous announcement, the Association, with numerous citizens, met in the court-house at 10½ o'clock A. M., to hear an address upon the evils of secret institutions, by Rev. J. P. Stoddard, of Illinois. At the appointed hour the house was called to order by the President and the meeting opened with prayer by the Secretary. The minutes of the last meeting were then read and approved. The President, after a few introductory remarks, introduced to the audience the Rev. Mr. Stoddard, who proceeded at once to address the audience on the evils of secret institutions. In his remarks he stated that Hon. S. C. Pomeroy, of Kansas, delivered a lecture some time since in Farwell's Hall of Chicago, condemning Freemasonry for interrupting our courts of justice. And immediately after this speech those public papers that lauded Mr. Pomeroy as an honest, upright politician, now began to work for his defeat in the approaching election. Bro. Stoddard then went on to enumerate the churches in the United States who by their law refuse to admit to their membership those belonging to secret societies. The U. B. church with a membership of 130,000; the Quakers 150,000; the United Presbyterians 70,000, besides many minor denominations, such as the Free Methodists, Wesleyans, etc., etc., with an aggregate membership out-numbering the whole Masonic fraternity of the United States. By allusion to the Masonic chart, Bro. Stoddard showed how the Masonic fraternity controlled almost every public interest in the United States. Closing his interesting illustrations of Masonry, the house adjourned to meet at 2½ o'clock P. M.

AFTERNOON SESSION.

A few minutes after the appointed hour the house was called to order by the President, and after making known the objects of the afternoon session, remarks were made by several citizens upon the importance of political action as the most successful way of furthering the cause of Anti-masonry. A motion was then before the house and was adopted authorizing the Vice-Presidents of the several townships to appoint a committee to enroll the Anti-masonic strength of each township and get as many as will to meet in convention at Albion on the second Saturday of next April for the purpose of making nominations for the various offices to be filled by the approaching fall election. The following resolutions were then offered and unanimously adopted:

Resolved, That degeneracy as written upon the records of all political parties that have become powerful and that we are rapidly approaching a crisis in the politics of our country, when the people, regardless of former political affinities, must decide whether our country shall be offered by men recognizing allegiance to Freemasonry and kindred institutions or by Americans cit zens not entangled by secret alliances; and do therefore recommend that a mass convention of the citizens of Noble county be held to put in nomination a full ticket to be submitted to the voters of the county at our approaching fall election.

EVENING SESSION.

At the appointed hour the house was called to order by the chairman, when Rev. Mr. Stoddard opened the meeting with prayer, after which he proceeded at once to discuss upon the affirmative of the following resolution:

Resolved, That there is no man living what can be a good Christian while living out the principles of Freemasonry.

Rev. Stoddard in the course of his arguments proved by Albert G. Mackey, Chase's Digest, and others, that Blue Lodge Masonry has nothing to do with the Bible; and that Masonry is merely founded upon the traditions of men. He argued that Masonry hinges upon the fictitious story of Hiram Abiff, and that Masonry depends for its very life and existence upon the fictitious legend of the temple huildor; that Hiram Abiff is to Masonry what Christ is to Christianity. The audience which well-nigh filled the courthouse seemed much interested with Bro. Stoddard's many graphic illustrations and all gave good attention and treated the speaker with that respect which is due our ministerial reformer, and which is a credit to the citizens of Albion. At about 9½ o'clock P. M. the meeting adjourned.

C. O. FAIT, *Secretary.*

Prof. C. A. Blanchard at Norwood, Ill.—A Suggestion for Country Churches.

Editor of the Cynosure:

On Thursday evening the 26th inst., Prof. C. A. Blanchard delivered a lecture in the U. P. church at Norwood, Mercer county, Ill., subject, "The Jesuits of To-day."

This lecture was the third of a series of lectures delivered in that place this winter under the auspices of the intelligent, enterprising congregation that constitute the U. P. church of that place.

The pastor's closing remarks, "that this proves that lectures can be sustained in the country as well as in cities," suggested this report from my pen.

Our young and able lecturer won a wreath of laurels there for his valient pleadings for this America of ours, and for a pure Christianity to be kept free from the "Jesuits of To-day"—the secret orders of our land, that are coming upon us as the locusts upon Egypt of old. He passed the general principles of secretism in brilliant panorama before the audience, but when he lifted his mighty "sun-glass" and brought the focal rays of truth to bear on any one of these orders, as he especially did on the Oood Templars and the grange, the smell of the pit, and the form of the beast was most strikingly manifest in their dissolving elements.

When the lecture closed, a murmur ran through the retiring crowd,—"Why did he not speak longer?" "Why did he not give us more of it?" "Cannot he be had to speak here again?"

Now for our thought.

This U. P. church, with its devoted young pastor, Rev. J. M. French, is not larger than many other country churches all over our western rural districts; yet they have instituted and sustained a lecture course as a means of general instruction, through the past winter. Subjects of vital interest on living issues are thus brought before the people by the ablest talent that our times afford, not the exquisitely fanciful, but the practical and useful. Now, why cannot hundreds of churches in the country do this same thing and bring in a flood of light and life, and moral, civil and religious energy to cover one whole land, that would drive the "Jesuits of To day," or any other day, from this fair heritage of freedom and Christianity? These lectures can be made self sustaining at a less cost to every community than they pay to the little jugglery shows, for want of something better to patronize. "Ye are the light of the world," has a meaning here. This would economize time and money by using and utilizing organizations already made and houses already provided, and save time, labor and expenditure of local organizations to promote the various civil, moral temperance and educational reforms that constitute the life and perpetuity of our civil and religious liberties.

Asking heaven's choicest blessings upon our Norwood friends and their worthy enterprise, we submit these thoughts to all friends of light, and intelligent investigation.

J. C. GRAHAM.

Viola, Ill., Feb 28th, 1874.

LECTURE NOTES.—A letter from Lindon, Mich., says the lectures of the General Agent awakened the people to the necessity of the reform, encouraged its adherents and put the secretists to dismay. It is purposed to carry on the victory at the local election.—

The Morol Warfare.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An Iron race around her stood
Baptized her infant brow in blood
And, through the storm which burst around
Their constant ward and watching kept.

Then, where our quiet lands repose,
The roar of battle rose,
And brethren of a common tongue
And army fell as Freedom's shrine
Was mae for beast and blood for wine!

Our fathers to their graves have gone;
Their strife is past—their triumph won.
But stronger hands swift the race
Which rises in their honored place—
A moral warfare with the crime
And folly of an evil time.

So to'l he. In God's own might
We gird on for the combat fight,
And, strong in him whose cause is ours
In conflict with his holy powers,
We grasp the weapons He has given,—
The Light, the truth, the Love of Heaven!
—*Whittier.*

Nancy White.

Nancy White was only a washerwoman, yet she set near the splendid coffin where lay in sweet repose, together, young mother and new born babe.

Most lovely was the face which death had altered so little. The stately parlors draped in black, the beautiful things she had so delighted in, gleams of marble, glimpses of rare color and exquisite drapery lent a strange and solemn brightness to the scene.

Long and earnestly Nancy White looked on the two pure faces. Her lips trembled; eyes glistened, but a smile fought with tears.

"After all, God knew best; he has'nt parted them," she said softly.

Nancy White was known all over town for an honest, blunt, and kindly creature. She told homely truths over the washtub that many a lady would never have born frome an ordinary acquaintance.

She, too, stood at the grave in her scant brown gown and the sombre plaid ribbon over her bonnet. Her heart bled for the suffering husband, and when she saw him standing there, white and rigid as the marble shafts on either side, she whispered.

"Poor body! there's a cloud between him and the Master."

This thought haunted her, and the next day old Nancy toiled up the steep hill again, towards the rich man's house.

"Tell him a poor, meso body has some to give him comfort," she said; "tell him I have brought a message from the Lord of Glory."

Presently Nancy was ushered into a dark room where at the mourner. Nancy had often comforted his pretty wife before her trial—he knew that; and so while all his intimate friends might have been refused audience, the poor, homely, blunt creature was admitted.

It was the room where the beautiful young wife had been wont to sit, and he had gathered a few precious mementoes of her busy, happy presence, and sat there with bowed head and sobbing breath. Nancy came quietly in and stood beside him, her faded locks combed back from her hollow cheeks, her seamed face lighted with unearthly radiance, as she exclaimed in a sweet, solemn voice:

"De Lord need comfort ye!"

"Nancy, I am in utter despair," was the choked response.

Nancy looked at him pitifully, her heavy hands working one over the other, and at last she said, as if soliloquizing:

"My man was drowned in the river. He was a good husband to me, and he went out full of health and strength, and was brought home to me that loved him so, dead. Within the month my two children died, and I was left alone with a blind mother to support. I have seen affliction in every shape. I have seen poverty in sickness, but found God's Word true through it all. I hugged it to my heart, and it grew dearer than husband and bairns even, and so it will to you, poor man, if you will look to the Master."

"It's dark, Nancy, all dark. I have buried my happiness."

"Blessed are they that mourn, for they shall be comforted," said Nancy softly.

He looked up at her. There she stood, rugged, homely and humble, and it seemed to strike him all at once that her visit was entirely unselfish, so that his heart warmed towards her.

"That's a promise, sir," she added.

"Yes, Nancy—that's a promise," he quietly responded.

"From One who never broke his word, sir. He has taken the two sweet angels to himself, to save your soul, sir. You were rich and easy, and prosperous, and, may be, forgetting him."

"Nancy, I would give all the world if I could feel a Christian's comfort," he said sadly.

"And that's a brave speech, sir, to give what isn't your own—a pretty gift I'm thinking the Lord would think it. Would I thank you if you said, Nancy, I'll give you the house over yonder—when I know it belongs to Captain Nash? No, no, give God what belongs to you, your own poor, broken, sinful heart, and he'll make it clean, see if he don't. He'll comfort you so that you'll say in all her dear life you never had such comfort. Oh, my dear man, mourn before God with this sorrow, and you'll bless the day my Master ever sent his poor old servant to say a word to you of him."

The truth struck home. Then was his mourning mingled with contrition. The sweet promise was verified—set the grave of his wife, or surrounded by remembrances of her, in the room where she died:

"Blessed are they that mourn for they shall be comforted."

As for Nancy, she watched him on Sabbaths from her seat in the corner, or sometimes she met him in the church-door, and it was all the reward she wanted to hear him say:

"God bless you, Nancy, I am trying to get on."—*Christian Weekly.*

Oyster Christianity.

Why you don't think, Deacon, that it's wicked to sell oysters and give the profits to the church, do you?" said I.

"Not at all," he replied; "but my point is this: individual Christians may do many things which are beneath the dignity and honor of the church *as an organization*. There is unquestionably a wide difference between the rights and duties of the organized church and those of the individual members thereof.

Individual Christians ought to make money, all the money they can honestly, and give much of it to the church; but Christ's kingdom as such has certainly not an appointment to make money, nor any right to go into trade and commerce and put itself in competition with the world as a rival for profits and gains. And if it has no right to do it all the year round, it has no right to do it once in two months, or once in ten years. Christ's kingdom is not of this world, and if his people were more diligent in business and more generous in giving, the apparent necessity of putting his church in this false and dangerous attitude would not exist.

And the whole thing grows out of an erroneous view of Christian benevolence. Why does God call upon us to do and give to the support of his kingdom? Is it because his resources are exhausted and he needs our help? Certainly not. It is to our honor and to our good. We need to give our money far more than he needs to have it. And all this sugar-coating of duty, this bribing us to beneficence with a stick of candy and a piece of cake, not only implies a sinful reluctance and stinginess of which we should speedily repent, but is destructive of a precious means of grace, and is in the very face of God's own wise and kind appointment. Are we so ungrateful to him 'who hath given us richly, for our enjoyment' now, and so unwilling to be like God, 'God, great Giver, that we must be tempted with fun and frolic and feasting before we will do what ought to be our sweet privilege and great delight? And more, the influence on the young is deceptive and ensnaring, making them believe that this is beneficence and serving God, when really they are having a good time and serving themselves.

But you have often told me that by these means we get money from outsiders, which we very much need, and which can be obtained in no other way. Now what a humiliating confession of feebleness and greed is this! We must beg from the world, and that too by doubtful devices to support the church of Christ! Is not this bartering the other kingdom to mock our Master and despise us for our niggardliness toward our Saviour who bought us with his blood!

This talk about developing the social element of the church, and interesting the outside world by getting it to give something to the cause of Christ, is utterly insincere. *The avarice of the old and the worldly gayety of the young* lie at the bottom, and are the procuring cause of every festival in the church."—*Herald and Presbyter.*

PEACE.—Remain in peace; the terror of devotion does not depend upon yourself; all that lies in your power is the direction of your will. Give that up to God without reservation. The important question is not how much you enjoy religion, but whether you will whatever God wills. Humbly confess your faults; be detached from the world, and abandoned to God; love him more than yourself, and his glory more than your life; the least you can do is to desire and ask for such a love.

God will then love you and put his peace in your heart.—*Fenelon.*

Children's Corner.

Be Brave.

That was the way it was with a boy whom we will call Lothrop. He was playing in the dining-room one day when his father called out to him:

"Lothrop, have you carried my musilege bottle into the nursery? bring it to me." "Yes, papa," said Lothrop, and off he started for the nursery. Just then Mary, the nurse, came into the dining-room with the baby, who was to lie down on the floor and take her breakfast out of the bottle.

"Lothrop," said Mary," run and get me the pillow out of the nursery closet —that's a good boy."

"Yes," said Lothrop, who had a very obliging disposition, and was always ready to help anybody.

So he went into the nursery, got the musilage bottle from off his desk in the corner, and then went to the closet for the pillow. It was up on a shelf. He seized it and pulled it down, and with it down came a beautiful Japanese box belonging to his mother, full of some of her odds and ends. The box was broken into four parts by the fall, and all its contents were spilled out on the floor. And to make matters worse, Lothrop found that in his efforts to get the pillow down, and in his consternation over the accident that had followed, the musilage bottle in his left hand had got a tip-over too, and that a good part of the musilage had poured forth all over the things on the floor.

What shall I do? he thought to himself. In a moment more he ran in to his father, crying, "Papa, papa I've pulled mama's nice box off the shelf, and it's all broken to pieces."

"Have you?" said his father quietly. "I'm sorry for that, but you were a good boy to come and tell me of it."

And with that he kissed him and went oo with his work.

Lothrop was afraid to tell his father about the rest of the accident—the spilling of the musilage. The right thing to have done would have been to tell the whole story, but that required more courage then he could master.

Lothrop then at his father's suggestion, went up stairs to tell his mother about the box. But not till she came down and saw the spilling of the musilage, and by that time the stools and shoes had soaked into the carpet, and into the contents of the box which lay scattered about over it, making a great deal of trouble, much of which might have bee saved if Lothrop had had courage to tell the whole of the truth at the outset. Moreover, by so doing he would have saved himself not a little of an uncomfortable feeling at the thought that he had done but a part of the duty of confession, while his father had praised him for doing it all.

So you see how necessary it is for a boy or girl who means to do right to be brave.—*Congregationalist.*

Gems for the Little Ones.

—I think it best not to dispute when there is no probability of convincing.

—Make few promises.

—Always speak the truth.

—Genk no kind of intoxicating liquors.

—Never speak evil of any one

—Keep good company or none.

—Love up to your engagements.

—Never play at a game of chance

—Never borrow if you can possibly help it.

—Avoid temptation, through fear you may not he able to withstand it.

—If any one speak evil of you, let your life be such that no one will believe him.

—And as ye would that men should do to you, do ye also to them likewise.—*Sel.*

Freemasonry Forty Years Ago.

Solomon Southwick on Perjury

Still the question occurs, are not the oaths we have taken to support through terms and corruption, through blood and slaughter, binding upon us, and is it not moral purjury, at least, to violate them?

I boldly answer no, they are not binding, and instead of being moral purjury, it is a religious, a civic and a moral duty to violate them; a duty which we are solemnly bound to perform as Christians, as faithful citizens and an honest men.

Moral perjury consists in wilfully swearing falsely and extra-judicially, to the existence, either past or present, of some fact or facts, which did not or do not exist, or of swearing in the same manner, to perform some reasonable, right and lawful promise; but it does not consist in the breech of a bad or wicked promise, or an unlawful engagement. A weak mind, it is true, may be deluded by the vulgar mas-

In of *four cunning thieves* but ... mason ... society, ... or in any ... society.

The first duty of all men is to their own ... engagement of any kind the second duty, after having either wilfully or inadvertently committed it, is to confess the error or the crime frankly and boldly, and atone for it in the speediest and best possible manner.

If I swear that I saw my neighbor robbing a wood-pile when in truth I did not see him doing it, this, if a voluntary or extra-judicial affidavit, is a moral purjury, as well as a false and malicious libel; but if I give such false testimony to a court of justice, in order to swear to a legal judicial summons, it is both legal and moral purjury.

Promissory oaths, administered or taken extra-judicially, are not legal perjuries. If they confirm any previous obligation which we owe to God, to our country or to individuals, then is it moral perjury to violate them; but if on the contrary, they intringe upon obligations due to God, to our country or to individuals, then so far from being moral purjury, their violation becomes a religious, a civil and a moral duty.

If I swear rashly to slay the first person I meet, this is a promissory oath at variance with the law of God and my country; and instead of abiding by it, I am bound on reflection to violate it, though it was made in the name of God; for as it is dishonoring God to take such an unhallowed oath in his holy name, the sooner I retract it the better it is for God's glory and my own salvation. So when I swear, that if I see such a crime as murder or treason committed by another person, or such other person confesses to me that he has committed such a crime, I will conceal the fact, and shield the criminal, I am equally guilty of dishonoring God and violating his law, as well as that of my country; and equally bound to retract the oath and expose the criminal.

It is granted by the first of moralists and civilians, that if I promise a highway-man who has robbed me of my purse, that I will not expose him as to the robbery, provided he will spare my life and send such promise by an oath, I am nevertheless absolved from such unlawful promise by my previous civil obligations; and it is my duty to take every step in my power without delay, to have the criminal secured and brought to justice. And this upon a two-fold principle, that the promise was not only unlawful, but extorted by duress or force. The robbery was a crime against the state, which the state only could either punish or pardon. And here I may, with propriety, appeal to every Mason, who dare tell the truth, to determine the character of the oath, duress or force in the case, and that under which his unlawful and blasphemous Masonic obligations have been taken. But without adverting to the criminal nature of Masonic oaths, they are, at best, of no more binding force than other oaths of allegiance; and yet we have seen these violated in all ages with impunity. Nor have the violaters been *Morganized*; but on the contrary have been revered if not idolized as heroes, sages and patriots. How often did *Washington*, and perhaps every member of the Congress of '76, a secret society, and the British Constitution, nobility, hierarchy, monarchy and all? And did they hesitate to violate that oath when paramount and more sacred obligations, as they thought, called upon them to absolve themselves from their allegiance to George the 3d? Again, did not those who swore to support the old confederation absolve themselves from that oath, and establish our present federal constitution? And did not those who often swore to uphold the old constitution of this state, as readily dispense with their old oaths and take new ones to support the present constitution? The fact is, that all pomissory oaths, or the class or description, of which we are now speaking, are taken with a view of future improvement as well as present necessity or expediency. The old Roman maxima, that the safety of the people is the supreme law governs on all such occasions.

But there is no need of theorizing or reasoning on this subject. There is a positive prohibition of Masonic oaths in that law, which is the supreme and immutable law of the universe, since the eternal and unchangable God hath decreed it. Thou shalt not swear, that law, under the name of the Lord thy God in vain: for the Lord will not hold him guiltless, that taketh his name in vain." Deut. v. ii.

If we admit that in judicial oaths the name of God be not taken in vain, a doubtful case, by the by, in the minds of many Christians, still we cannot admit that the holy name is not profaned whenever it is banded about unnecessarily, affidavits to the contrary notwithstanding. Profane or unnecessary swearing will be punished in the next world, and punished in the most signal manner in the Millenne oathe! If it does not profane the name of God to invoke it to keep one brother steadfast in the concealment of another's crimes —TREASON AND MURDER NOT EXCEPTED! then there is no possibility of profaning the name of of calling the majesty of that name, holy and spotless being—then may we make it a by word, and throw off at ones all reverence, all allegiance, all obedience to its divine government. But certain it is, that we not only do take the name of the Lord our Godio vain, when we invoke it to witness and confirm the promises and penalties of our Masonic obligations; but we blaspheme it in the most infamous manner, and the sooner, therefore, that we wipe from our souls the foul stain of that blasphemy by acknowledging our guilt and imploring the divine forgiveness of it, the sooner shall we enjoy that peace of mind which the world cannot give nor take away.

If then our Masonic oaths be tested by these just and rational, moral views and principles, we shall find them not merely voidable, but absolutely void from the beginnog. And if the first of moral philosophers have decided that oaths or promises taken or made in contravention of a wise human law, are nugatory; how much more so are they when taken in defiance of that Supreme law of the Universe, which the Almighty pronounces in the voice of his thunder and sweet forth on the wings of his lightning, from the pinnacle of he holy mountine!

OUR MAIL.

A. F. Dempsey, Blodget Mills, N. Y., writes:

Like the cause of the *Cynosure* is my own, I wish to do all I can to circulate it."

F. M Daugherty, Waitsburg, Washington Territory, writes:

"I prize the paper highly and advocate its cause. It has helped me out of many a scrape otherwise with my former religious and friends. They have to acknowledge that the best guide I had in the beginnog, on M. E preacher was correct. He tried to show the beauties and benefits of Masonry, and tried him to the Masonic ground, who got up this prop to furnish him with an institution. I acknowledged the wonderful mushroom growth of the grange, but I think that the fairness of the fruit will not be equal to the taste, will not be pulled much longer by this Masonic imposition. But few comparatively will come with us in the work of small grain and the prospects look brighter for an outlet for it at living prices."

We have quite a respectable list of *Cynosure* readers in *Seattle, Washington Territory*, and expect the coming following from one of them, hoping that all will be united to recieved efforts in spreading the principles of truth and purity in their young territory. He says:

"In these words, the territory of Washington is controlled by secret organizations."

A. HARTZELL writes "From the highlands of Columbia, Fulton, Colorado we send you the inclosed money because of its fearless, out-spoken, pious principles; and because of the enemy we find in strong-holds, of only secrecy but its sympathizers. It is all right on the temperance question, but why should we not have one of our schools or colleges be without the blessed Bible, and prayer? would we honor the great Ruler of nations named and identified in our Constitution as such? No. Then there is a great Masonic standing in battle array to carry out those dark and devilish designs. May the good Lord bless you in your labors of love. May the *Cynosure* live long to bless the world, and the day hasten on to bring thousands of erring ones to the port of glory.

Joseph Keel, an ardent M. E. brother of Bolivor, O., writes:

"Find I cannot get along without the *Cynosure*. It stands at the head of everything we have yet seen in this mighty reform. It does not fear Masonry, and to her friends only, make her a mighty power in the hands of God in destroying the work of the devil."

Rev. C. C. Breed, East Paw Paw, Ill., writes:

"Am in full sympathy with the reform in which you are engaged and as opportunity serves shall do what I may to push it on."

LETTER LIST.—Feb. 28, Mar. 11, 1874.

A Austin, M Z Andrews, H Baldridge, Tim Buttler, John Brown, L Baldwin, Mrs E W Burgess, A Predeson (2), H Bressler, C D Brooks, Sam'l Bird, Miss Ann Bird, J C Bell, J C Hill Cole, W W Chapmen, J T Chamberlain, P P Chapman, M Curry, Mr C E Cook, Wm Clark, G F Cowan, C Diamond, D Dalow, Mary Dunbar, S S Wilkerson, S G Gaily, Geo Dentrich, C Dunham, J M Donaldson, H S Elliot, E C Estes, Saml Elder, Henry Frey, Thos Folger, Wm Fulton, J P Gibson, John Gaylord H George, Moses Gallup, D Gass, S M Gates, S George H G Griffin P Howe, Wm Hunsberger, J W Hussong, Geo Hurding, J W Hurding, J Hedge, S Geo Hussey, Alex Henderson, H H Hunnar, Hannah Hindman, G W Hall, R Keefer, John Levington, A Lowe, Stephen, Geo Manning, Jos G McAllister, Mrs McMahon, O W Myers, A C Moffatt, J C Murch John Moller, Mrs P A Morgan, J B Neault, Gorton, W Pangborn, D Pendleton, J Pindle, S M Price, A Robinson, Rev C Reuss, J D Reed, H K Rose, J B L Smith, Henry Smith, S Smith, W S Stephens, J P Stephens, Geo Manning, Geo

Zebulon Weaver, Esq., of Syracuse, who was appointed lecturer by the N. I. State Association, is giving a series of lectures in Oneida and Herkimer counties.—We learn that Elder Barlow is "setting his house in order" preparatory to engaging in the lecture work.—Bro. Stratton, of the *Wesleyan*, makes frequent raids into the country about Syracuse with a ringing lecture in his pocket or head.

The Lodge as It Is.

By a Mason, not a Seceder.

EXPERIENCE CONTRIBUTED.

YATES CITY, Ill., Dec. 9th, 1873.

MR. EDITOR: In my little conflab with the worshipful, Mr. Pierce, and Most Worshipful, Mr. Hawley, before the committee on appeals, (which committee consisted of two men, chosen by and under the control of Mr. Hawley,) I accused Mr. Pierce of having me represented by a dummy in the ridiculous farce that he called a trial. Mr. Masson is an old member of the lodge, but no older than Mr. Nicholson, who was not allowed to say a word in my behalf. Before leaving the committee room I acknowledged the right of the lodge to punish me, but not to inflict the severest punishment known to Masonry. After my return home I wrote a long letter to my attorney and sent him a full report of the private conversation I had with Smith Rhea on the 8th of Feb., from which conversation Mr. Rhea extracted and preserved a resemblance to a threat of breaking up the lodge. I concealed nothing from him and directed him to conceal nothing from the Grand Lodge, and I presume he followed my instructions. I called on Mr. Pierce the next Monday morning and asked him how we came out. He replied, "Mr. Robinson, when you make suitable apology for insulting me in public I will be ready to communicate with you." I asked him what kind of acknowledgement he required and where he required it to be made. He said it must be made as publicly as I had insulted him. I promised him that I would render to him all *due* acknowledgement on the first suitable occasion; but after mature deliberation I concluded that he was in possession of information that belonged to me, and that he intended to extort *undue acknowledgements* from me. I therefore wrote to the Grand Secretary asking him for his official report of the action of the Grand Lodge in my case, and in a few days I received official notice that the action of Yates City Lodge was confirmed. The first time I was in Galesburg I called on Mr. Price, and he informed me that he had done all he could for me without getting himself into difficulty. He had talked the matter over with twenty five or thirty of the brethren who agreed that the best way to settle the matter was to reinstate me, repremand Bro. Kersey, and drop it. But the Grand Master was terribly hostile and had procured the recommendation of the committee that my appeal be dismissed, and accordingly it was dismissed. Mr. Price agrees that I am now under no obligations to the institution, but hoped that I would keep quiet.

In conclusion I will relate how I found out how Nicholson and North misled their vote on Tom Kersey's petition. About the 10th of August, I procured samples of the ballot that had been used, and going to Nicholson asked him to recall to his mind the instructions given to him by the deacon on that occasion, and then put his hand in my pocket and pick out a black ball. He did so and drew out not the black head he was after, but a round white button minus the eye. I went then to Charley North and tried the same experiment with the same result. I then wrote and gave Bro. Kersey the following:

YATES CITY, Ill., Aug. 10th, 1873.

I hereby certify that after thorough investigation of a subject that I have stuck to with such tenacity as to render myself ridiculous, I have satisfied myself that although Bro. Kersey did on the 18th of July, 1872, violate Sec. 46, A. F. & A. M. By Laws, the record will that I have attributed to his action is properly attributable to a cause over which he had no control.

W. H. ROBINSON.

Mr. Pierce claimed when before the G. L Committee on appeals, that I had exonorated Bro. Kersey from all blame in the matter. But I cannot see it in that light. Nicholson, North, Mason, and Bloomer would have voted black if the black *cubes* had not been missing; and Mason and Bloomer would have voted black *beads* when they were procured (for they were each provided with a lamp) if Nicholson and North had not been compelled to signify that they wished to vote black.

W. H. ROBINSON

Experience Meeting.

JOHN T. RUSSELL, Rome, PA.:—I started for Driftwood, Cameron Co., Pa., January 21st, and arriving there the next day, I found the people hungry for light on Masonry. I sold my satchel full of Anti-masonic books, and took orders for more. I found a man who has been a Master Mason and has taken five degrees in Oddfellowship, who said that Elder Bernard gave the facts on Masonry and Odd-fellowship, and the degrees as he himself took them.

This same Mason once visited Elder D. P. Ruthbun in my house and told me that Ruthbun had been a Mason, for no live man could tell things as he did unless he had been a Mason.

This Mason now tells me that he has left the craft and will not bow down to the god of Masonry any longer, but will worship the true God through Jesus Christ our Saviour.

This man's name is Mr. William E. Gore, a member of Towanda Lodge, and his wife has been a Rebekah, but she has left them and renounces secret societies with her husband.

There is a great anti-secret feeling in this part of Cameron county. Thank God.

"X." MORNING SUN, Iowa.

The following conversation between two Masons took place the other evening, and is too good to be lost. It was "lodge night." Said one to the other, "Is it worth while to light up the lodge tonight?" "I expect not," was the reply. Said the first speaker, "Several are in favor of lighting up anyhow, to keep the thing alive!"

Now, this shows two things. 1st, that Masonry in this place is not in a very prosperous state; and 2d, Masons are willing to misrepresent (not to use a harsher term), even by the lights shown through their curtained or painted windows. I took notice that night, and in credit to them be it said no light was seen. Well, the conversation turned upon a festival which it appeared they had in contemplation, in the course of which one said, "We must do something to keep up life!"

The Duty of Religious News-papers in the Present Crisis.

Editor of the Cynosure:

It appears to me that now, while costly temples that are not Christian, are going up all over the land, it is the duty of all religious newspapers of the Christian persuasion to warn the community against the doctrine taught in these temples. It is the duty of a Christian newspaper, at the present crisis to give the alarm, like the sentinel at the approach of an insidious enemy.—Masonry. And I would suggest that every friend of our cause should endeavor to get the religious newspaper which he helps support, to do its whole duty, and come out in a Christian manner and oppose such a great and hidden wickedness. If the religious paper will still persist in its course of neglect or participation—if instead of enlightening its readers on this greatest source of corruption of the age, it will either remain silent or frame wicked apologies for Masonry, then reports of all such cases should be made to our Secretary, as a means of furthering the cause of truth and Christian duty. We should know why religious papers are so recreant to the cause which they profess to serve.

Yours for the truth,

A CONSTANT READER.

Letters on Politics.

A MERE SUGGESTION.

I agree that the reform movement against Masonry must begin in the church, and the *Cynosure* is doing good work; but as it is rather a religio-political paper it meets with some prejudice at first. I would therefore suggest that the first page should keep the title it now has, and the third page be headed the *Political Cynosure*, and this half should contain the political matter, in this way the paper could be separated, and one-half given to a politician and the other to a church member. I would also suggest on a name for the new political party—United States Party. P. F.

The above suggestions have merit and show that friends are applying their minds to this question. Our political department is quite small at present, and hardly demands half our space. The cause may soon, however, require a whole sheet, an able journal devoted especially to the feature of the reform, so friend Hickman suggested last week.—En.

Editor Cynosure:

Noticing the expression of objections to the "free trade plank" in our platform, from Bro. Sumner and Bro. Washburne, in o late *Cynosure*, I take this means of giving my "testimony" in connection with their's. I believe a good and well regulated tariff to be the only means of properly encouraging and assisting home industry and enterprise, and of developing the untold wealth of our (relatively) inexhaustible resources. Let us not split upon this rock. Let us stear clear of it. JOHN T. KNOBBS.

STATE CENTRE, Iowa, Feb. 28th, 1874.

I am not in favor of the free trade plank in the platform, believing that a protective tariff is for the best interests of the American people. That the platform should read in favor of free trade "as fast as reciprocated by other nations," as suggested, meets my approval. I do not believe in compromise, but in this case the secrecy question is of equal or greater importance than the trade question, and a large proportion of the opponents of secretism will never be able to compromise their diverse views on the free trade and protection question, as to produce harmonious action upon any other basis than the proposed. E. C. WALKER.

A review of the produce trade of Chicago for the past year shows the receipts of grain during the year to have been 96,731,698 bushels; shipments, 91,035,703 bushels; receipts of hogs, 4,300,000; cattle, 703,000; sheep, 300,000; lumber, 1,084,993,000 feet. The total value of all the produce received during the year was in round numbers $240,000,000.

During the past year large importations of Mennonites have reached this country from Europe. Another is preparing to leave southern Russia to find a home on our prairies. The Mennonites are religiously and socially followers of Simon Menno who preached in Holland in 1530, and one of whose doctrines was prohibition of war or any part in preparation for it. The new Russian law, requiring oil male subjects of the empire to serve in the army, forces this peaceful people, for conscience' sake, to leave their homes, break up their communities, and endure the perils of an ocean voyage and new settlements. The title to their real estate in Russia is of such a tenure that they cannot sell their lands or improvements, which are said to be floer than can be found anywhere in the United States. About 20,000 are expected to take part in this pilgrimage, taking with them such effects as they can bring away, the rest of their property reverting to the government. American capital and Christian sympathy should aid a people so apparently deserving them.

The Earl of Derby lately declared that never since the world began had such masses os were now shown in Europe been drilled and disciplined for purposes of war. Extremes met. Under the sometimes veiled progress was merely oscillation, and the latest development of modern popular ideas an the Continent, the converting of every oble-bodied man into o soldier, was merely a recurrence, after many generations, to the geocral practice of primitive and imperfectly civilized communities, whose fighting strength was the entire male population. He thought that whot was now passing in this respect was o reaction injurious and almost disastrous to civilization.

Many subscribers of the *Cynosure* continue to make their postal orders payable to the office editor. If they will please remember that this is the occasion of frequent inconvenience, and always make postal orders sent for books or subscription payable to the publisher, Ezra A. Cook & Co., a great favor will be conferred. Donations to the National Association sent in this way should be made payable to the treasurer, H. L. Kellogg.

OUR SIXTEEN PAGE CYNOSURE:—Two tons of paper have been ordered for the enlarged *Cynosure*, and the first number will be issued April 2d. We want to send it to thousands of new subscribers. Why not? Can you not send the money for at least one new subscriber at once, and get the name afterwards? Better still can you not send us $10.00 for twenty-five three months subscribers or $5.00 for twelve?

The subscriptions of two hundred and ten of our subscribers expire during the present month of March. We have been delayed about some of the notices, but they are all sent now. If you have not the cash to remit yet wish to continue the paper, send us a postal card stating the fact. We do not wish to lose one of these subscribers. Will you not write to us today? Send the remittance for another year if you can do so.

THE MORGAN BOOK IN GERMAN.—About n year ago several persons wrote urgent requests for the Morgan Book in German, and some of the letters were published in the *Cynosure* with an offer by Ezra A. Cook & Co. to begin the work as soon as orders could be secured to 2,500 copies of the book at $10.00 per 100.

Two hundred and fifty copies were subscribed for immediately after that offer. This is one-tenth of the necessary number. Shall we have more orders? John G. Rowand, of Summerfield, Ohio, says "My anxiety for the Morgan Book in German is still great. I do hope enough friends of the cause will subscribe the amount you require now: not next year, but now, and let us have the book at once. We can do good with it." Mr. Rowand sent the first order for this book. He ordered twenty of 100 each and ten of 25 each in all that is needed.

Old Standard Works on Masonry.

I am prepared to furnish a few copies of Robinson's Proofs of a Conspiracy, Barreuil's Memoirs of Jacobinism, and many other old Masonic books now out of print. I have made arrangements with a large importing book establishment, to furnish me any book on this question in or out of print if it can be found.

Robinson's Proofs, post paid, $4.00. Barreuil's Memoirs of Jacobinism, post paid, 4 vols. $7.50. To be sent at the risk of the purchasers.

Address John G. Rowan, Summerfield, Ohio.

3mar12

All our fortnightly subscribers whose time is not out are receiving the weekly enlarged size from the first of April to the time their present subscriptions expire. No more subscriptions to the *fortnightly* edition will be taken, as from this time on we expect to send the Weekly in its place.

Religious News.

On Monday the Methodist ministers of this city discussed by work and the organizing of praying bands was recommended by several.—The case of Mr. McCarthy, late of the Union Park Baptist church, has been brought before a council of ministers.—The first church, under the lead of Bishop Cummins, was formed in New York on Sunday.—The wealth of Trinity Episcopal Church in New York. which has been placed high in the millions is said to be largely over estimated. Dr. Dix, the rector, says it is but seven or eight millions. The actual income last year was $500,000 which was spent in church work.

News Summary.

CONGRESS.—On receiving news of ex-President Fillmore's death, the House adjourned after passing appropriate resolutions and appointing a committee to attend the funeral. President Grost issued a proclimation suspending business in the departments on the day of the funeral.—The moiety system, by which informers get part of the Treasury department, gross frauds have been practiced on importers for alleged dishonesty in duties, is having a thorough investigation. The House Jayne and others have enriched themselves by plundering these firms under cover of law.—Chief Justice Waite was sworn in on the 7th.

CITY.—On Monday evening the Common council voted in favor of an ordinance opening saloons on Sunday from 2 to 5 P. M. and allowing them to sell with draw curtains and closed doors all day.—Mrs. Do Geer, the famous defeoder of Freemasonry, has commenced on her own responsibility a temperance movement among the women. Last week she organized a secret woman's Temperance League and expressed her opinion that the movem-ht would be popular. The daily papers refer to it as a scheme from which the public was to be shut out, but the reporters knew all about it.

COUNTRY.—Millard Fillmore, ex-President of the United States, died in Buffalo, Mar. 8th, aged 74 years.—The appointment of Gen. Sheridan, the friend of Butler, to be collector of Boston was opposed by the citizens of that city in vain. It is causing an indignation among the people of Massachusetts which is spreading to other states.—Hillsdale College, Hillsdale, Mich., was burned on Friday morning last. The building was a fine four-story brick structure, 202 feet long. The total loss is estimated at $75,000 on which there is $35,000 insurance. The temperance movement is taking hold in most of our towns, but in with more moderation than is shown in Ohio. The efforts in that state are generally endorsed but there is an evident falling back on the old measures. In Philadelphia the Sunday law is enforced; a large and influential meeting has been held in New York; in some places the victory will be gained through local elections. The great cause of temperance is gaining strength daily on every hand.—Floods on the Mississippi and tributaries in Arkansas are causing great loss of property.—The Louisiana legislature closed on Thursday last in a manner approaching a row.

FOREIGN.—The great Tichbone trial was concluded in London on the last day of February, and Orton, the claimant was convicted of Sir Roger Tichbone, was sentenced to fourteen years imprisonment.—Dispatches from Pekin, China, report a revolt in the province of Yuenan, and that all foreigners have fled from that district to Hong Kong.—A riot broke out in Pesth, Hungary, on Monday which was not suppressed until the military was called out and a number killed and wounded. —Dispatches from Ashantee country in Africa, confirm the news of the English success. The army is now returning to the coast.

ANTIMASONIC TRACTS.

WE NOW HAVE 32 ENGLISH TRACTS OUR GERMAN AND ONE SWEED. Those tracts are sold at the rate of $1 per 1,000 pages.

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Many of our most earnest workers in this cause of God are poor and have no money to give, but they have thousands of pages of Antimasonic literature if they could have these free.

SHALL WE NOT HAVE AN INEXHAUSTIBLE TRACT FUND?

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HISTORY OF MASONRY.

BY PRESIDENT J. BLANCHARD, OF WHEATON COLLEGE. This is one of the tracts published in three tracts at these rates. Price of each, 50 cts. per 100, $4 per 1,000.

TRACT No. 2, FIRST FIVE.—Shows the origin of Spectulative Freemasonry, and is entitled "HISTORY OF MASONRY."

TRACT NO. 2, FIRST SECTION.—Is entitled "DESTRUCTIVE CHARACTER OF FREEMASONRY."

TRACT NO. 2, LAST FIVE TYRED.—Is entitled "FREEMASONRY A CHRIST-EXCLUDING RELIGION."

TRACT NO. 5:

MASONIC MURDER.

By Rev. J. B. Haino, of Pleasantville, Pa., a seceding Mason who has taken 17 degrees. A two-page tract, at 25 cts. per 100, $2 per 1,000

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TRACT No. 4:

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By PHILO CARPENTER.

This is a one page tract, calling the attention of the public to the despotic and ridiculous titles of Freemasonry. Price 15 cts. per 100. $1.00 per 1,000

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Extracts From Masonic Oaths and Penalties, as Sworn to by the Grand Lodge of Rhode Island

A four page tract, at 50 cts. per 100 $4 per 1,000. This tract is a reprint of a tract published in 1835, and is a very weighty document

TRACT No 8:

Hon. John Quincy Adams' Letter.

Giving His and His Father's Opinion of Freemasonry (1834.))

AND

Hon. James Madison's Letter,

Giving His Opinion of Freemasonry (1833).

Both of these letters, in one four-page tract, at 60 cts. per 100, $4., per 1,000.

TRACT No 7:

Satan's Cable Tow.

A 4 page tract, at $1 per 1,000. This is a careful analysis of the characteristics of Masonry, and shows that it is most blasphemous and antichristian; and the Masonic Cable Tow is clearly shown to be the Cable Tow by which Satan is leading thousands to eternal death.

TRACT No. 8:

In 2 page double tract, "ILLUSTRATED." Price 25 cents per 100; $2 per 1,000. The first page represents a Freemason climbing the wonderful wisdom and benevolence of the order, with an article below entitled,

"Freemasonry is Only 152 Years Old,"

And gives the time and place of its birth. The second side is entitled,

"Murder and Treason not Excepted."

And shows that the Masonic order is treasonable to the constitution and is both anti-Republican and anti-Christian.

TRACT No. 9, ILLUSTRATED:

Freemasonry In the Church.

Petition for Degrees. Prayer for Brother T. T. Gurney, who Agrees as Deputy Grand Master of a "Lodge of perfection," and is Third in Command of Ecclesiastical Knights Templars. S. P. R. S. 32nd Degree.

Two-page tract, at 35 cts. per 100, $2 per 1,000

TRACT No. 12.

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A 3 page tract, "ILLUSTRATED," $2 per 1,000 or 25 cts per 100 Contents: Grand Inspector Inquisitor Commanders, Perfect Prince Prussian, Grand Inspector Inquisitor Commanders, Grand High Priest, "Square and Compass," "The Lamb Skin, or white Apron," and "Square and Compass" given in the court words of the highest Masonic authority.

TRACT No. 11;

Address of Niagra County Association, New York.

TO THE PUBLIC:

Signed by Thos. Morgan Murder, and the character of Freemasonry, as shown by this and other Masonic murders. 50cts. per 100 $4 per 1,000.

TRACT No 13:

Judge Whitney and Masonry.

This tract contains a condensed account of Judge Whitney's Decision in the Supreme Court of Illinois, in favor of unanimous conduct in bringing Samuel L. Kloth the murder of Elson Morgan, and the character of Judge Whitney's decision, with Judge Whitneys subsequent renunciation of Masonry.

An 8 page tract, $1.00 per 100, $10 per 1000

TRACT No. 13:

DR. NATHANIEL COLVER ON MASONRY

AND

HOWARD CROSBY, D. D.

Chancelor of the University of N. Y., on Secret Societies.

double 8 page Tract, $4.00 per 1000. 25cts. per 100.

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1ST RELATION TO CIVIL GOVERNMENT AND THE CHRISTIAN RELIGION

Opening address before the Monmouth Convention, by PROF. J. BLANCHARD, of WHEATON COLLEGE. This is 16 page Tract at $15.00 per 1000. $2.00 per 100.

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Sie Beseene why a Christian should not be a Freemason

By REV. A. GROLE, Pastor, German M. E. Church, WOOSESTER, MASS.

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